Nicholas Brady
Coll: S. S. Trin: Cant:
Nov: 1859

ΘΟΥΚΥΔΙΔΗΣ.

THE HISTORY OF

THE PELOPONNESIAN WAR,

BY THUCYDIDES:

ILLUSTRATED BY MAPS, TAKEN ENTIRELY FROM ACTUAL SURVEYS;

WITH NOTES,

CHIEFLY HISTORICAL AND GEOGRAPHICAL,

BY

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PREFACE.

I HAVE been enabled to obtain for the two books now published the complete collation of one new manuscript, which I examined in the library of St. Mark at Venice in the summer of 1830. It is numbered in the library catalogue, 364; and is the same of which some specimens were published by Zanetti in his catalogue of the manuscripts of Venice in 1740. It is written on parchment, and contains the history of Herodotus and the Hellenics of Xenophon, as well as the work of Thucydides. It was given to the library of St. Mark by cardinal Bessarion, and is not older than the fifteenth century; but it has been carefully written, and agrees throughout, as Poppo concluded from the specimens given by Zanetti, with the manuscript marked N by Bekker and in this edition, which formerly belonged to the earls of Clarendon, and is now in the public library of the university of Cambridge. As the liberality of the university has allowed me to have the use of this latter manuscript at Rugby, during a period of five months, I have collated it in the sixth, seventh, and eighth books more carefully than had been done before, and have thus confirmed its general agreement, even in the most minute particulars, with the Venetian manuscript.

For instance, the latter chapters of the eighth book afford the following resemblances.

94.	*πανδημεὶ ἐχώρουν*	*πανδημεὶ* om. N.V.
95.	*ὁπότε χρὴ*	*ὅπως* N.V.
	ὅμως καὶ ἀντέσχον	*ὅλως* N.V.
	ὡς φιλίαν	om. N.V.
96.	*ξυῤῥάξουσι τοσαύτη ἡ ξυμφορά*	*συῤῥάξουσι καὶ τοσαύτη ξυμφορὰ* N.V.
	ὅπερ ἂν εἰ	*ἂν* om. N.V.
	ἢ εἰ ἐπολιόρκουν	*εἰ* om. N.V.
99.	*ὡς καὶ οἱ ἐν τῇ πόλει*	*οἱ* om. N.V.
	τῆς ἑαυτοῦ ἀρχῆς	om. N.V.
	τοὺς ἐν σάμῳ	*τὰς* N.V.
	θέρει τῷδε	*τῷδε θέρει* N.V.
101.	*ἐν καρτερίοις*	*ἐν καρτεροῖς* N.V.
	πρωΐτερον vulgo	*πρωιαίτερον* N.V.
102.	*δίωξιν εὐθὺς ποιούμενοι*	*εὐθὺς* om. N.V.
	ἐπὶ τῆς ἠπείρου vulgo	*ἐπὶ τῆς Ἴμβρου* B.N.V.
	αἱ ὕσταται	*αἱ* om. N.V.

104.	ὄκτω καὶ ἑξήκοντα vulgo	ὄκτω καὶ ὀγδοήκοντα N.V.
106.	πελληναίων vulgo	πελληνέων B.N.V.
108.	καὶ κῶν	καὶ τὴν κῶ N.V.
	ἀτραμύττιον	ἀτραμύττειον N.V.
109.	ἀπολογήσηται	ἀπολογήσεται N.V.

Many other instances occur in which the two manuscripts agree with only a few others in the same readings: but here, except in two cases in which the Vatican MS. B is to be joined with them, they differ from every other manuscript hitherto collated, and agree with each other only. In one well known passage, VIII. 94. *ὡς τοῦ ἰδίου πολέμου μείζονος ἢ ἀπὸ τῶν πολεμίων*, [sic vulgo legitur,] both manuscripts omit *ἢ*, but the Venetian alone reads *τοῦ ἀπὸ τῶν πολεμίων*, which was the correction proposed by Göller from conjecture. Again, in VIII. 46. the true reading *ἢ Ἕλλησι πλείοσι* is given by the Venetian manuscript in the original text: in the English one, the old reading *μελλήσει πλείοσι* has been corrected by a subsequent hand. In VIII. 45. *οἱ δὲ τὰς ναῦς ἀπολιπόντες ἐς ὁμηρείαν*, [sic vulgo legitur,] the Venetian MS. has, in the original text, *οἱ δὲ τὰς ναῦς ἀπολείπωσιν, ὑπολείποντες ἐς ὁμηρείαν*. The original reading in the English MS. was the common reading, with the words *ἐς ὁμηρείαν* omitted; but *ἀπολιπόντες* has since been altered into *ἀπολείπωσιν*, and *ὑπολείποντες ἐς ὁμηρείαν* added in the margin.

These instances will shew that the Venetian manuscript has been carefully written, and contains some valuable readings. But, on the other hand, its mistakes are so numerous, as fully to confirm Bekker's opinion of the general low character of the manuscripts of Thucydides. "Quorum qui optimi sunt et antiquissimi, Cisalpinus, Vaticanus, Laurentianus, Palatinus, Augustanus, longe absunt ab ea præstantia qua excellunt inter Isocrateos Urbinas, inter Platonicos et Demosthenicos Parisienses A et S, et si qui alii singuli singulorum scriptorum ad salutem fatis esse destinati videntur: ut neque ejusmodi libros impune neglexeris, et Thucydideorum barbarismi nimis patienter ferantur." *Preface to the smaller edition*, 1824, p. iv. This is the judgment of a man whose experience in manuscripts exceeds perhaps that of any other individual in Europe, and is therefore entitled of itself to great respect. And certainly if any one will take the trouble of observing the number of bad readings which are to be found in every manuscript of Thucydides, within the space of a few chapters, he will have no difficulty in agreeing with Bekker's opinion.

The library of St. Mark contains also four other manuscripts of Thucydides, which I partially collated, and which are marked in this edition by the letters W, X, Y, and Z. The first of these is marked in the library catalogue, 365. It is a small folio, written on paper, and contains Herodotus and the Hellenics of Xenophon, as well as Thucydides. Its date is about the fifteenth century.

X is a large folio, written on paper, and of the date of the fourteenth century. It is numbered in the catalogue, 367.

Y is a folio, also written on paper, and of the date of the fourteenth century. It is marked in the catalogue, Classis VII. Historia profana, cod. 50. This manuscript was taken to Paris by the French, and restored in 1815. It contains a great mass of unpublished scholia, written so illegibly, that the shortness of my stay at Venice did not allow me to decypher them.

Z is a folio, on parchment, of the fifteenth century, marked in the catalogue, Classis VII. cod. 5. It was formerly in the library of the Dominican convent of St. John and St. Paul at Venice. The two first books and half of the third were written by Pallas Strozzi, of Florence.

Of these four manuscripts, the first, W, I have only examined in a few chapters at the beginning of the fourth book. From so small a specimen, it is difficult to judge of its general character; but its agreement with the various families of manuscripts, as far as it has been hitherto collated, may be seen from the instances given below.

IV. 1. *μεσήνην* W.K.L.O.i.m.
ἐπαγομένων W.I.d.e.
ἢ καὶ μᾶλλον W.A.B.F.G.H.L.O.P.V.X.Y.Z.c.d.e.f.g.h.i.m.
3. *καὶ σοφοκλῆς* W.A.B.F.G.H.K.L.N.P.V.Y.c.e.f.h.m.
ἐπὶ τὴν πύλον W.L.O.i.m.
ἐπὶ τοῦτο W.A.B.E.I.K.V.X.Z.i.m.
ξυνέπλευσε W.A.B.F.H.I.L.N.O.P.R.V.X.d.i.m.
αὐτὸ τότε W.A.B.E.F.H.L.N.Q.R.V.Y.h.
6. *κατὰ τάχους* W.
8. *περιήγγελλον δὲ καὶ* W.B.F.H.N.Q.V.X.Y.Z.d.e.h.i.
νεοῖν δυοῖν W.
ἀθρόως κλήσειν W.
ἐγκαταληφθέντες W.E.F.H.V.Z.
9. *χωρήσας* W.A.B.F.N.Q.V.X.Y.Z.e.h.i.m.
10. *μᾶλλον ἀπερισκέπτως* W.A.B.F.H.K.N.V.X.Z.e.
14. *ἐπιλαμβανόμενοι* W.A.B.F.I.K.L.N.O.P.V.X.Y.Z.c.d.e.f.g.h.i.m.
15. *παραχρῆμα* W.A.B.F.G.I.K.L.N.O.P.Q.V.X.Y.Z.c.d.e.f.g.h.i.m.
ἢ ὑπὸ λιμοῦ W.A.F.H.K.L.O.P.Y.Z.c.d.e.f.g.h.i.m.

The next manuscript, X, is the same, I believe, with that marked by Bekker, D. I have collated fifteen chapters of the fourth book, and a little more than twenty of the beginning of the eighth. Poppo considers this manuscript to belong to the same class with that marked g in the present edition: they differ, however, from each other in various instances, so that I do not think that the resemblance is clearly made out. Its character may be judged of by the specimen given below.

VIII. 1. *πανσυδὶ* X.A.B.C.F.H.K.N.R.T.V.Y.c.d.e.g.i.k.m. Taur.
ἐπειδή τε ἔγνωσαν X.C.E.F.H.K.L.R.T.d.e.f.g.i.k.m. Taur.
στερούμενοι X.A.F.H.N.T.g.
2. *αὖ τῶν* X.B.C.Y.
λόγου om. X.A.F.H.T.g.
3. *μηλιῶς* X.A.C.E.F.L.O.P.R.d.g.i. Taur.
5. *ἐν κατασκευῇ* X.B.C.F.H.N.Q.R.T.V.d.e.f.g.i.k.m.
εὐβοῆς X.E.Y. Taur.
ἀλκαμένη X.A.C.E.F.H.K.L.N.O.R.V.g.k.m.
ὡς τὴν εὐβοίαν X.K.N.Q.V.Y.d.i.
φόρους ἐνόμιζε X.A.E.F.H.R.V.i.
6. *ἐν τῇ ἑαυτοῦ* X.A.B.C.E.F.H.L.N.O.R.V.Y.c.g.i.k.
πείσουσι πέμπειν X.A.C.F.H.K.R.V.c.f.g.i.k.m.
ἐς μὲν ἐς τὴν ἰωνίαν X.
ἀλκιβιάδης ἐκαλεῖτο X.A.F.H.N.R.c.d.f.g.i.
αὐτοὶ ἔμελλον X.A.E.F.H.L.N.O.P.Q.V.Y.g.i.k.m. Taur.
μελυγκρίδαν X.
7. *πρὸς ἀθήνας* X.A.B.C.F.H.L.N.O.R.V.Y.c.d.e.g.i.k. Taur.
8. *αὐτοῖς πλεῖν* X.A.B.F.K.R.c.f.i.
ἄρχοντας ἔχοντας X.Q.Y. (prima manu) Taur.
διεκόμισαν αὐτοῖς X. (prima manu) Q. Taur.
10. *λήσουσιν* X.C.E.F.H.K.R.g.i.
ἔσχατος καὶ ἔρημος X.N.V.
13. *καὶ ἀπὸ τῆς σικελίας* X.A.B.F.H.N.V..Taur.
ὑποκλῆς X.A.F.H.N.R.V.
αἱ λοιπαὶ X.A.B.F.H.K.N.R.V.
15. *ἀπολειποῦσαι* X.
ἀπελθουσῶν X.A.B.E.F.H.N.R.V.f.m.
ἐπὶ τὴν om. X.A.F. et prima manu E.N.
19. *ἄναια* X.A.F.G.H.K.N. (prima manu) d.i.
ταῖς λοιπαῖς ναυσὶν X.B.C. et codd. fere omnes.
ἀναγόμενοι X.H.K.L.N.O.P.V.d.e.g.i.k.
20. *ἀφικόμενος ἀθηναίων* X.N.V.
21. *ἐπανάστασις τοῦ δήμου* X.F.H.N.V.
23. *ναυμαχίαν* X.A.E.
ἀπὸ τῶν ἀθηναίων X.A.F.G.
καταλειφθεῖσαι X.A.B.C.E.F.H.L.O.R.T.V.g.i.k.m. Taur.
παραπέμπε τε (sic) X. *παραπέμπει* B.

The fourth of the Venetian manuscripts, marked Y, contains some good readings, and particularly in VIII. 5. where it alone, with one other manuscript, has preserved ἐν παρασκευῇ, instead of the common reading ἐν κατασκευῇ; but I examined both this, and the fifth manuscript marked Z, too cursorily to be able to form any judgment as to their general merits.

In the preface to the first volume of this edition, I mentioned a manuscript of Thucydides, said to exist in the university library at Turin. I have since had an opportunity of seeing it, and found it to be a folio, written on paper, of the fifteenth century, and containing 238 leaves. There are a few scholia added by a later hand; and a note at the end of the volume, informing us that it was written by a certain priest of the name of George, in the year 1487, and finished on the fourteenth day of October. I was able to do no more than collate a few chapters of the eighth book, and refer to it in one or two remarkable passages in the other books. In III. 114. it is the only MS. which has preserved the true reading ὁμήρους; and in IV. 98. it reads τὰ μὴ προσήκοντα, the common reading being τὰ πρέποντα, and the later editors having altered it to τὰ μὴ πρέποντα, on the authority of the Cassel manuscript, H, and of the Scholiast. It agrees also with two other manuscripts, Q and R, in reading ἀποστήσονται, VIII. 4. instead of the corrupt form ἀποστήσωνται. Where I have quoted it in the present edition, I have named it simply Taur. (Codex Taurinensis.)

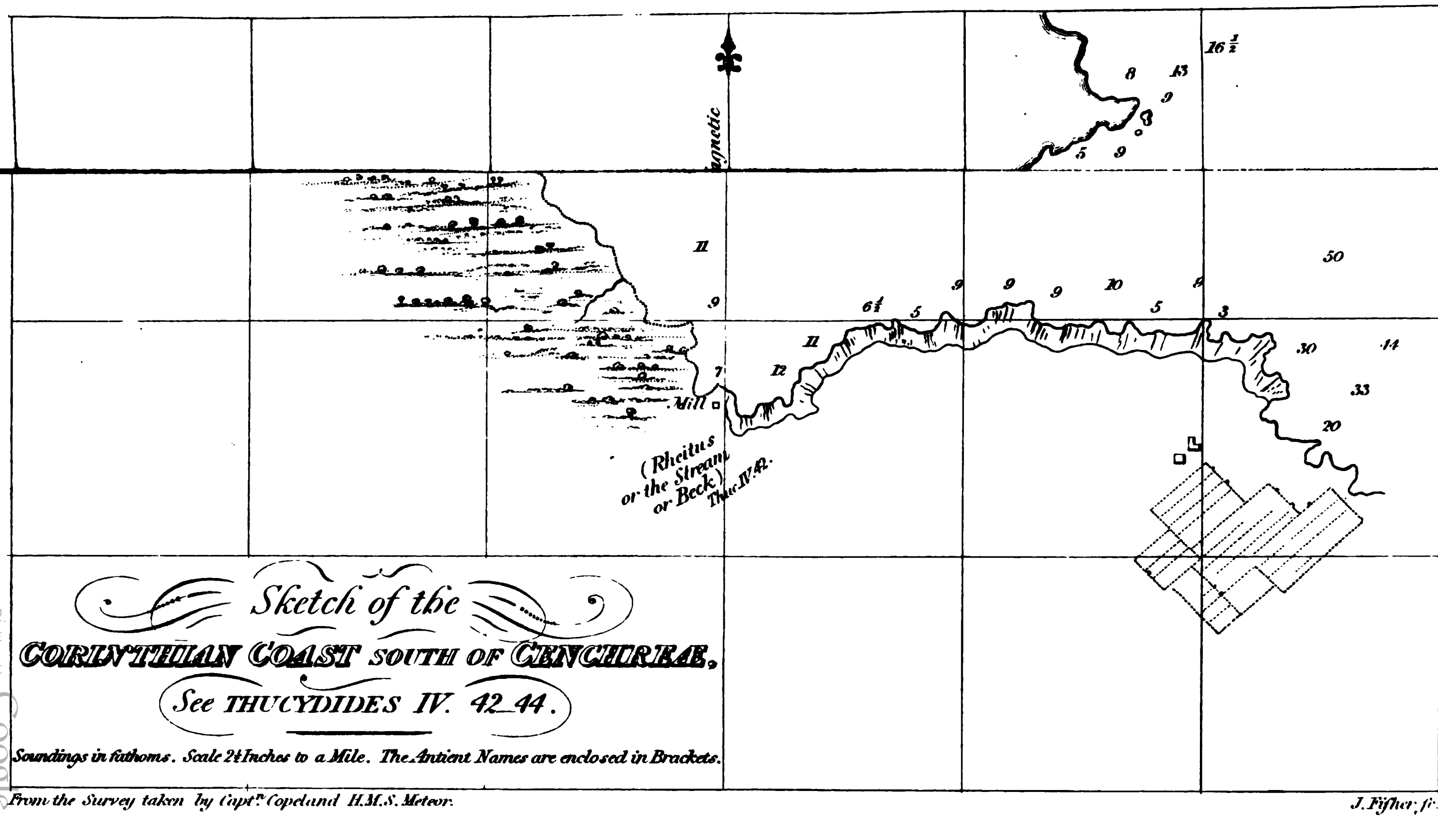
There is no manuscript of Thucydides in the university library at Padua, nor in the chapter library at Verona.

In addition to these Italian manuscripts, I have consulted more or less fully three others, hitherto uncollated, which exist in England. Of these, the first belongs to the public library of the university of Cambridge, and was most liberally entrusted to my care, together with the Clarendon MS. already noticed. I do not feel able to judge of its antiquity; but it agrees principally with one of the best known manuscripts, H, [Casselan.] although unluckily this agreement is closest in the seventh and eighth books, where the authority of the manuscript H is much lower than in the earlier ones. The collation of this manuscript throughout the fourth book, as given in the present volume, will enable the reader to judge sufficiently of its value. I have distinguished it by the letter T.

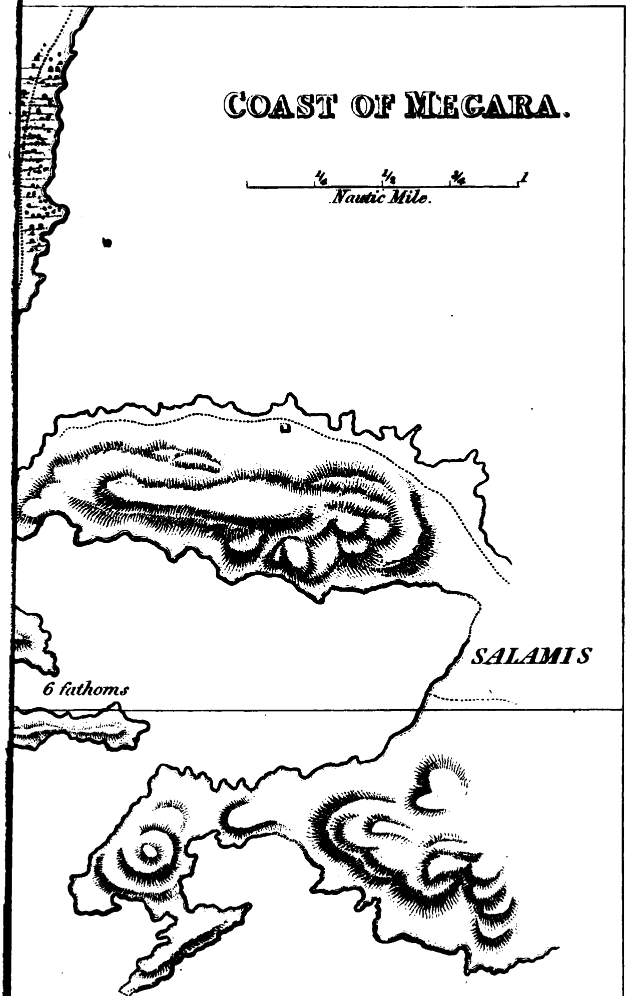
The two remaining manuscripts are in the library of Mr. Severn, of Thenford House, near Banbury. They belonged formerly to Dr. Askew; were purchased, I believe, by Mr. Wodhull, the translator of Euripides, and from him came by inheritance to their present possessor. I was allowed to consult them both, and the result will be found in the present volume. I have marked them by the Italic letters *a* and *b*.

But, to say the truth, it does not appear to me that much is likely to be gained by any further collation of the manuscripts of Thucydides, unless one should be discovered either of far higher antiquity than any now known, or belonging to a wholly distinct family. In the most perplexed passages of the eighth book all the manuscripts hitherto collated fail us equally: in the forms of words all are far enough removed from the autograph of Thucydides. This corruption has gone on increasing from century to century: in the age of Strabo only "some copies" had corrupted the name of the peninsula in Argolis from Μέθανα to Μεθώνη, whereas every vestige of the former reading has disappeared from all the manuscripts now known to be in existence. And therefore my increased acquaintance with the manuscripts of Thucydides has greatly lessened my respect for their authority; and I should not hesitate to alter the text in spite of them, wherever the grammarians, who laboured to keep alive a knowledge of the genuine Attic dialect amidst the growing barbarisms of their times, require or sanction the correction.

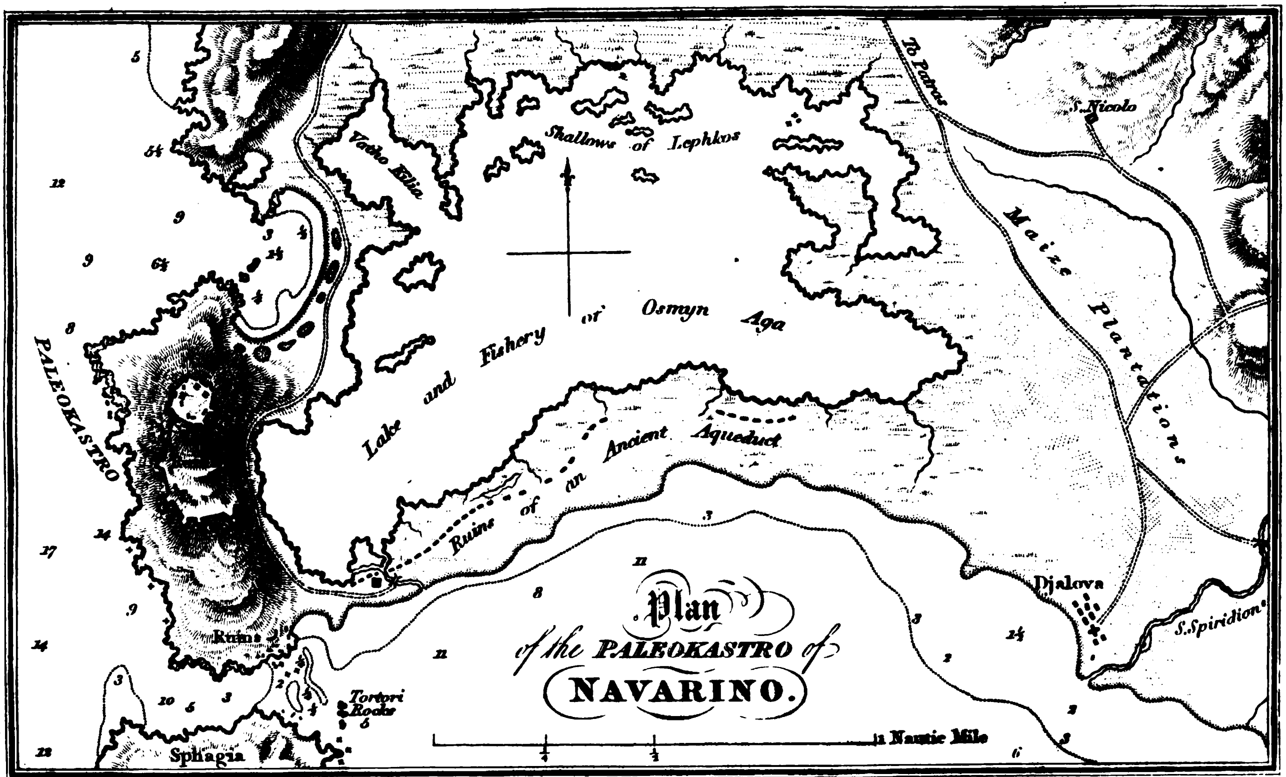
Rugby, *October*, 1832.



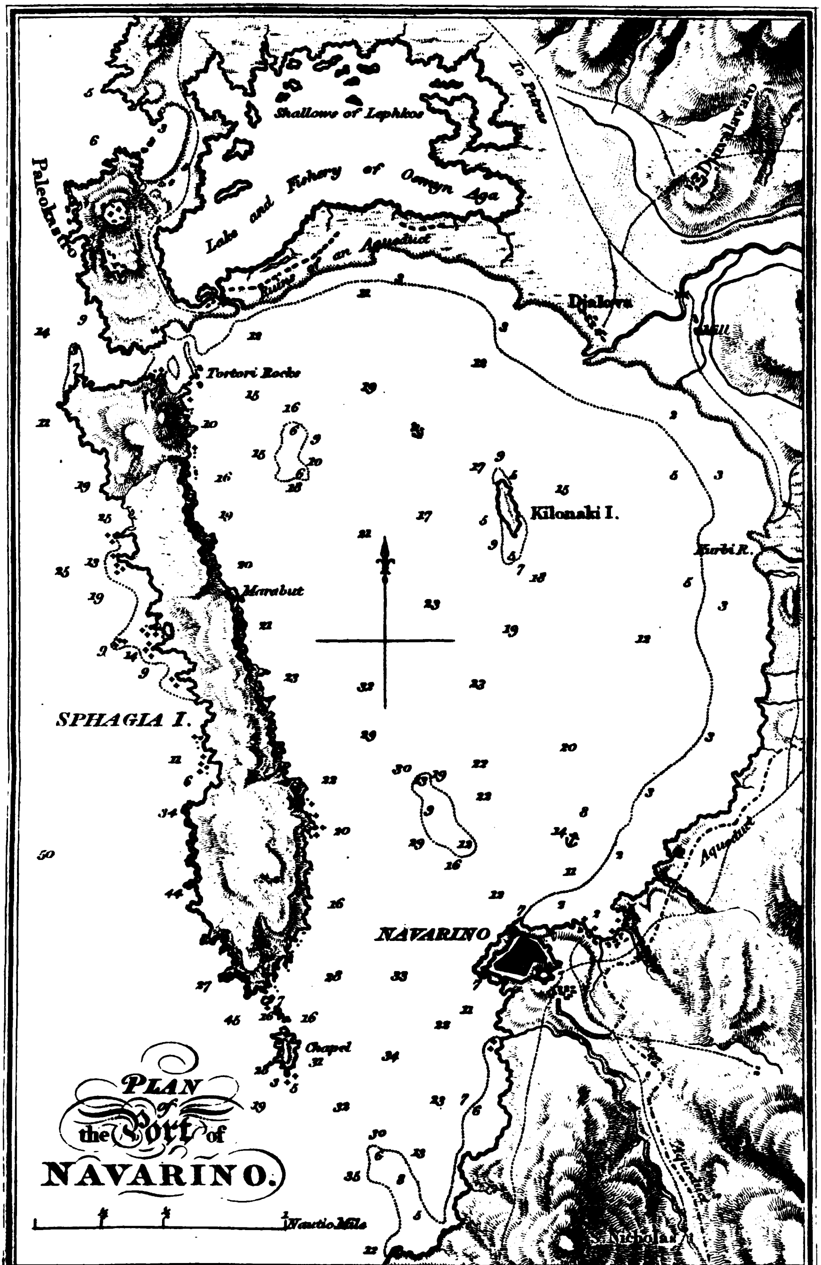
Sketch of the
CORINTHIAN COAST SOUTH OF CENCHREAE,
See THUCYDIDES IV. 42_44.
Soundings in fathoms. Scale 2¼ Inches to a Mile. The Antient Names are enclosed in Brackets.
From the Survey taken by Captⁿ. Copeland H.M.S. Meteor.
J. Fisher, sc.
agnetic
Mill
(Rheitus
or the Stream
or Beck)
Thuc. IV. 42.



J. Fisher sc.



J.&C. Walker Sculpt.



J. & C. Walker Sculpt.



"the corn's coming into ear."

6. προσβολὴν ἔχον] "Commands the

according to Goller's explanation, quoted I. 9. "contains in itself, or possesses, an approach to Sicily."

ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ

Δ.

A. C. 425.
Olymp. 88. 4.
SICILY.
Messina revolts from the Athenians. Attack on Rhegium by the Locrians.

I. ΤΟΥ δ' ἐπιγιγνομένου θέρους περὶ σίτου ἐκβολὴν Συρακοσίων δέκα νῆες πλεύσασαι καὶ Λοκρίδες ἴσαι Μεσσήνην τὴν ἐν Σικελίᾳ κατέλαβον, αὐτῶν ἐπαγαγομένων,
καὶ ἀπέστη Μεσσήνη Ἀθηναίων. ἔπραξαν δὲ 2
τοῦτο μάλιστα οἱ μὲν Συρακόσιοι ὁρῶντες προσβολὴν ἔχον τὸ χωρίον τῆς Σικελίας καὶ φοβούμενοι τοὺς Ἀθηναίους μὴ ἐξ αὐτοῦ ὁρμώμενοί ποτε σφίσι μείζονι παρασκευῇ ἐπέλθωσιν, οἱ δὲ Λοκροὶ κατὰ ἔχθος τὸ Ῥηγίνων, βουλόμενοι
ἀμφοτέρωθεν αὐτοὺς καταπολεμεῖν. καὶ ἐσεβεβλήκεσαν ἅμα 3
ἐς τὴν Ῥηγίνων οἱ Λοκροὶ πανστρατιᾷ, ἵνα μὴ ἐπιβοηθῶσι τοῖς Μεσσηνίοις, ἅμα δὲ καὶ ξυνεπαγόντων Ῥηγίνων φυγάδων, οἳ ἦσαν παρ' αὐτοῖς. τὸ γὰρ Ῥήγιον ἐπὶ πολὺν χρόνον ἐστασίαζε, καὶ ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύ-

1. ἐκβολῆς F. συῤῥακουσίων V. 2. ἐσπλεύσασαι h. λοκρίδος G. λοκρίδων R. 3. μεσήνην K.L.O.W.i. ἐπαγομένων I.W.d.e. 5. συῤῥακούσιοι V. 6. προβολὴν E. 7. αὐτῶν e. 9. τῶν ῥηγίνων K.Z. ῥηγινῶν V. ῥεγηνων E. 10. ἐσβεβλήκεσαν c.f. 13. ἐπὶ om. G. χρονων a. 14. ἀδύνατον g. τοὺς om. L.O.P.

1. *περὶ σίτου ἐκβολὴν*] Scholiast: *σίτου ἐκβολὴν τὴν τῶν σταχύων ἐκ τῶν καλύκων γένεσίν φησιν*: "The time of "the corn's coming into ear."

6. *προσβολὴν ἔχον*] "Commands the "approach to Sicily." Dr. Bloomfield. Rather perhaps, "affords an approach;" i. e. according to Göller's explanation, quoted I. 9. "contains in itself, or pos-"sesses, an approach to Sicily."

4 νεσθαι, ᾗ καὶ μᾶλλον ἐπετίθεντο. δῃώσαντες δὲ οἱ μὲν Λο-
κροὶ τῷ πεζῷ ἀπεχώρησαν, αἱ δὲ νῆες Μεσσήνην ἐφρούρουν·
καὶ ἄλλαι αἱ πληρούμεναι ἔμελλον αὐτόσε ἐγκαθορμισάμεναι
τὸν πόλεμον ἐντεῦθεν ποιήσεσθαι. II. ὑπὸ δὲ τοὺς αὐτοὺς

ATTICA. Invasion of Attica. The Athenians despatch the ships which they had prepared to Sicily, (III. 115.) with directions to stop first at Corcyra. Demosthenes goes with this fleet, on a special commission to act as he should see cause on the coast of Peloponnesus.

χρόνους τοῦ ἦρος, πρὶν τὸν σῖτον ἐν ἀκμῇ
εἶναι, Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐσέβα-
λον ἐς τὴν Ἀττικήν· (ἡγεῖτο δὲ Ἄγις ὁ Ἀρ-
χιδάμου, Λακεδαιμονίων βασιλεύς·) καὶ ἐγκα-
2 θεζόμενοι ἐδῄουν τὴν γῆν. Ἀθηναῖοι δὲ τάς
τε τεσσαράκοντα ναῦς ἐς Σικελίαν ἀπέστειλαν,
ὥσπερ παρεσκευάζοντο, καὶ στρατηγοὺς τοὺς
ὑπολοίπους Εὐρυμέδοντα καὶ Σοφοκλέα· Πυ-
θόδωρος γὰρ ὁ τρίτος αὐτῶν ἤδη προαφῖκτο
3 ἐς Σικελίαν. εἶπον δὲ τούτοις, καὶ Κερκυραίων ἅμα παρα-
πλέοντας τῶν ἐν τῇ πόλει ἐπιμεληθῆναι, οἳ ἐλῃστεύοντο ὑπὸ
τῶν ἐν τῷ ὄρει φυγάδων· καὶ Πελοποννησίων αὐτόσε νῆες
ἑξήκοντα παρεπεπλεύκεσαν τοῖς ἐν τῷ ὄρει τιμωροί, καὶ
λιμοῦ ὄντος μεγάλου ἐν τῇ πόλει νομίζοντες κατασχήσειν
4 ῥᾳδίως τὰ πράγματα. Δημοσθένει δὲ ὄντι ἰδιώτῃ μετὰ τὴν
ἀναχώρησιν τὴν ἐξ Ἀκαρνανίας, αὐτῷ δεηθέντι εἶπον χρῆ-
σθαι ταῖς ναυσὶ ταύταις, ἢν βούληται, περὶ τὴν Πελοπόννη-
σον. III. καὶ ὡς ἐγένοντο πλέοντες κατὰ τὴν Λακωνικὴν

COAST OF PELOPONNESUS. He strongly urges the policy of occupying and fortify-

καὶ ἐπυνθάνοντο ὅτι αἱ νῆες ἐν Κερκύρᾳ ἤδη εἰσὶ τῶν Πελοποννησίων, ὁ μὲν Εὐρυμέδων καὶ Σοφοκλῆς ἠπείγοντο ἐς τὴν Κέρκυραν, ὁ

1. ᾗ E. καὶ μᾶλλον A.B.C.E.F.G.H.L.O.P.V.W.X.Y.Z.c.d.e.f.g.h.i. Haack. Poppo. Goell. vulgo μᾶλλον καί. 3. αἱ ἄλλαι K. ἐγκαθορμησάμεναι B.c. 4. ποιήσασθαι V. 7. ὁ Ἄγις B. 9. τάς] om. P. 10. τε] om. L.N.P.V.Y. τὴν Σικελίαν c. 11. παρασκευάζ. Q. 12. πυθόδωρος δέ L. 13. προαφίκετο N.V.Y. πρὸ ἀφῖκτο E. προσαφῖκτο K. 14. καὶ] om. d.i. 15. ὑπομεληθῆναι I. 17. παραπεπλεύκεσαν R.g. ἐσβεβλήκεσαν c.f. παρεπλεύκεσαν K. 18. λοιμοῦ g. 20. τῆς ἐξ Ἀκαρνανίας Y. δεηθέντι] δῆθέν τι K. 21. ταῖς ναυσὶ] om. H. βούλεται F. τὴν] om. A. 25. καὶ σοφοκλῆς A.B.C.E.F.G.H.K.L.N.P.V.W.X.Z.c.e.f.h.*a*. Poppo. Goell. vulgo καὶ ὁ σοφοκλῆς. ἠπείγοντο] ὑπήγοντο N.V.X.g. ἐπείγοντο Y.

COAST OF PELOPONNESUS. A. C. 425. Olymp. 88. 4.

ing Pylus, on the coast of Messenia; but his colleagues ridicule the proposal, as wild and unprofitable.

δὲ Δημοσθένης ἐς τὴν Πύλον πρῶτον ἐκέλευε
σχόντας αὐτοὺς καὶ πράξαντας ἃ δεῖ τὸν πλοῦν
ποιεῖσθαι· ἀντιλεγόντων δὲ, κατὰ τύχην χει-
μὼν ἐπιγενόμενος κατήνεγκε τὰς ναῦς ἐς τὴν Πύλον. καὶ ὁ 2
Δημοσθένης εὐθὺς ἠξίου τειχίζεσθαι τὸ χωρίον (ἐπὶ τούτῳ
γὰρ ξυνεκπλεῦσαι), καὶ ἀπέφαινε πολλὴν εὐπορίαν ξύλων τε
καὶ λίθων, καὶ φύσει καρτερὸν ὂν καὶ ἔρημον αὐτό τε καὶ
ἐπὶ πολὺ τῆς χώρας· ἀπέχει γὰρ σταδίους μάλιστα ἡ Πύλος
τῆς Σπάρτης τετρακοσίους, καὶ ἔστιν ἐν τῇ Μεσσηνίᾳ ποτὲ
οὔσῃ γῇ, καλοῦσι δὲ αὐτὴν οἱ Λακεδαιμόνιοι Κορυφάσιον. οἱ 3
δὲ πολλὰς ἔφασαν εἶναι ἄκρας ἐρήμους τῆς Πελοποννήσου,
ἣν βούληται καταλαμβάνων τὴν πόλιν δαπανᾷν. τῷ δὲ διά-
φορόν τι ἐδόκει εἶναι τοῦτο τὸ χωρίον ἑτέρου μᾶλλον, λιμένος
τε προσόντος, καὶ τοὺς Μεσσηνίους οἰκείους ὄντας αὐτῷ τὸ

1. ἐπὶ P.G. ἐκέλευσε Z. 2. ποιεῖσθαι τὸν πλοῦν f. 4. ἐς] ἐπὶ C.G.L.O.W.Z.*a*.i. 5. τοῦτο A.B.E.F.G.I.K.V.W.X.Z.*a*.i. 6. ξυνέπλευσε A.B.F.G.H.I.L.N.O.P.R.V.W.X.d.g.i. Parm. ξυνέπλευσαν E. 7. καὶ ante φύσει om. B.h. καρτερικὸν L. κρατερὸν i. καὶ ἔρημον om. G. αὐτῷ N. τε] τότε A.B.E.F.G.H.L.N.Q.R.V.W.Y.h. τοῦτο X. 8. ἀπέχει γὰρ ἡ πύλος d.i. ἀπέχει δὲ ἡ πύλος σταδίους τῆς σπάρτης μάλιστα τετρακοσίους L.O. ἀπέχει γὰρ πύλος στ. τῆς σπ. μ. τ. P. ἀπέχει γὰρ ἡ πύλος τῆς Σπάρτ. σταδ. μάλ. τετρακ. G. 12. τὸ δὲ B.F. διαφέρον c.e. 13. τοῦτο τὸ χωρ. ἐδόκει εἶναι G. λιμένος δὲ e.

5. (ἐπὶ τούτῳ γὰρ ξυνεκπλεῦσαι)] "For with this view, or, in order to "effect this object, he had sailed with "them." Compare I. 74. ἐπὶ τῷ τὸ λοιπὸν νέμεσθαι ἐβοηθήσατε. Matthiæ, §. 585. Add Xenoph. Cyropæd. I. 6. §. 39. ἐπεπήγηντό σοι ἐπὶ τούτῳ αἱ πάγαι.

8. ἐπὶ πολὺ τῆς χώρας] "For a con-"siderable distance." Compare c. 12. ἐπὶ πολὺ τῆς δόξης: and II. 76. 97. IV. 100.

10. καλοῦσι δὲ αὐτὴν—Κορυφάσιον] "They call it," i. e. Pylus, "Corypha-"sium." Compare 118. V. 18.

12. δαπανᾷν] Hoc est, inquit Suidas, nostrum laudans, h. v. εἰς ἀναλώματα μεγάλα ἐμβάλλειν. Duk. Göller thinks that δαπανᾷν is here used in its usual sense, and that the meaning is, "if he "wished, by occupying them, that the "state should exhaust its resources." But in this sense καταλαμβάνων would hardly be Greek. I prefer Suidas's interpretation, that δαπανᾷν is here used to signify εἰς ἀναλώματα μεγάλα ἐμβάλλειν. Compare Antiphon, de Cæde Herodis, p. 719. Reiske: ἀνὴρ ὃν ἐδαπάνησαν, i. e. "whom they exhausted "with tortures."

14. καὶ τοὺς Μεσσηνίους οἰκείους ὄντας] Ἔνιοι ἤκουσαν καὶ Μεσσηνίους οἰκείους ὄντας αὐτῷ τῷ Δημοσθένει· ἄμεινον δὲ, αὐτῷ τῷ χωρίῳ. οἱ γὰρ μετὰ τοῦ Δημοσθένους ἐληλυθότες ἐκ Ναυπάκτου Μεσσήνιοι συγγενεῖς ὄντες τοῖς περὶ τὴν Πύλον οἰκοῦσι Μεσσηνίοις, καὶ ὁμόφωνοι τοῖς Λακεδαιμονίοις τυγχάνοντες, ἔμελλον, ὁρμώμενοι ἐκ τῆς Πύλου, πλεῖστα βλάπτειν τὴν Λακωνικὴν, οὐ διαγιγνωσκόμενοι διὰ τὴν ὁμοφωνίαν, εἴτε πολέμιοί εἰσιν εἴτε οἰκεῖοι. Schol. Non liquet, Demosthenem secum adduxisse Messenios a Naupacto, quod hic dicit Scholiastes.

ἀρχαῖον καὶ ὁμοφώνους τοῖς Λακεδαιμονίοις πλεῖστ' ἂν βλάπτειν ἐξ αὐτοῦ ὁρμωμένους, καὶ βεβαίους ἅμα τοῦ χωρίου φύλακας ἔσεσθαι. IV. ὡς δὲ οὐκ ἔπειθεν οὔτε τοὺς στρατηγοὺς οὔτε τοὺς στρατιώτας, ὕστερον καὶ τοῖς ταξιάρχοις κοινώσας, ἡσύχαζεν ὑπὸ ἀπλοίας,

PYLUS.
At length, the fleet being accidentally detained at Pylus

3. ἔσεσθαι] om. Q. 4. τοῖς ταξιάρχοις—μέχρι αὐτοῖς] om. Parm. ταξιάρχαις P.R.Z.d.e.

Eos postea demum ad illum venisse intelligitur e cap. 9. et 32. Messenios autem, qui Naupactum tenebant, cur οἰκείους Πύλῳ et Lacedæmoniis ὁμοφώνους esse dicat Thucydides, cognosci potest e Pausan. Messen. XXIV. et XXVII. Pro βλάπτειν Portus videtur maluisse βλάψειν, ut conveniat cum τῷ ἔσεσθαι. Duk.

4. τοῖς ταξιάρχοις] Vide Sigonium de Rep. Athen. l. 4. Huds. So little is known about the details of the Athenian army, that the office of these ταξίαρχοι can hardly be described in more than general terms. They must not be confounded with the ten officers of the same name chosen to command the infantry of Athens, divided according to the number of the tribes, whenever the whole force of the state marched out to battle together. Compare Demosthenes, Philippic I. p. 47. Reiske. Xenophon, Hellenics, IV. 2. §. 19. and Schneider's note. Lysias against Agoratus, p. 498. and Taylor's note. Lysias against Alcibiades, II. p. 565. and Pollux, VIII. §. 94. These may be called *taxiarchs-general;* but, besides these, the name is applied to the inferior officers, who commanded the τάξεις, or elementary divisions, of the Athenian army. The long scale of subordinate commands which exists in the armies of modern Europe, was, in Greece, peculiar to Lacedæmon only: and Thucydides judged it worthy of particular notice, that in the Spartan army the gradations of rank and power were very numerous: (V. 66.) τὸ στρατόπεδον τῶν Λακεδαιμονίων ἄρχοντες ἀρχόντων εἰσί. In the Athenian army, as far as appears, there were only two ranks of officers, the στρατηγοὶ, or generals of the whole army, and the ταξίαρχοι, or commanders of its subordinate divisions. Now the τάξις in the Athenian army seems to have corresponded with the λόχος in the Peloponnesian; that is to say, it was the principal element in the divisions of the troops; and its strength varied according to circumstances, being sometimes, and perhaps regularly, a hundred men; (compare Xenoph. Cyropæd. II. 1. §. 25. and Anabas.) but in maritime expeditions, like the one mentioned in the text, where there were no soldiers but the epibatæ of the different triremes, it is probable that the numbers of each τάξις were smaller.

5. ἡσύχαζεν ὑπὸ ἀπλοίας] I cannot but think, after all, that this is the correct stopping of the passage, although Poppo, Göller, and Dr. Bloomfield have put a comma after ἡσύχαζεν, and join ὑπὸ ἀπλοίας with the following clause: "till the soldiers themselves, being "kept in inactivity by the bad weather, "were seized with a desire to fortify "the place." But the position of ὑπὸ ἀπλοίας would then be so unnatural, that nothing but the clearest necessity would make me adopt such a construction. And surely it is good sense to say, that Demosthenes, after having tried in vain to prevail either upon the generals or soldiers, continued to remain quietly at Pylus, instead of prosecuting his voyage, owing to the bad weather, which would not let him put to sea. Ἡσύχαζεν also seems to be more naturally applied to "remaining "in the same place without moving," (compare VIII. 44.) than to "desisting "from trying to persuade the gene"rals." It may be added, that μέχρι, when used as a conjunction, is usually placed at the beginning of a sentence, like ἕως; and that ὑπὸ ἀπλοίας μέχρι would be a very unusual arrangement of the words. "Saltem ἡσύχαζον. Sed "vix dubito quin delendum ὑπ' ἀπλοίας

by bad weather, the seamen and soldiers construct a fort for their own amusement.

μέχρι αὐτοῖς τοῖς στρατιώταις σχολάζουσιν
ὁρμὴ † ἐσέπεσε † περιστᾶσιν ἐκτειχίσαι τὸ
χωρίον. καὶ ἐγχειρήσαντες εἰργάζοντο, σιδή- 2
ρια μὲν λιθουργὰ οὐκ ἔχοντες, λογάδην δὲ φέροντες λίθους,
καὶ ξυνετίθεσαν ὡς ἕκαστόν τι ξυμβαίνοι· καὶ τὸν πηλὸν, εἴ
που δέοι χρῆσθαι, ἀγγείων ἀπορίᾳ ἐπὶ τοῦ νώτου ἔφερον,
ἐγκεκυφότες τε ὡς μάλιστα μέλλοι ἐπιμένειν, καὶ τὼ χεῖρε ἐς
τοὐπίσω ξυμπλέκοντες, ὅπως μὴ ἀποπίπτοι. παντί τε τρόπῳ 3
ἠπείγοντο φθῆναι τοὺς Λακεδαιμονίους τὰ ἐπιμαχώτατα

2. ἐσέπεσε A.B.E.F.G.H.K.N.V.X.Z.f.g.h. Goell. vulgo ἐπέπεσε. "Sed "ἐσπίπτειν cum dativo et de animi motibus a scriptore nostro non dicitur." Poppo. ἐπέπεσε C.W.Y. Parm. περιστᾶσιν H.N.T.V. Parm. 48. περίστασιν A.B. vulgo περὶ στάσιν. περὶ στᾶσιν E. 3. ἐγχειρίσαντες K.N.V.f. 5. τε P. ξυμβαίνειν R.X.g. ξυμβαίνει Z. εἴ ποι B.E.h. 6. νοτου a. 7. μέλλει I.P.R. εἰς τοὐπίσω C. 8. συμπλέκοντες d.i. ὑποπίπτη L.O. ἀποπίπτει d. ἀποπίπτῃ R. 9. ἐπιχώματά I. ἐπιμαχώτατα τε Z.

"et servandum ἡσύχαζεν." Dobree. In what follows I have restored the reading περιστᾶσιν, with all the recent editors, on the authority of H. and several other MSS. which I have myself collated. But the sense still appears uncertain. Haack and Göller interpret it "mutato consilio," in the same sense of change in which περιέστη is used in chap. 12. and περιέστηκε in I. 32. But I doubt whether περιστάντες, as applied to men, ever signifies their changing their mind; and the simpler meaning may, I think, be the true one, that the soldiers set to work, or came round on all sides, to carry on the fortification. Comp. Euripid. Bacchæ, 1104. Elmsley:

φέρε, περιστᾶσαι κύκλῳ,
πτόρθου λάβεσθε, Μαινάδες——
αἱ δὲ μυρίαν χέρα
προσέθεσαν ἐλάτῃ κἀξανέσπασαν χθονός.

4. λογάδην—ξυμβαίνοι] "They pick"ed the stones which they carried, and "put them together as they happened "to fit." The construction of this fort seems to have resembled, on a small scale, what is called the earliest style of Cyclopian architecture, as exemplified in the walls of Tiryns. (See sir W. Gell's Argolis, plate 14.) There the interstices between the larger blocks of stone were filled up with smaller stones: and such probably was the case at Pylus; and the cement, which Thucydides shews to have been only used in parts of the work, was required to fasten these smaller stones; the larger blocks, as is generally the case in ancient walls built of massy stones, being secured by their own size and weight. See "Remarks on the military Archi"tecture of Greece," in Walpole's Memoirs of Turkey, vol. I. p. 316. The expression ἕκαστόν τι resembles πᾶς τις: (see Viger, c. III. sect. 11. §. 14. note 15.) "Each thing, of whatever de"scription." The use of the neuter gender is remarkable, when the substantive λίθους is in the masculine: but it is probably intended to express the miscellaneous materials used in the construction of the wall, "as each se"veral thing happened to fit;" not only the large picked stones, but the smaller ones, rubbish, shingle, or whatever came in the way, and could be made serviceable.

9. ἠπείγοντο φθῆναι κ. τ. λ.] "They "hastened to anticipate the Lacedæ"monians, in completing the most ac"cessible parts of the fort before they "could arrive to defend their territory." Ἐπιβοηθῆσαι is translated by Dr. Bloomfield, "attack the place;" and he refers

ἐξεργασάμενοι πρὶν ἐπιβοηθῆσαι· τὸ γὰρ πλέον τοῦ χωρίου αὐτὸ καρτερὸν ὑπῆρχε καὶ οὐδὲν ἔδει τείχους. V. οἱ δὲ ἑορτήν τινα ἔτυχον ἄγοντες, καὶ ἅμα πυνθανόμενοι ἐν ὀλιγωρίᾳ ἐποιοῦντο, ὡς ὅταν ἐξέλθωσιν ἢ οὐχ ὑπομενοῦντας σφᾶς ἢ ῥᾳδίως ληψόμενοι βίᾳ· καί τι καὶ αὐτοὺς ὁ στρατὸς ἔτι ἐν 2 ταῖς Ἀθήναις ὧν ἐπέσχε. τειχίσαντες δὲ οἱ Ἀθηναῖοι τοῦ χωρίου τὰ πρὸς ἤπειρον καὶ ἃ μάλιστα ἔδει ἐν ἡμέραις ἓξ, τὸν μὲν Δημοσθένην μετὰ νεῶν πέντε αὐτοῦ φύλακα καταλείπουσι, ταῖς δὲ πλείοσι ναυσὶ τὸν ἐς τὴν Κέρκυραν πλοῦν καὶ Σικελίαν ἠπείγοντο.

It is completed in six days; and five ships being left with Demosthenes to guard it, the rest of the fleet proceeds to Corcyra.

VI. οἱ δ' ἐν τῇ Ἀττικῇ ὄντες Πελοποννήσιοι ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης, ἀνεχώρουν κατὰ τάχος ἐπ' οἴκου, νομίζοντες μὲν οἱ Λακεδαιμόνιοι καὶ Ἆγις ὁ βασιλεὺς οἰκεῖον σφίσι τὸ περὶ τὴν Πύλον· ἅμα δὲ πρῳ ἐσβαλόντες καὶ τοῦ σίτου ἔτι χλωροῦ ὄντος ἐσπάνιζον τροφῆς τοῖς πολλοῖς, χειμών τε ἐπιγενόμενος μείζων παρὰ τὴν καθεστηκυῖαν 2 ὥραν ἐπίεσε τὸ στράτευμα. ὥστε πολλαχόθεν ξυνέβη ἀναχωρῆσαί τε θᾶσσον αὐτοὺς καὶ βραχυτάτην γενέσθαι τὴν ἐσβολὴν ταύτην· ἡμέρας γὰρ πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ.

The news of the occupation of Pylus recalls the Peloponnesians in haste from Attica, so that this was the shortest invasion during the whole war, not exceeding fifteen days.

1. ἐξειργάσμενοι L.O.P. 2. οὐδὲ g. ἐδεῖτο τοῦ τείχους I. οἱ δὲ] om.V. 3. ἔχοντες h. 5. οὐχὶ μενοῦντας I. 6. καί τι καὶ A.B.F.N.V.h. Haack. Poppo. Goell. καί τοι L. καίτοι R. vulgo καί τι. ὁ στρατὸς αὐτοὺς K. 8. τοῦ χωρίου] om. c.f. 9. τὸν] καὶ d.i. δημοσθένη C. 13. τάχους W. 14. καὶ ὁ ἄγις Y. 16. προεσβαλόντες E. 17. ἐσπανίζοντο Q. 18. δὲ C.e. 20. θᾶττον e. αὐτοῖς E. 21. πέντε καὶ δέκα L.O.

to I. 126. But *βοηθεῖν* and its compounds never lose their proper notion of "defensive movement," even when the particular or subordinate operation is offensive. Thus the attack on Pylus was in order to recover possession of their own country, which had been occupied by an invader: but the term *βοηθῆσαι* could not have been used had the Lacedæmonians been going to attack a fort in Attica, instead of one occupied by the enemy in their own dominions. So in I. 126. it is applied to the efforts of the Athenians to recover possession of their own citadel, which Cylon had surprised in order to make himself tyrant.

16. *πρῳ—πολλοῖς*] Thom. Magister. Wass.

18. *χειμών*] "Rough, stormy, and wet "weather." See the note on III. 21.

VII. Κατὰ δὲ τὸν αὐτὸν χρόνον Σιμωνίδης Ἀθηναίων στρατηγὸς Ἠϊόνα τὴν ἐπὶ Θρᾴκης Μενδαίων ἀποικίαν, πολεμίαν δὲ οὖσαν, ξυλλέξας Ἀθηναίους τε ὀλίγους ἐκ τῶν φρουρίων καὶ τῶν ἐκείνῃ ξυμμάχων πλῆθος προδιδομένην κατέλαβε. καὶ παραχρῆμα ἐπιβοηθησάντων Χαλκιδέων καὶ Βοττιαίων ἐξεκρούσθη τε καὶ ἀπέβαλε πολλοὺς τῶν στρατιωτῶν.

THRACE. Eion, a Mendæan colony betrayed to the Athenians, and retaken by the Chalcidians and Bottiæans.

VIII. Ἀναχωρησάντων δὲ τῶν ἐκ τῆς Ἀττικῆς Πελοποννησίων, οἱ Σπαρτιᾶται αὐτοὶ μὲν καὶ οἱ ἐγγύτατα τῶν περιοίκων εὐθὺς ἐβοήθουν ἐπὶ τὴν Πύλον, τῶν δὲ ἄλλων Λακεδαιμονίων βραδυτέρα ἐγίγνετο ἡ ἔφοδος, ἄρτι ἀφιγμένων ἀφ' ἑτέρας στρατείας.
2 περιήγγελλον δὲ καὶ κατὰ τὴν Πελοπόννησον βοηθεῖν ὅτι τάχιστα ἐπὶ Πύλον, καὶ ἐπὶ τὰς ἐν τῇ Κερκύρᾳ ναῦς σφῶν τὰς ἑξήκοντα ἔπεμψαν, αἳ ὑπερενεχθεῖσαι τὸν Λευκα-

PYLUS. The Spartans prepare to attack Pylus by land and sea, and recall their fleet from Corcyra to cooperate with them. Description of the scene of action. The harbour of Pylus is formed by the little island of SPHACTERIA, which almost

1. σιμωνίδης ὁ ἀθηναίων e. 2. ἠιόνα A.F. Bekk. ἠόνα H.X.Z.*a*.c.f.g. τὴν] τῆς B.E.F.X. τῆς θρᾴκης m. μενδαίων μὲν ἀποικίαν e. ἀποικίαν om. A. 5. κατέλαβε προδιδομένην g. 6. χαλκιδαίων R.Z.d.e.g.i. 7. βοτιαίων g. 9. τῶν om. d.i. 10. οἱ post καὶ om. G. ἐγγύτατοι d. 11. παροίκων c. 12. λακεδαιμονίων] πελοποννησίων d.i. 13. στρατΐας R.*a*. 14. περιήγγελον d.e. δὲ καὶ κατὰ B.C.E.F.G.H.N.Q.V.W.X.Y.Z.*a*.d.e.h.i. Parm. Haack. Poppo. Goell. vulgo omittunt καί. 16. τῇ om. L.O.i. 17. τῶν λευκαδίων E.X.

2. Ἠϊόνα] Where this place was is uncertain. Of course it cannot be confounded with the Eion near Amphipolis, which had belonged to Athens since the time of Cimon. See I. 98. Eustathius says, Ἠϊὼν τρισυλλάβως πόλις ἐν Χεῤῥονήσῳ παρὰ Θουκυδίδῃ, but the Chersonesus is much too remote for the Chalcidians and Bottiæans to have marched thither to recover a town. Stephanus of Byzantium mentions an Eion in Pieria, which Eustathius also acknowledges, but this also is too distant from Chalcidice; and besides belonged to Macedonia. And the other Pieria east of the Strymon, and mentioned II. 99. was also inaccessible to the Chalcidians; as the only passage of the Strymon was commanded by the Athenian town of Amphipolis. But as the name of Eion is a general one, signifying shore or beach, it may have belonged to another place besides the three already noticed; and the situation of the Eion here mentioned cannot be fixed more precisely, than by saying that it was probably on some point of that long and winding coast which is broken by so many projecting points, and extends from the Strymon to the Axius.

17. αἳ ὑπερενεχθεῖσαι, &c.] Quod hic Thucydides vocat ὑπερενεχθῆναι, Strabo (l. 8.) vocat ὑπερνεολκεῖν. naves enim non remigio, sed machinis hunc Isthmum superabant, qui quidem pluries

PYLUS. A.C. 425. Olymp. 88. 4.

closes up the mouth of it. Sphacteria is occupied by the Lacedæmonians.

δίων ἰσθμὸν καὶ λαθοῦσαι τὰς ἐν Ζακύνθῳ Ἀττικὰς ναῦς ἀφικνοῦνται ἐπὶ Πύλον· παρῆν
3 δὲ ἤδη καὶ ὁ πεζὸς στρατός. Δημοσθένης δὲ προσπλεόντων ἔτι τῶν Πελοποννησίων ὑπεκπέμπει φθάσας δύο ναῦς ἀγγεῖλαι Εὐρυμέδοντι καὶ τοῖς ἐν ταῖς ναυσὶν ἐν Ζακύνθῳ
4 Ἀθηναίοις παρεῖναι ὡς τοῦ χωρίου κινδυνεύοντος. καὶ αἱ μὲν νῆες κατὰ τάχος ἔπλεον κατὰ τὰ ἐπεσταλμένα ὑπὸ Δημοσθένους· οἱ δὲ Λακεδαιμόνιοι παρεσκευάζοντο ὡς τῷ τειχίσματι προσβαλοῦντες κατά τε γῆν καὶ κατὰ θάλασσαν, ἐλπίζοντες ῥᾳδίως αἱρήσειν οἰκοδόμημα διὰ ταχέων εἰργα-
5 σμένον καὶ ἀνθρώπων ὀλίγων ἐνόντων. προσδεχόμενοι δὲ καὶ τὴν ἀπὸ τῆς Ζακύνθου τῶν Ἀττικῶν νεῶν βοήθειαν ἐν νῷ εἶχον, ἢν ἄρα μὴ πρότερον ἕλωσι, καὶ τοὺς ἔσπλους τοῦ λιμένος ἐμφράξαι, ὅπως μὴ ᾖ τοῖς Ἀθηναίοις ἐφορμίσασθαι
6 ἐς αὐτόν. ἡ γὰρ νῆσος ἡ Σφακτηρία καλουμένη τόν τε λιμένα, παρατείνουσα καὶ ἐγγὺς ἐπικειμένη, ἐχυρὸν ποιεῖ καὶ τοὺς ἔσπλους στενούς, τῇ μὲν δυοῖν νεοῖν διάπλουν κατὰ τὸ τείχισμα τῶν Ἀθηναίων καὶ τὴν Πύλον, τῇ δὲ πρὸς τὴν

3. ἤδη om. *a*. 7. ἐπέπλεον N.V. 8. ἐν τῷ τειχίσματι V. 9. τε] om. Q. κατὰ ante θάλ.] om. K. θάλατταν d.i. 11. ὀλίγων ἀνθρώπων e. 12. καὶ] om. C.*a*.e. ἀπὸ ζακύνθου A.B.h. Bekk. Goell. 13. ἔσπλους] εὔπλους I. qui et infra εὔπλους et εὔπλου. 14. ἐφορμήσασθαι V.c. 17. δυοῖν A.B.C.E.F.H.I.K.N.Q.V.W. X.Y.Z.e.f.g. Haack. Poppo. Goell. ceteri δυεῖν. νεῶν L.O.e. 18. καὶ] κατὰ K.

mutavit faciem, modo rescissus et apertus, ut compendium fieret circuitionis totius Leucadiorum peninsulæ, ut a Cypselo Corinthio; postea vero per alluviones redditus pristinæ formæ. Vide Plinium, l. 4. c. 1. *Palmerius* Exercit. pag. 50. HUDS. Thucydides eodem, quo hic, verbo, et de eadem re etiam supra utitur III. 15. *Καὶ ὁλκοὺς παρεσκεύαζον τῶν νεῶν ἐν τῷ ἰσθμῷ, ὡς ὑπεροίσοντες ἐκ τῆς Κορίνθου ἐς τὴν πρὸς Ἀθήνας θάλασσαν.* Et III. 81. *Καὶ ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, ὅπως μὴ περιπλέοντες ὀφθῶσιν, ἀποκομίζονται.* DUKER.

7. *Κατὰ τὰ ἐπεσταλμένα ὑπὸ Δημοσθένους*] Ammonius *ἐπιστεῖλαι* coarctat ad litteras : *Ἐπιστεῖλαι μέν*, inquit, *διὰ γραμμάτων. Ἐπισκῆψαι δὲ διὰ λόγων.* Sed Thomas Magist. in *Ἐπετειλάμην* : *Ἐπιστεῖλαι οὐ μόνον τὸ διὰ γραμμάτων, ἀλλὰ καὶ τὸ αὐτοπροσώπως κελεῦσαι καὶ ἐπιστολὴ ὡσαύτως.* Et hunc usum *τοῦ ἐπιστεῖλαι* recte ex hoc et alio loco Thucydidis ostendit. Sic Aristoph. Nubib. 608. *Ἡ Σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλε φράσαι Πρῶτα μὲν χαίρειν Ἀθηναίοις.* Æschyl. Sept. adv. Theb. 1020. *Οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν.* Plura de hoc, et de *ἐπιστολὴ* Stanlei. ad Æsch. Prometh. v. 3.— DUKER.

15. *ἡ γὰρ νῆσος ἡ Σφακτηρία καλουμένη*] For every thing relating to the topography of the scene of action, the reader is referred to the maps at the end of the volume, and to the memoir which accompanies them.

*ἄλλην ἤπειρον ὀκτὼ ἢ ἐννέα· ὑλώδης τε καὶ ἀτριβὴς πᾶσα
ὑπ' ἐρημίας ἦν, καὶ μέγεθος περὶ πεντεκαίδεκα σταδίους μά-
λιστα. τοὺς μὲν οὖν ἔσπλους ταῖς ναυσὶν ἀντιπρώροις βύζην* 7
*κλῄσειν ἔμελλον· τὴν δὲ νῆσον ταύτην φοβούμενοι μὴ ἐξ
αὐτῆς τὸν πόλεμον σφίσι ποιῶνται, ὁπλίτας διεβίβασαν εἰς
αὐτήν, καὶ παρὰ τὴν ἤπειρον ἄλλους ἔταξαν. οὕτω γὰρ τοῖς* 8
*Ἀθηναίοις τήν τε νῆσον πολεμίαν ἔσεσθαι τήν τε ἤπειρον,
ἀπόβασιν οὐκ ἔχουσαν· τὰ γὰρ αὐτῆς τῆς Πύλου ἔξω τοῦ
ἔσπλου πρὸς τὸ πέλαγος ἀλίμενα ὄντα, οὐχ ἕξειν ὅθεν
ὁρμώμενοι ὠφελήσουσι τοὺς αὐτῶν, σφεῖς δὲ ἄνευ τε ναυ-
μαχίας καὶ κινδύνου ἐκπολιορκήσειν τὸ χωρίον κατὰ τὸ εἰκός,
σίτου τε οὐκ ἐνόντος καὶ δι' ὀλίγης παρασκευῆς κατειλημ-
μένου. ὡς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον ἐς τὴν* 9
*νῆσον τοὺς ὁπλίτας, ἀποκληρώσαντες ἀπὸ πάντων τῶν
λόχων. καὶ διέβησαν μὲν καὶ ἄλλοι πρότερον κατὰ διαδοχήν,
οἱ δὲ τελευταῖοι καὶ ἐγκαταληφθέντες εἴκοσι καὶ τετρακόσιοι
ἦσαν, καὶ Εἵλωτες οἱ περὶ αὐτούς· ἦρχε δὲ αὐτῶν Ἐπιτάδας
ὁ Μολόβρου.*

3. *ἀντιπρώροις* F.G.H.L.N.O.P.Q.V.X.Y.d.h.i. Parm. Haack. Poppo. Goell. *ἀντίπρωροι* A.B. *ἀντιπρωίρεις* E. vulgo *ἀντιπρώρους* ita etiam C.*a*. *βύζην*] om. A.B.G. *βύζειν* *a*.i. *βύσζειν* d. *βύσειν* margo d.i. *σβύζην* P. *σβύζειν* I. 4. *συγκλήισειν* A.B. *κλείσειν* I.V.Y.Z.e.f.g.i. *ἀθρόως κλῄσειν* W. 5. *διεβίβαζον* Q. *διεβίβασεν*d.i. 6. *παρὰ* A.C.E.F.H.K.L.N.O.P.Q.V.X.Y.Z.*a*.c.f.g. Haack. Popp. Goell. ceteri *περί*. *γὰρ*] *καὶ* d. 7. *νῆσον ταύτην φοβούμενοι πολεμίαν* K. 8. *τὰ*] *καὶ* B. *τῆς*] om. Y. 9. *οὐχ ἕξειν*] *οὐκ ἐξῆν* A.B.E.F.h. 10. *τοὺς*] *τὰς* G.d. *ταῖς* e. *τοὺς αὐτῶν* E.F.H.K.V.g.m. [" et haud dubie plures," Poppo.] Poppo. *σφᾶς* d.i. *τε*] *τῆς* d. 11. *κατὰ*] *ὡς* L.O.P.Y. 12. *προκατειλημμένου* R.Y. " an *κατειλημμένον* ?" Bekk. 13. *τ'* Q. *καὶ*] om. P. 14. *πάντων*] *στάντων* d.i. 15. *καὶ* post *μὲν*] om. P. 16. *καὶ*] om. d. *ἐγκαταληφθέντες* C.E.F.G.H.N.V.W.Z.*a*. Haack. Poppo. Goell. vulgo *ἐγκαταλειφθέντες*. 17. *δὲ αὐτῶν* C.E.F.H.K.V. Poppo. Vulgo, Bekk. Goell. *δ' αὐτῶν*. 18. *μολοβροῦ* A.B.F.H.L.O.P.V.

3. *βύζην κλῄσειν*] *Ἀθρόως· οἷον βύσαντες ταῖς ναυσὶ τὸν ἔσπλουν*. Schol. "To stop up the two inlets by ships "placed close together, with their "heads looking outwards."

12. *δι' ὀλίγης παρασκευῆς*] Verte, "*cum non sat diu occupatum esset, ut* "*bene munitum esse posset*." Dobree.

13. *ὡς δ' ἐδόκει—καὶ διεβίβαζον*] This sentence, where the apodosis is in *διεβίβαζον*, is exactly similar to the beginning of chap. 21. book II. and seems to confirm the interpretation of that passage given in the note upon it, vol. I. p. 214.

14. *ἀπὸ πάντων τῶν λόχων*.] *Λόχοι Λακεδαιμονίων πέντε, Αἰδώλιος, Σίνης, Σαρίνας, Πλόας, Μεσσοάτης*. Schol.

PYLUS. A.C. 425. Olymp. 88. 4.

Preparations of Demosthenes to repel the enemy's attack.

IX. Δημοσθένης δὲ ὁρῶν τοὺς Λακεδαιμονίους μέλλοντας προσβάλλειν ναυσί τε ἅμα καὶ πεζῷ, παρεσκευάζετο καὶ αὐτὸς, καὶ τὰς τριήρεις αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεισῶν ἀνασπάσας ὑπὸ τὸ τείχισμα προσεσταύρωσε, καὶ τοὺς ναύτας ἐξ αὐτῶν ὥπλισεν ἀσπίσι τε φαύλαις καὶ οἰσυΐναις ταῖς πολλαῖς· οὐ γὰρ ἦν ὅπλα ἐν χωρίῳ ἐρήμῳ πορίσασθαι, ἀλλὰ καὶ ταῦτα ἐκ ληστρικῆς Μεσσηνίων τριακοντόρου καὶ κέλητος ἔλαβον, οἳ ἔτυχον παραγενόμενοι. ὁπλῖταί τε τῶν Μεσσηνίων τούτων ὡς τεσσαράκοντα ἐγένοντο, οἷς ἐχρῆτο
2 μετὰ τῶν ἄλλων. τοὺς μὲν οὖν πολλοὺς τῶν τε ἀόπλων καὶ ὡπλισμένων ἐπὶ τὰ τετειχισμένα μάλιστα καὶ ἐχυρὰ τοῦ χωρίου πρὸς τὴν ἤπειρον ἔταξε, προειπὼν ἀμύνασθαι τὸν πεζὸν, ἢν προσβάλλῃ· αὐτὸς δὲ ἀπολεξάμενος ἐκ πάντων ἑξήκοντα ὁπλίτας καὶ τοξότας ὀλίγους ἐχώρει ἔξω τοῦ τείχους ἐπὶ τὴν θάλασσαν, ᾗ μάλιστα ἐκείνους προσεδέχετο πειράσειν ἀποβαίνειν ἐς χωρία μὲν χαλεπὰ καὶ πετρώδη πρὸς τὸ πέλαγος τετραμμένα, σφίσι δὲ τοῦ τείχους ταύτῃ ἀσθενεστάτου ὄντος ἐπισπάσασθαι αὐτοὺς ἡγεῖτο προθυμή-

4. καταληφθεισῶν A.E.F.h. 6. τοὺς πολλοὺς e. 8. καὶ] om. e. ληστρικῶν L.P. τριακοντούρου G.I.V.e.m. 11. καὶ τῶν ὡπλισμένων K. 12. καὶ om. d. ὀχυρὰ g. 13. ἀμύνεσθαι d. 14. προσβάλλῃ B.F.H.N.Q.V. Poppo. Goell. vulgo προσβάλῃ. ἀποδεξάμενος I. 19. ἐπισπᾶσθαι d. προθυμήσασθαι G.

4. Ἀνασπάσας] Wass.

5. προσεσταύρωσε.] ξύλοις ὀρθοῖς προσωχύρωσεν αὐτάς. Schol. Nam, quod Duker. animadvertit, etiam VII. 25. dicit, Syracusanos Vallos in mari defixisse, ut intra illos naves suæ stationem haberent: eamque munitionem σταύρωσιν vocat. Et ibidem cap. 38; Niciam ante naves suas σταύρωμα in mari defixum habuisse, quod iis pro portu clauso esset. Göller. Compare Appian, Civil Wars, V. 33. τὰς τάφρους προσεσταύρου. "Strengthened "the trenches with additional stakes, "as a chevaux de frise." Dr. Bloomfield and Dobree wish to read προεσταύρωσε or προὐσταύρωσε, comparing VI. 75. τὴν θάλασσαν προεσταύρωσε, but the alteration seems unnecessary. The present text signifies, "he hauled "his ships up under the fort, and set "a stockade close to them," "upon "them," i. e. "to cover them."

τοὺς ναύτας] "The rowers;" for the epibatæ had regular arms of their own.

19. ἐπισπάσασθαι αὐτοὺς ἡγεῖτο, κ.τ.λ.] Ἐφελκύσεσθαι αὐτοὺς ἡγεῖτο εἰς προθυμίαν ἐκεῖνο τὸ μέρος. Schol. But then we must read ἐπισπάσεσθαι and προθυμήσασθαι, for "he thought it would "draw them on" must require the infinitive future, and not the aorist; and on the other hand προθυμήσασθαι must be in the aorist, as Dobree saw, and

σεσθαι· οὔτε γὰρ αὐτοὶ ἐλπίζοντες ποτὲ ναυσὶ κρατηθήσεσθαι οὐκ ἰσχυρὸν ἐτείχιζον, ἐκείνοις τε βιαζομένοις τὴν ἀπόβασιν ἁλώσιμον τὸ χωρίον γίγνεσθαι. κατὰ τοῦτο οὖν 3 πρὸς αὐτὴν τὴν θάλασσαν χωρήσας ἔταξε τοὺς ὁπλίτας ὡς εἴρξων ἢν δύνηται, καὶ παρεκελεύσατο τοιάδε.

His address to his men on the sea-shore, when ready to receive the attack.

X. "ΑΝΔΡΕΣ οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου, " μηδεὶς ὑμῶν ἐν τῇ τοιᾷδε ἀνάγκῃ ξυνετὸς βουλέσθω " δοκεῖν εἶναι, ἐκλογιζόμενος ἅπαν τὸ περιεστὸς ἡμᾶς δεινὸν, μᾶλλον †δ'† ἀπερισκέπτως εὔελπις ὁμόσε †χωρῆσαι† τοῖς ἐναντίοις, καὶ ἐκ τούτων ἂν περιγενόμενος. ὅσα γὰρ ἐς ἀνάγκην " ἀφῖκται ὥσπερ τάδε, λογισμὸν ἥκιστα ἐνδεχόμενα κινδύνου

1. κρατηθήσεσθαι A.B.E.F.H.N.V.X.g. Poppo. Goell. ceteri κρατήσεσθαι. 2. τὴν] om. O. 4. θάλατταν K. χωρήσας A.B.F.G.H.N.Q.V.W.X.Y.Z.e.h.i. Parm. Haack. Poppo. Goell. ceteri χωρίσας. 5. δύνωνται d. 6. ξυναιράμενοι E. 7. τῇ] om. c. βουλεύεσθω I. 8. περιεστὸς C.E.K.*a*. Bekk. Goell. 9. δ' L.O.P.Q.V.W.X.Y.Z.*a*.c.f.g. 48. Haack. Poppo. Goell. om. A.B.C.F.G.H.K.N. R.e. Vulgo ἤ. 10. χωρήσας C.G.L.N.O.P.V.Z.*a*.c.f.h.i. 11. περιγιγνόμενος G. ἐς] ἐπ' G.L.d. 12. τοιάδε K. τόδε Stobæus.

proposed accordingly to correct the tense, or else to read ἐπισπάσεσθαι αὐτοὺς ἡγεῖτο, and to leave out προθυμήσεσθαι.

2. ἐκείνοις τε βιαζομένοις κ. τ. λ.] Ἐλπὶς ἦν δηλονότι. SCHOL. That is, ἐλπὶς ἦν must be supplied from the preceding participle ἐλπίζοντες, " and " they, if they could but force a land- " ing, calculated that the place might " be taken."

3. κατὰ τοῦτο. Verto *quamobrem*, ut ἦλθες δὲ κατὰ τί; Nub. 240. DOBREE.

7. ξυνετὸς βουλέσθω—δεινόν] Compare III. 82. τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν.

9. μᾶλλον †δ'† ἀπερισκέπτως] The common reading here is μᾶλλον ἤ; the best MSS. omit ἤ, and several, including all those in the library of St. Mark, supply its place with δὲ, which Haack and Poppo have adopted. The omission appears clearly to be a mere oversight, as some conjunction is absolutely necessary; but δὲ appears to me to rest on better authority than ἤ; and its omission can more easily be accounted for by the resemblance of the δ to the *a* in the beginning of the following word. The construction of what follows is difficult, but I believe that βουλέσθω alone is to be repeated, μᾶλλον δὲ βουλέσθω ὁμόσε χωρῆσαι τοῖς ἐναντίοις ἀπερισκέπτως εὔελπις καὶ ἐκ τούτων ἂν περιγενόμενος. " Let him " choose rather to go straight to meet " his enemies with an unconsidering " cheerful hope, and thus likely to get " over the danger." Several MSS. read χωρήσας, and if we prefer this reading, the sense will be, " but rather " let him choose to be thought wise, " by having gone straight against his " enemies, and by having thus in all " likelihood got over the danger." And this would agree with Hermann's rule, that " participles of the aorist " with ἂν can never have any other " than a past signification." See notes on Viger, note 281. But this rule will not always hold good, and Elmsley considers the expression λιποῦσ' ἂν as almost equivalent to the future. Notes on Medea, 764, 5. See also Kühner, Gr. Gr. §. 455.

2 “ τοῦ ταχίστου προσδεῖται. ἐγὼ δὲ καὶ τὰ πλείω ὁρῶ πρὸς “ ἡμῶν ὄντα, ἢν ἐθέλωμέν τε μεῖναι καὶ μὴ τῷ πλήθει αὐτῶν “ καταπλαγέντες τὰ ὑπάρχοντα ἡμῖν κρείσσω καταπροδοῦναι.
3 “ τοῦ τε γὰρ χωρίου τὸ δυσέμβατον ἡμέτερον νομίζω, ([ὃ] “ μενόντων ἡμῶν ξύμμαχον γίγνεται, ὑποχωρήσασι δὲ καί- “ περ χαλεπὸν ὂν εὔπορον ἔσται μηδενὸς κωλύοντος· καὶ τὸν “ πολέμιον δεινότερον ἕξομεν μὴ *ῥᾳδίως* αὐτῷ πάλιν οὔσης

1. καὶ] om. Q. 2. ἡμᾶς K. θέλωμέν I.d.e. ἐθέλομεν C.Q.a. εἰ ἐθέλομεν Y. 4. ὃ] om. A.B.C.E.F.H.K.L.M.N.O.P.R.V.W.X.Y.Z.a.b.d.e.f.g.h.i. 48. ὅτι Parm. 5. μενόντων μὲν E. Dionys. γίγνεσθαι K.d. καὶ πρὸ Parm. 6. ἔσται] ἅτε A.V. 7. ῥᾳδίως B.E.F.H.K.N.b.h. Poppo. Goell. Vulgo, Haack. Bekk. ῥαδίως. πάλιν αὐτῷ B.Q.i. αὐτῷ] om. d.

2. ἢν ἐθέλωμέν τε μεῖναι] The conjunction is out of its place, and the sense is μεῖναί τε καὶ μὴ—καταπροδοῦναι.

4. τοῦ τε γὰρ χωρίου κ. τ. λ.] The conjunction in these words is answered by the τε a few lines below, τό τε πλῆθος αὐτῶν οὐκ ἄγαν δεῖ φοβεῖσθαι. See Poppo, Observatt. Critic. p. 24. The relative ὃ is omitted by all the best MSS. but is acknowledged by Dionysius. (De iis quæ Thucyd. propria sunt, c. 12.) If it should be struck out, the verb γίγνεται would be better omitted, and the construction then would be uninterrupted. But γίγνεται is acknowledged by every MS. and by Dionysius; and although the conjunctions μὲν γὰρ are harshly omitted after μενόντων, yet this harshness is more likely to be the genuine writing of Thucydides, than it is probable that almost every MS. hitherto collated, to which I may now add the five in the library of St. Mark at Venice, should have omitted the relative ὃ by accident. The authority of Dionysius is of less weight in its favour, because he still further improves the sentence in his quotation of it, by inserting μὲν after μενόντων.

[The conjunction μὲν is acknowledged by the Palatine MS. E. as well as by Dionysius. If we admit this, and read merely, μενόντων μὲν ἡμῶν ξύμμαχον γίγνεται, the construction will not be unlike that in I. 40. Κορινθίοις μέν γε ἔνσπονδοί ἐστε, κ. τ. λ.]

6. καὶ τὸν πολέμιον δεινότερον ἕξομεν] Ἡ διάνοια τοιαύτη. οἱ πολέμιοι (φησὶν) ὑποχωρησάντων ἡμῶν, ἀποβάντες τῶν νεῶν καὶ ἐπελθόντες τῷ τείχει, χαλεπώτεροι ἡμῖν ἔσονται. εἰδότες γὰρ ὅτι, ἂν μὴ κρατήσωσιν, οὐ ῥᾳδίως ἀποχωρῆσαι δυνήσονται ὀπίσω διὰ τὴν χαλεπότητα τοῦ χωρίου, μετὰ ἀπονοίας ἡμῖν μαχοῦνται, ἢ ἀπολέσθαι ζητοῦντες ἢ κρατῆσαι τοῦ χωρίου. ῥᾷστον γὰρ (φησὶν) ἐστὶν ἔτι αὐτοὺς ὄντας ἐπὶ τῶν νεῶν ἀμύνασθαι. Schol. Poppo insists that there is no such thing as a dative absolute, and that therefore Thucydides must have written ὑποχωρησάντων. I believe that the dative here affords another instance of what is called the dative of relation, such as it has been explained in the note on III. 98. “ But if we retreat, “ we shall find that the ground, though “ difficult in itself, will yet be very “ practicable, if there is no one to “ hinder.” Of course he means that although it was in itself difficult *to the enemy*, yet it would be practicable *to them;* but this is so self-evident, that it was perfectly needless to insert τοῖς πολεμίοις. But the easiness of the ground to the enemy is spoken of not absolutely, but as a disadvantage to the Athenians; and therefore we have the dative ὑποχωρήσασι prefixed to the sentence to show that the fact, τὸ δυσέμβατον καίπερ χαλεπὸν ὂν εὔπορον ἔσται μηδενὸς κωλύοντος, is taken as bearing upon the Athenians, and so far as it affects them.

7. μὴ *ῥᾳδίως* αὐτῷ πάλιν οὔσης] Pro ῥᾳδίως, quod dedi ex B.F.H.K.N. b.h. ceteri codices habent ῥᾳδίας. Al-

" τῆς ἀναχωρήσεως, ἣν καὶ ὑφ' ἡμῶν βιάζηται· ἐπὶ γὰρ ταῖς " ναυσὶ ῥᾷστοί εἰσιν ἀμύνεσθαι, ἀποβάντες δὲ ἐν τῷ ἴσῳ " ἤδη·) τό τε πλῆθος αὐτῶν οὐκ ἄγαν δεῖ φοβεῖσθαι· κατ' " ὀλίγον γὰρ μαχεῖται καίπερ πολὺ ὂν ἀπορίᾳ τῆς προσορ- " μίσεως, καὶ οὐκ ἐν γῇ στρατός ἐστιν ἐκ τοῦ ὁμοίου μείζων, " ἀλλ' ἀπὸ νεῶν, αἷς πολλὰ τὰ καίρια δεῖ ἐν τῇ θαλάσσῃ " ξυμβῆναι. ὥστε τὰς τούτων ἀπορίας ἀντιπάλους ἡγοῦμαι 4 " τῷ ἡμετέρῳ πλήθει, καὶ ἅμα ἀξιῶ ὑμᾶς Ἀθηναίους ὄντας " καὶ ἐπισταμένους ἐμπειρίᾳ τὴν ναυτικὴν ἐπ' ἄλλους ἀπό- " βασιν, ὅτι εἴ τις ὑπομένοι καὶ μὴ φόβῳ ῥοθίου καὶ νεῶν " δεινότητος κατάπλου ὑποχωροίη, οὐκ ἄν ποτε βιάζοιτο, καὶ

2. δ' ἐν C. 4. προσορμήσεως E.F.Q.d.i. 6. ἀλλὰ τῶν νεῶν C.a. 8. τῶν ἡμετέρων E. ἀξιῶ ἅμα h. ἡμᾶς K. 10. ὅτι] ὃ a. ὑπομένει R.e. ῥηθίου V. καὶ τῶν νεῶν δεινότητος e. καὶ δεινότητος νεῶν f.

terum exquisitius visum est. Nam etiam ubi εἶναι et γίγνεσθαι copulæ sunt, quædam adverbia, maxime δίχα et χωρὶς atque etiam οὕτως (ut II. 47. οὐδὲ φθορὰ οὕτως ἀνθρώπων ἐμνημονεύετο γένεσθαι.) ὅμοια et ἴσα (vid. Poppon. Prolegom. I. p. 104.) iis adduntur, ut hic ῥᾳδίως. Vid. Matth. Gr. Gr. p. 427, 889. (§. 308, 604. Eng. Trans.) Poppon. I. p. 169. Kuster. (Reisig.) ad Xenoph. Œconom. p. 74. Viger. p. 376. Et sic Latini, velut Cicero pro Rosc. Amerin. c. 5. *Omnes hanc quæstionem te prætore de manifestis maleficiis quotidianoque sanguine remissius sperant futuram.* Sallust. Jugurth. 73. *Ea res frustra fuit,* et sic *abunde.* Catil. 58. Jugurth. 14. *Ut ubivis tutius quam in regno meo essem.* 87. Romanos laxius licentiusque futuros. 94. *Uti prospectus nisusque per saxa facilius foret,* quod exemplum nostro simillimum est. Tacit. Annal. I. 72. *Facta arguebantur, dicta impune erant.* Adde Thiersch. Gr. §. 307. 5. Bast. ad Gregorium Corinthium, p. 83. Schæfer ad Dionys. de Compos. Verbor. p. 76. Göll.

3. κατ' ὀλίγον γὰρ μαχεῖται] " It will " only have a small force engaged." Compare V. 9. τὸ κατ' ὀλίγον καὶ μὴ ἅπαντας κινδυνεύειν.

5. καὶ οὐκ ἐν γῇ στρατός ἐστιν κ.τ.λ.] " And we have not to do with an army " on shore, superior in numbers, while " it is on equal terms in other respects; " but with an army fighting from its " ships; and ships at sea require many " favourable accidents in order to act " with effect." Dr. Bloomfield objects to this interpretation of καίρια, because, he says, it requires so much to be supplied. But in VI. 23. the same ellipsis, if it can be called one, occurs, πολλὰ μὲν ἡμᾶς δέον βουλεύσασθαι, ἔτι δὲ πλείω εὐτυχῆσαι, where we must equally supply, " if we would accomplish our ob- " ject." And I think τὰ καίρια, simply, is more naturally to be understood of *lucky accidents* than of *critical and fatal accidents.*

6. αἷς πολλὰ τὰ καίρια] Αἷς τισὶ πολλῶν χρεία τῶν ἐπιτηδείων, οἷον εἰπεῖν, ἀνέμου καὶ χωρίων φιλανθρώπων καὶ εἰρεσίας εὐκαίρου, ἵνα δυνηθῶσιν ἀντιταχθῆναι τοῖς ἐν γῇ. Schol.

8. τῷ ἡμετέρῳ πλήθει] " Our num- " bers," an expression which, like πλῆθος, generally signifies a large number, but may be also used, like it, to signify the amount of any number, whether it be large or small.

" αὐτοὺς νῦν μεῖναί τε καὶ ἀμυνομένους παρ' αὐτὴν τὴν ῥα- " χίαν σῴζειν ὑμᾶς τε αὐτοὺς καὶ τὸ χωρίον."

XI. Τοσαῦτα τοῦ Δημοσθένους παρακελευσαμένου οἱ Ἀθηναῖοι ἐθάρσησάν τε μᾶλλον καὶ ἐπικαταβάντες ἐτάξαντο

2 παρ' αὐτὴν τὴν θάλασσαν. οἱ δὲ Λακεδαιμόνιοι ἄραντες τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν ἅμα, οὔσαις τεσσαράκοντα καὶ τρισί· ναύαρχος δὲ αὐτῶν ἐπέπλει Θρασυμηλίδας ὁ Κρατησικλέους Σπαρτιάτης. προσέβαλλε

Description of the attack. Brasidas greatly distinguishes himself.

3 δὲ ᾗπερ ὁ Δημοσθένης προσεδέχετο. καὶ οἱ μὲν Ἀθηναῖοι ἀμφοτέρωθεν, ἔκ τε γῆς καὶ ἐκ θαλάσσης, ἠμύνοντο· οἱ δὲ κατ' ὀλίγας ναῦς διελόμενοι, διότι οὐκ ἦν πλείοσι προσσχεῖν, καὶ ἀναπαύοντες ἐν τῷ μέρει, τοὺς ἐπίπλους ἐποιοῦντο, προθυμίᾳ τε πάσῃ χρώμενοι καὶ παρακελευσμῷ, εἴ πως ὠσάμενοι ἕλοιεν τὸ τείχισμα. πάντων δὲ φανερώτατος Βρασίδας

4 ἐγένετο. τριηραρχῶν γὰρ καὶ ὁρῶν τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρχους καὶ κυβερνήτας, εἴ πῃ καὶ δοκοίη δυνατὸν εἶναι σχεῖν, ἀποκνοῦντας καὶ φυλασσομένους τῶν νεῶν μὴ ξυντρίψωσιν, ἐβόα λέγων ὡς οὐκ εἰκὸς εἴη ξύλων φειδομένους τοὺς πολεμίους ἐν τῇ χώρᾳ περιιδεῖν τεῖχος

1. ῥαχίαν καὶ σῴζειν L.O.P. 2. ὑμᾶς Bekk. vulgo ἡμᾶς. 4. ἐθάρρησάν h. 5. ἑαυτὴν B.E.F.h. om. i. cum Thoma M. v. παρά. 6. ἄραντες] om. d. προσέβαλον G.K.L.O.P.Q.V.b.c.d.e.g. 9. προσέβαλε G.K.L.O.V.c.d.e. 11. ἀμφοτέρωθεν] om. f. τε] τῆς P. τε τῆς K. ἐκ] om. Q. 14. δὲ K. παρασκευασμῷ P.e. ὅπως V. παρωσάμενοι L.O.P. 15. βρασίδας A.B.C.E. F.G.H.K.L.N.O.V.d.e.g. Poppo. Goell. vulgo ὁ βρασίδας. 16. γὰρ] δὲ g. om. d. 17. εἴ πῃ A.B.E.F.H.N.V.h. Poppo. Goell. ceteri εἴ που. 18. δυνατὸν] χαλεπὸν c.f.g. 19. συντρίψωσιν Q.g. εἴη εἰκὸς K.

1. ῥαχίαν] Ita MSS. et Suidas. Herodotus τὴν πλημμύραν p. 319. ῥηχίην vocat. vid. Galenum in Lex. et Fœsium. de terra utitur D. Halicarn. Wass. Cap. 9. hæc dixerat χωρία χαλεπὰ, καὶ πετρώδη πρὸς τὸ πέλαγος τετραμμένα. Schol. Æschyli Prometh. v. 712. ῥαχίαις, θαλασσίαις πέτραις. Scholiastes Morelli in Dion. Chrysostomi Orat. VII. Ῥαχία, ὁ τραχὺς καὶ λιθώδης αἰγιαλός· καὶ ἴσως ἀπὸ τοῦ ἐκεῖσε τὸ προσκλύζον κῦμα οἱονεὶ ῥήγνυσθαι. Add. Eustath. ad Homer. Odyss. ε'. p. 1540. Respicit huc Plutarch. de Glor. Atheniens. p. 618. Ὁ παρὰ τὴν ῥαχίαν αὐτῆς τῆς Πύλου παρατάττων τοὺς Ἀθηναίους Δημοσθένης. Duker.

13. ἀναπαύοντες ἐν τῷ μέρει,] I have followed Poppo in placing the comma after μέρει instead of after ἀναπαύοντες; " Relieving each other in turn." Compare Xenophon, Hellen. VI. 2. §. 29. κατὰ μέρος τοὺς ναύτας ἀνέπαυεν.

πεποιημένους, ἀλλὰ τάς τε σφετέρας ναῦς βιαζομένους τὴν ἀπόβασιν καταγνύναι ἐκέλευε, καὶ τοὺς ξυμμάχους μὴ ἀποκνῆσαι ἀντὶ μεγάλων εὐεργεσιῶν τὰς ναῦς τοῖς Λακεδαιμονίοις ἐν τῷ παρόντι ἐπιδοῦναι, ὀκείλαντας δὲ καὶ παντὶ τρόπῳ ἀποβάντας τῶν τε ἀνδρῶν καὶ τοῦ χωρίου κρατῆσαι.

XII. καὶ ὁ μὲν τούς τε ἄλλους τοιαῦτα ἐπέσπερχε, καὶ τὸν ἑαυτοῦ κυβερνήτην ἀναγκάσας ὀκεῖλαι τὴν ναῦν ἐχώρει ἐπὶ τὴν ἀποβάθραν· καὶ πειρώμενος ἀποβαίνειν ἀνεκόπη ὑπὸ τῶν Ἀθηναίων, καὶ τραυματισθεὶς πολλὰ ἐλειποψύχησέ τε, καὶ πεσόντος αὐτοῦ ἐς τὴν παρεξειρεσίαν ἡ ἀσπὶς περιερρύη ἐς τὴν θάλασσαν,

But he is wounded; and the Lacedæmonians are repulsed.

1. ποιουμένους O. πεποιημ. τεῖ. V. 2. ἐπίβασιν e. καταγνῶναι I.K.P.R.g. καταγνῦναι E. ἐκέλευσε Q.R. 4. ἀποδοῦναι P.e. 10. ἐλιποψύχησε E.F.K.R. ἐλειποθύμησε G.I.L.P.d.e. ἐλυποθύμησε O. 11. περιερρύει L. ἀπερρύη O. ἐς] ἐπὶ Q.R. εἰς C.

1. πεποιημένους] For this form and signification of the participle, exactly corresponding to the participles of what are called deponent verbs in Latin, see Matthiæ, Gr. Gr. §. 493.

7. ἐπὶ τὴν ἀποβάθραν] Ἡ ἀπὸ τῶν νεῶν ἐπὶ τὴν γῆν ἔξοδος, ἀποβάθρα καλεῖται. Schol.

9. ἀνεκόπη ὑπὸ τῶν Ἀθηναίων] Nothing shews more forcibly the unrivalled truth of the narrative of Thucydides than to contrast it, as we have here an opportunity of doing, with that of an ordinary historian such as Diodorus Siculus. For instance, Thucydides, well aware of the studied secresy observed in such matters by the Lacedæmonian government, does not pretend to state the number of the Spartan land forces employed at the siege of Pylus. Diodorus, however, states it without hesitation at "twelve thousand." The soldiers sent over to Sphacteria were, according to Thucydides, drafted by lot from the several Lochi; Diodorus, to enhance the glory of the Athenians, represents them as "picked men, chosen for their valour." The siege of Pylus, Thucydides tells us, lasted during one whole day and part of the next: Diodorus carries it on through "several days." Lastly the heroic courage of Brasidas, and his bold though unsuccessful attempt to force a landing, are told by Thucydides with equal force and simplicity; while Diodorus, in his clumsy endeavours to exalt the effect of the story, makes it only ridiculous: for he describes Brasidas as repelling a host of enemies, and killing many of the Athenians in single combat, before he was disabled. No wonder that we hear complaints of the uncertainty of history, when such a writer as Diodorus is only a fair specimen of by far the majority of those whom the world has been good-natured enough to call historians.

11. ἐς τὴν παρεξειρεσίαν] Παρεξειρεσία ἐστὶν ὁ ἔξω τῆς εἰρεσίας τῆς νεὼς τόπος, καθ' ὃ μέρος οὐκέτι κώπαις κέχρηνται. ἔστι δὲ τοῦτο τὸ ἀκρότατον τῆς πρύμνης καὶ τῆς πρώρας. Schol.

περιερρύη] "Slipped from around," i. e. from round his arm. So περιαιρεῖν is, "to take from around;" as περιαιρεῖν τεῖχος, "to take away a wall from "around a city." IV. 51. 133. I. 108. Compare also τοῦ ἄλλου περιηρημένου, III. 11. and the note there. So in Herodotus, III. 128. τῶν βιβλίων ἓν ἕκαστον περιαιρεόμενος, "taking the "rolls one by one from round the "stick on which they were rolled." Thus also the word "circumscindere" in Latin; as in Livy, II. 55. "circum-

καὶ ἐξενεχθείσης αὐτῆς ἐς τὴν γῆν οἱ Ἀθηναῖοι ἀνελόμενοι
ὕστερον πρὸς τὸ τροπαῖον ἐχρήσαντο ὃ ἔστησαν τῆς προσ-
2 βολῆς ταύτης. οἱ δ' ἄλλοι προὐθυμοῦντο μὲν ἀδύνατοι δ'
ἦσαν ἀποβῆναι, τῶν τε χωρίων χαλεπότητι καὶ τῶν Ἀθη-
3 ναίων μενόντων καὶ οὐδὲν ὑποχωρούντων. ἐς τοῦτό τε περι-
έστη ἡ τύχη ὥστε Ἀθηναίους μὲν ἐκ γῆς τε καὶ ταύτης
Λακωνικῆς ἀμύνεσθαι ἐκείνους ἐπιπλέοντας, Λακεδαιμονίους
δὲ ἐκ νεῶν τε καὶ ἐς τὴν ἑαυτῶν πολεμίαν οὖσαν ἐπ' Ἀθη-
ναίους ἀποβαίνειν· ἐπὶ πολὺ γὰρ ἐποίει τῆς δόξης ἐν τῷ τότε
τοῖς μὲν ἠπειρώταις μάλιστα εἶναι καὶ τὰ πεζὰ κρατίστοις,
τοῖς δὲ θαλασσίοις τε καὶ ταῖς ναυσὶ πλεῖστον προέχειν.

XIII. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τῆς ὑστεραίας
μέρος τι προσβολὰς ποιησάμενοι ἐπέπαυντο· καὶ τῇ τρίτῃ
ἐπὶ ξύλα ἐς μηχανὰς παρέπεμψαν τῶν νεῶν
τινὰς ἐς Ἀσίνην, ἐλπίζοντες τὸ κατὰ τὸν
λιμένα τεῖχος ὕψος μὲν ἔχειν, ἀποβάσεως δὲ
2 μάλιστα οὔσης ἑλεῖν μηχαναῖς. ἐν τούτῳ δὲ
αἱ ἐκ τῆς Ζακύνθου νῆες τῶν Ἀθηναίων παραγίγνονται

The Athenian fleet returns from Zacynthus, and prepares to attack the Lacedæmonians in the harbour of Pylus.

1. ἀνελόμενοι οἱ ἀθηναῖοι e. 2. τρόπαιον V. 5. τε] δὲ d. τότε c.f.g. 6. μὲν] om. K. 8. ἐκ τῶν νεῶν c. 9. ἐπήει L. 13. καὶ τρίτῃ R. 17. ἐκ τούτου δέ C.a.

"scindere et spoliare lictor." "To "tear a man's clothes from about "him." The words in Diodorus, when describing the loss of Brasidas' shield, are, ὁ μὲν βραχίων προέπεσεν ἐκ τῆς νεώς, ἡ δ' ἀσπὶς περιρρυεῖσα καὶ πεσοῦσα εἰς τὴν θάλασσαν, κ. τ. λ. Diodorus, XII. p. 318. Compare Plato, Critias, p. 111. περιερρυηκυίας τῆς γῆς, speaking of the covering of soil being washed off from the hills, and leaving the rock bare.

9. ἐπὶ πολὺ γὰρ ἐποίει τῆς δόξης κ. τ. λ.] The conjunction γὰρ assigns the explanation of the word περιέστη: "I call it a remarkable revolution in "their circumstances; for it formed at "that time the main glory of the La-"cedæmonians, that they were peculi-"arly an inland people, and most dis-"tinguished for their military prowess; "and of the Athenians, that they were "a nation of sailors, and unrivalled in "their naval power." Ἐπὶ πολὺ ἐποίει τῆς δόξης seems to be the same thing as if it were, πολὺ μέρος τῆς δόξης ἐποίει. Compare II. 76. τοῦ μεγάλου οἰκοδομήματος ἐπὶ μέγα κατέσεισε, i. e. μέγα μέρος τοῦ οἰκοδομήματος. Compare also IV. 100.

15. ἐς Ἀσίνην] Asine was a city of Dryopian origin, (Herodot. VIII. 73, Pausan. IV. 34.) situated on the western side of the Messenian bay; Col. Leake believes its site to be occupied by the modern village of Saratza, $3\frac{1}{2}$ geographical miles from Gallo, anciently called cape Acritas. See Col. Leake's Travels in the Morea, vol. I. p. 443.

πεντήκοντα· προσεβοήθησαν γὰρ τῶν τε φρουρίδων τινὲς
αὐτοῖς τῶν ἐκ Ναυπάκτου καὶ Χῖαι τέσσαρες. ὡς δὲ εἶδον 3
τήν τε ἤπειρον ὁπλιτῶν περίπλεων τήν τε νῆσον, ἔν τε τῷ
λιμένι οὔσας τὰς ναῦς καὶ οὐκ ἐκπλεούσας, ἀπορήσαντες ὅπῃ
καθορμίσωνται, τότε μὲν ἐς Πρωτὴν τὴν νῆσον, ἣ οὐ πολὺ
ἀπέχει ἔρημος οὖσα, ἔπλευσαν καὶ ηὐλίσαντο, τῇ δ' ὑστεραίᾳ
παρασκευασάμενοι ὡς ἐπὶ ναυμαχίαν ἀνήγοντο, ἢν μὲν ἀντεκ-
πλεῖν ἐθέλωσι σφίσιν ἐς τὴν εὐρυχωρίαν, εἰ δὲ μή, ὡς αὐτοὶ
ἐπεσπλευσούμενοι. καὶ οἱ μὲν οὔτε ἀντανήγοντο οὔτε ἃ 4
διενοήθησαν, φράξαι τοὺς ἔσπλους, ἔτυχον ποιήσαντες, ἡσυ-
χάζοντες δ' ἐν τῇ γῇ τάς τε ναῦς ἐπλήρουν καὶ παρεσκευά-
ζοντο, ἢν ἐσπλέῃ τις, ὡς ἐν τῷ λιμένι ὄντι οὐ σμικρῷ ναυμα-
χήσοντες. XIV. οἱ δ' Ἀθηναῖοι γνόντες καθ' ἑκάτερον τὸν

BATTLE IN THE HARBOUR OF PYLUS. The Lacedæmonians are defeated,

ἔσπλουν ὥρμησαν ἐπ' αὐτούς, καὶ τὰς μὲν
πλείους καὶ μετεώρους ἤδη τῶν νεῶν καὶ ἀντι-
πρώρους προσπεσόντες ἐς φυγὴν κατέστησαν,

1. πεντήκοντα N.V. quæ erat conjectura Æm. Porti. Poppo. vulgo, Haack. Bekk. Goell. τεσσαράκοντα. 2. τέσσαρες νῆες R. 3. τῷ] om. L.O.P. 4. πλεούσας b. ὅποι Q. 5. καθορμίσονται I.Q. πρωτὴν F.H.V. Poppo. (Steph. Byz. in voce.) Vulgo, πρώτην. 7. ἢν] εἰ K.R. ἀντιπλεῖν c. 11. τε om. N.V. 12. μικρῷ K.N. Goell. ναυμαχήσαντες F.e.i. 15. ἀντιπρῴρους E.

1. †πεντήκοντα†] This is the reading of the MS. N. or the Clarendon MS. now in the public library at Cambridge, and of the best of the Venetian MSS. in the library of St. Mark, which I have designated by the letter V. It had been conjectured by Portus, and has been admitted into the text by Poppo. Forty ships had originally sailed from Athens; (c. 2.) and out of the five of these which had been left at Pylus with Demosthenes, (c. 5.) two had since rejoined the main body; so that there were thirty-seven ships at Zacynthus, which with the addition of four Chian ships, and some from the squadron at Naupactus, must have made in all a greater number than forty. Besides, it is said expressly in c. 23. that a reinforcement of twenty ships from Athens raised the total amount of the fleet to seventy, a number exactly confirming the present reading; for it is probable that the three ships, drawn up by Demosthenes under the walls of the fort, were still kept there, as contributing to the defence of the place, and were not again employed afloat.

7. ἢν μὲν ἀντεκπλεῖν ἐθέλωσι κ. τ. λ.] The Scholiast considers the apodosis to this first clause to be wanting; as in a similar passage, III. 3. καὶ ἢν μὲν ξυμβῇ ἡ πεῖρα. See the note there, and on III. 31. The words ἐς τὴν εὐρυχωρίαν easily suggest the repetition of ἐν τῇ εὐρυχωρίᾳ. "They got under weigh, "prepared to fight, should the enemy "choose to sail out to meet them in "the open sea, (to fight in the open "sea,) if not, intending to sail in and "attack them."

and their men in Sphacteria are cut off from all communication with the main land.

καὶ ἐπιδιώκοντες ὡς διὰ βραχέος ἔτρωσαν μὲν πολλὰς, πέντε δ' ἔλαβον, καὶ μίαν τούτων αὐτοῖς ἀνδράσι· ταῖς δὲ λοιπαῖς ἐν τῇ γῇ καταπεφευγυίαις ἐνέβαλλον· αἱ δὲ καὶ πληρούμεναι ἔτι πρὶν ἀνάγεσθαι ἐκόπτοντο· καί τινας καὶ ἀναδούμενοι κενὰς εἷλκον
2 τῶν ἀνδρῶν ἐς φυγὴν ὡρμημένων. ἃ ὁρῶντες οἱ Λακεδαιμόνιοι καὶ περιαλγοῦντες τῷ πάθει, ὅτι περ αὐτῶν οἱ ἄνδρες ἀπελαμβάνοντο ἐν τῇ νήσῳ, παρεβοήθουν, καὶ ἐπεσβαίνοντες ἐς τὴν θάλασσαν ξὺν τοῖς ὅπλοις ἀνθεῖλκον ἐπιλαμβανόμενοι τῶν νεῶν, καὶ ἐν τούτῳ κεκωλῦσθαι ἐδόκει ἕκαστος ᾧ μή
3 τινι καὶ αὐτὸς ἔργῳ παρῆν. ἐγένετό τε ὁ θόρυβος μέγας καὶ ἀντηλλαγμένος τοῦ ἑκατέρων τρόπου περὶ τὰς ναῦς· οἵ τε γὰρ Λακεδαιμόνιοι ὑπὸ προθυμίας καὶ ἐκπλήξεως ὡς εἰπεῖν ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν, οἵ τε Ἀθηναῖοι κρατοῦντες καὶ βουλόμενοι τῇ παρούσῃ τύχῃ ὡς ἐπὶ πλεῖστον ἐπεξελθεῖν
4 ἀπὸ νεῶν ἐπεζομάχουν. πολύν τε πόνον παρασχόντες ἀλλή-

1. διαβραχέως E.F. 2. πέντε δὲ ἔλαβον C.E.H.K.L.O. Poppo. 4. ἐνέβαλον E.Q.e. καὶ post δὲ om. c.f.g. 6. ὡρμωμένων e. 7. περ] παρ' P.Q. 9. ἐπιλαμβανόμενοι A.B.C.E.F.G.H.I.L.N.O.P.V.W.X.Y.Z.*a*.c.d.e.f.g.h.i. Haack. Poppo. Goell. vulgo ἀντιλαμβανόμενοι. 10. μή τινι] mavult Poppo μή τις. 12. ἑκατέρου K.g. 14. ἐκ τῆς γῆς e.i. 15. ὡς] om. O.

1. ὡς διὰ βραχέος] "As well as they "could, considering the short distance "which the Peloponnesians had to pass "over, before they got to shore and "were in comparative safety." Compare Xenophon, Anabas. III. 3. §. 9. οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ.

3. ἐν τῇ γῇ καταπεφευγυίαις] Similia prorsus nostro loco sunt Platonica, Sophist. pag. 260. C. H. Steph. τὸν δέ γε σοφιστὴν ἔφαμεν ἐν τούτῳ πω τῷ τόπῳ καταπεφευγέναι, ubi Heindorf. p. 427. confert Xenophont. Histor. Græc. IV. 5. §. 5. οἱ δὲ ἐν τῷ Ἡραίῳ καταπεφευγότες ἐξῄεσαν. GÖLLER. Compare however, III. 106. τοὺς ἐν Ὄλπαις ἥκοντας, and the note there. ἐν τῇ γῇ καταπεφευγυίαις ἐνέβαλλον seems a condensed expression for ἐν τῇ γῇ οὔσαις, καταπεφευγυίαις ἐς αὐτὴν, ἐνέβαλλον. Compare VII. 63. τοὺς ἀπὸ τοῦ—καταστρώματος ὁπλίτας ἀπαράξητε. This seems the simplest mode of explaining the expression; yet καταπεφευγέναι, which properly signifies "to have "taken refuge," may be used with the preposition ἐν, in the sense of, "to have "taken refuge in or at a place;" and Heindorf says that we do not find the expression καταφεύγειν ἐν, but only καταπεφευγέναι ἐν.

10. ἐν τούτῳ κεκωλῦσθαι ἐδόκει ἕκαστος] Vid. ad II. 9. DUKER. i. e. ἕκαστος ἐδόκει κεκωλῦσθαι τὸ ἔργον ᾧ τινὶ ἔργῳ μὴ καὶ αὐτὸς παρῆν. Compare Herodot. VII. 151. εἴ σφι ἔτι ἐμμένει τὴν πρὸς Ξέρξεα φιλίην συνεκεράσαντο. See also Matthiæ, Gr. Gr. §. 474. b. Poppo objects to the insertion of the negative between ᾧ and τινι, and wishes to read μή τις. But ᾧ μὴ is an expression by itself, and ᾧ μή τινι is exactly equivalent to εἰ μή τινι. So ᾧ τινί, III. 59. is equivalent to εἴ τινι.

λοις καὶ τραυματίσαντες διεκρίθησαν, καὶ οἱ Λακεδαιμόνιοι τὰς κενὰς ναῦς πλὴν τῶν τὸ πρῶτον ληφθεισῶν διέσωσαν. καταστάντες δὲ ἑκάτεροι ἐς τὸ στρατόπεδον οἱ μὲν τροπαῖόν 5 τε ἔστησαν καὶ νεκροὺς ἀπέδοσαν καὶ ναυαγίων ἐκράτησαν, καὶ τὴν νῆσον εὐθὺς περιέπλεον καὶ ἐν φυλακῇ εἶχον ὡς τῶν ἀνδρῶν ἀπειλημμένων· οἱ δ' ἐν τῇ ἠπείρῳ Πελοποννήσιοι καὶ ἀπὸ πάντων ἤδη βεβοηθηκότες ἔμενον κατὰ χώραν ἐπὶ τῇ Πύλῳ.

The Lacedæmonian government immediately sends ambassadors to Athens, in the hope of saving their countrymen in Sphacteria by negociation.

XV. Ἐς δὲ τὴν Σπάρτην ὡς ἠγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς ὡς ἐπὶ ξυμφορᾷ μεγάλῃ τὰ τέλη καταβάντας ἐς τὸ στρατόπεδον βουλεύειν παραχρῆμα ὁρῶντας ὅ τι ἂν δοκῇ. καὶ ὡς εἶδον 2 ἀδύνατον ὂν τιμωρεῖν τοῖς ἀνδράσι καὶ κινδυνεύειν οὐκ ἐβούλοντο ἢ ὑπὸ λιμοῦ τι παθεῖν αὐτοὺς ἢ ὑπὸ πλήθους βιασθέντας κρατηθῆναι, ἔδοξεν αὐτοῖς πρὸς τοὺς στρατηγοὺς τῶν Ἀθηναίων, ἢν ἐθέλωσι, σπονδὰς ποιησαμένους τὰ περὶ Πύλον, ἀποστεῖλαι

2. καινὰς B.h. τὸ πρῶτον] πρώτων L.O. διέσωσαν E. 3. τρόπαιον E.V. 4. τε] om. L.O. ναυγίων f. 6. οἱ δ'] οὐδ' Q. 7. βεβοηκότες b. 9. σπάρτην] om. E. περὶ τὴν πύλον G.L.O.P.d.m. 10. συμφορᾷ V. 11. ἐς] ἐπὶ G.L.O.P.d.e.i. παραχρῆμα A.B.C.F.G.H.I.K.L.N.O.Q.V.W.X.Y.Z.*a*.c.d.e.f.g.h.i. Parm. Poppo. vulgo, Haack. Dindorf. Goell. πρὸς τὸ χρῆμα. 14. ἐβούλοντο ἢ ὑπὸ A.C.E.F.G.H.K.L.O.P.Q.V.W.X.Y.Z.*a*.c.d.e.f.g.h.i. Parm. Haack. Poppo. Goell. vulgo omittunt ἤ. λοιμοῦ P. 15. βιασθέντας κρατηθῆναι C.I.L.O.P.Q.*a*.d.e.f.g.h.i. Parm. Haack. Goell. βιασθέντες κρατηθῆναι c. βιασθέντας ἢ κρατηθῆναι A.B.F.G.H.N.V. vulgo βιασθέντας ἢ κρατηθέντας. Poppo, βιασθέντας [ἢ] κρατηθῆναι habet. 16. αὐτοὺς c.f.g. 17. θέλωσι G.L.O.P.d.e.

7. ἀπὸ πάντων ἤδη βεβοηθηκότες] Compare c. 8. τῶν δὲ ἄλλων Λακεδαιμονίων βραδυτέρα ἐγίγνετο ἡ ἔφοδος—περιήγγελλον δὲ καὶ κατὰ τὴν Πελοπόννησον βοηθεῖν.

11. πρὸς τὸ χρῆμα] Valla legit παραχρῆμα: nam vertit, *quamprimum*. Et sic plerique MSS. Πρὸς τὸ χρῆμα Portus vertit *ex tempore*. WASS. *Pro tempore:* quod III. 29. est βουλεύεσθαι ἐκ τῶν παρόντων. Βουλεύειν πρός τι etiam est *deliberare* et *statuere de re aliqua*, etsi hoc frequentius dicitur περί τινος βουλεύειν. Thucyd. I. 81. et IV. 87. πρὸς τάδε βουλεύεσθε εὖ. Æschyl. Prometh. 1029. πρὸς ταῦτα βούλευε. DUK.

παραχρῆμα] The concurrence of almost all the best MSS. in favour of this reading has determined me to adopt it; nor is παραχρῆμα βουλεύειν a needless command, when we consider that it was addressed to Lacedæmonians. But the old reading πρὸς τὸ χρῆμα ὁρῶντας is in itself defensible, either as explained by Duker (see his note) or by Dindorf, (see Göller's note,) who joins the words πρὸς τὸ χρῆμα ὁρῶντας, as in Dionysius, de Structura Verborum, κατασκευάζουσιν οἱ ποιηταὶ πρὸς χρῆμα ὁρῶντες.

ἐς τὰς Ἀθήνας πρέσβεις περὶ ξυμβάσεως, καὶ τοὺς ἄνδρας ὡς τάχιστα πειρᾶσθαι κομίσασθαι. XVI. δεξαμένων δὲ τῶν στρατηγῶν τὸν λόγον ἐγίγνοντο σπονδαὶ τοιαίδε, Λακεδαιμονίους μὲν τὰς ναῦς ἐν αἷς ἐναυμάχησαν καὶ τὰς ἐν τῇ Λακωνικῇ πάσας, ὅσαι ἦσαν μακραὶ, παραδοῦναι κομίσαντας ἐς Πύλον Ἀθηναίοις, καὶ ὅπλα μὴ ἐπιφέρειν τῷ τειχίσματι μήτε κατὰ γῆν μήτε κατὰ θάλασσαν, Ἀθηναίους δὲ τοῖς ἐν τῇ νήσῳ ἀνδράσι σῖτον ἐᾷν τοὺς ἐν τῇ ἠπείρῳ Λακεδαιμονίους †ἐκπέμπειν† τακτὸν καὶ μεμαγμένον, δύο χοίνικας ἑκάστῳ Ἀττικὰς ἀλφίτων καὶ δύο κοτύλας οἴνου καὶ κρέας, θεράποντι δὲ τούτων ἡμίσεα· ταῦτα δὲ ὁρώντων τῶν Ἀθηναίων ἐσπέμπειν καὶ πλοῖον μηδὲν ἐσπλεῖν λάθρα· φυλάσσειν δὲ καὶ τὴν νῆσον Ἀθηναίους μηδὲν ἧσσον, ὅσα μὴ ἀποβαίνοντας, καὶ ὅπλα μὴ ἐπιφέρειν τῷ Πελοποννησίων στρατῷ μήτε κατὰ γῆν μήτε

Meanwhile an armistice is concluded at Pylus, which the Lacedæmonians purchase by the surrender of all their fleet to the Athenians, to be restored on the final conclusion or rupture of the negociations.

3. *στρατιωτῶν* C.G.K.L.O.P.*a*.c.f.g. *ἐγίνοντο* V. 4. *τοιάδε* E. 5. *τῇ*] om. N.V. 7. *καὶ τὰ ὅπλα* Q. 8. *θάλατταν* K. 9. *τοὺς ἐν* d.i. *ἐν νήσῳ* Q. 10. *ἐάν* pro *ἐᾷν* E. *τοὺς*] om. d.i. †*ἐκπέμπειν*†] "Lege "*ἐσπέμπειν*, ut mox lin. 36 [infra l. 13.] et cap. 26. fin. 30. 7." Dobree. 11. *ἀλφίτου* d. 12. *κοτίλας* g. 13. *πέμπειν* Q. 14. *πλοῖον μὲν μηδὲν* Q. *πλεῖον μηδὲν* I.K.e. 15. *μὴ* post *ὅσα* om. Q. 16. *πελοποννησίῳ* A.B.F.H. et V. sec. man.

10. *σῖτον—μεμαγμένον*] Thucydides, by adding *δύο χοίνικας ἀλφίτων*, shews that the words *σῖτον μεμαγμένον* are to be understood of barley flour; just as *μάζα*, or cake, is always to be understood of barley cake; on the same principle that "cake" in Scotland means oat cake; because barley was the grain most commonly used for food in Greece, as oats are in Scotland. *Ἄρτος*, on the other hand, is to be understood of wheaten bread. See Xenophon, Œconomic. VIII. 9. The chœnix was one forty-eighth of the medimnus, or one eighth of the Roman modius; i. e. about two pints, English corn measure. The allowance of two chœnixes of barley meal daily to a man was the ordinary allowance to a Spartan at the public tables: (see Herodot. VI. 57.) but the two cotylæ of wine were double of their home allowance. The cotyle was one fourth part of the chœnix, or about 17 sol. inches, or something more than four sevenths of a pint, wine measure. In the time of Polybius the Roman soldier's rations were only one chœnix a day, but this was of wheat. Polyb. VI. 39. Herodotus certainly speaks as if he considered a chœnix of barley meal the minimum that could be fixed for a soldier's daily provision: it was the common allowance made to a slave. Still, two chœnixes were, no doubt, a liberal provision; but of course the Spartans would stipulate for the largest possible allowance, and their common allowance at home furnished them with an excuse for demanding more than would have been ordinarily granted to men in their circumstances.

15. *ὅσα μὴ ἀποβαίνοντας*] See the note on I. 111.

κατὰ θάλασσαν. ὅ τι δ' ἂν τούτων παραβαίνωσιν ἑκάτεροι 2
καὶ ὁτιοῦν, τότε λελύσθαι τὰς σπονδάς. ἐσπεῖσθαι δὲ αὐτὰς
μέχρι οὗ ἐπανέλθωσιν οἱ ἐκ τῶν Ἀθηνῶν Λακεδαιμονίων
πρέσβεις· ἀποστεῖλαι δὲ αὐτοὺς τριήρει Ἀθηναίους καὶ πάλιν
κομίσαι. ἐλθόντων δὲ τάς τε σπονδὰς λελύσθαι ταύτας καὶ
τὰς ναῦς ἀποδοῦναι Ἀθηναίους ὁμοίας οἵασπερ ἂν παραλά-
βωσιν. αἱ μὲν σπονδαὶ ἐπὶ τούτοις ἐγένοντο, καὶ αἱ νῆες 3
παρεδόθησαν οὖσαι περὶ ἑξήκοντα, καὶ οἱ πρέσβεις ἀπεστά-
λησαν. ἀφικόμενοι δὲ ἐς τὰς Ἀθήνας ἔλεξαν τοιάδε.

ATHENS. SPEECH OF THE LACEDÆMONIAN AMBASSADORS. (17—20.)

We are not departing from the spirit of our institutions by addressing you in a regular speech: for it is not length of speaking, but length of speaking without occasion, that we are taught to avoid. We offer

XVII. "ΕΠΕΜΨΑΝ ἡμᾶς Λακεδαιμόνιοι, ὦ Ἀθηναῖοι,
"περὶ τῶν ἐν τῇ νήσῳ ἀνδρῶν πράξοντας ὅ τι ἂν ὑμῖν τε
"ὠφέλιμον ὂν τὸ αὐτὸ πείθωμεν καὶ ἡμῖν ἐς
"τὴν ξυμφορὰν ὡς ἐκ τῶν παρόντων κόσμον
"μάλιστα μέλλῃ οἴσειν. τοὺς δὲ λόγους μα- 2
"κροτέρους οὐ παρὰ τὸ εἰωθὸς μηκυνοῦμεν,
"ἀλλ' ἐπιχώριον ὂν ἡμῖν οὗ μὲν βραχεῖς
"ἀρκῶσι μὴ πολλοῖς χρῆσθαι, πλείοσι δὲ ἐν
"ᾧ ἂν καιρὸς ᾖ διδάσκοντάς τι τῶν προὔργου
"λόγοις τὸ δέον πράσσειν. λάβετε δὲ αὐτοὺς 3
"μὴ πολεμίως μηδ' ὡς ἀξύνετοι διδασκόμενοι,

1. ὅτε L.O.P.d.i. 3. οἱ] om. c.f.g. ἀθηναίων E.b. λακεδαιμόνιοι G. 5. τε] om. B. ταύτας] om. g. 6. ἂν] om. c. 8. οἱ μὲν πρέσβεις Q. 10. ἡμᾶς οἱ λακεδαιμόνιοι N.V. 11. πράξαντας A.B.F.Q.g. ἡμῖν τε e. 13. παρόντων] παραδόντων I. 14. μέλῃ F.R. λόγους] om. h. 16. ὂν] om. L.O.P. μὲν ἂν βραχεῖς Dissen. p. 19. 17. ἀρκοῦσι Q.R. 18. καιρὸ ἂν G. 20. πολεμίως c.

1. ὅ τι δ' ἂν—παραβαίνωσιν—τότε λελύσθαι] i. e. "By any violation of these "terms on either side, in any particu- "lar, the truce should be *that instant* "considered as at an end." Ὅτε is a needless attempt at correction, to be found only in the worst MSS.

8. καὶ οἱ πρέσβεις] Vide Palmer. Exercit. p. 51. et 727. ad Schol. Aristoph. Equit. v. 791. DUKER.

14. τοὺς δὲ λόγους—πράσσειν] "Nor "will our speaking at length be a de- "parture from our national practice; "on the contrary, it is our rule to use "many words when many are needed, "and only to prefer shortness when it "will answer the end required just as "well." The Lacedæmonian love of brevity was probably exaggerated by the other Greeks, and sometimes made a joke of; as appears to be the case in the story told by Herodotus, III. 46.

18. διδάσκοντας κ. τ. λ.] "When it is "the time for impressing by words "something that is of importance, in "order to effect our object." Τι τῶν προὔργου is illustrated by III. 109. τὸ ἑαυτῶν προυργιαίτερον ἐποιήσαντο. "Προὔργου, Aristoph. Plut. 623." DOBREE.

you now a most precious opportunity of establishing your prosperity on a solid and lasting basis, by not abusing it; and surely we both know better than to rely on its most uncertain favours.

" ὑπόμνησιν δὲ τοῦ καλῶς βουλεύσασθαι πρὸς " εἰδότας ἡγησάμενοι.
4 ὑμῖν γὰρ εὐτυχίαν τὴν " παροῦσαν ἔξεστι καλῶς θέσθαι, ἔχουσι μὲν " ὧν κρατεῖτε, προσλαβοῦσι δὲ τιμὴν καὶ " δόξαν, καὶ μὴ παθεῖν ὅπερ οἱ ἀήθως τι " ἀγαθὸν λαμβάνοντες τῶν ἀνθρώπων· ἀεὶ γὰρ " τοῦ πλέονος ἐλπίδι ὀρέγονται διὰ τὸ καὶ τὰ παρόντα " ἀδοκήτως εὐτυχῆσαι.
5 οἷς δὲ πλεῖσται μεταβολαὶ ἐπ' " ἀμφότερα ξυμβεβήκασι, δίκαιοί εἰσι καὶ ἀπιστότατοι εἶναι " ταῖς εὐπραγίαις. ὃ τῇ τε ὑμετέρᾳ πόλει δι' ἐμπειρίαν καὶ " ἡμῖν μάλιστ' ἂν ἐκ τοῦ εἰκότος προσείη.

XVIII. γνῶτε " δὲ καὶ ἐς τὰς ἡμετέρας νῦν ξυμφορὰς ἀπιδόν" τες, οἵτινες ἀξίωμα μέγιστον τῶν Ἑλλήνων " ἔχοντες ἥκομεν παρ' ὑμᾶς, πρότερον αὐτοὶ " κυριώτεροι νομίζοντες εἶναι δοῦναι ἐφ' ἃ νῦν " ἀφιγμένοι ὑμᾶς αἰτούμεθα.
2 καίτοι οὔτε δυ" νάμεως ἐνδείᾳ ἐπάθομεν αὐτὸ οὔτε μείζονος " προσγενομένης ὑβρίσαντες, ἀπὸ δὲ τῶν ἀεὶ " ὑπαρχόντων γνώμῃ σφαλέντες, ἐν ᾧ πᾶσι τὸ

If other examples were wanting, our own disasters in this present war may sufficiently prove how little fortune can be trusted, and how wise is the policy of stopping in time, and endeavouring to secure the advantages which we have gained.

1. *βουλεύεσθαι* h. 5. *οἱ*] om. e. *ἄηθές* B.h. 6. *τῶν*] om. A. 7. *πλείονος* B.L.O.R.c.g.h. *πλέονας* d. 8. *εὐτυχεῖσθαι* A. 9. *εἶναι*] om. A. 10. *ἡμετέρᾳ* R. 11. *ἡμῖν*] *ὑμῖν* e. *μάλιστα ἂν* V. *ἐκ τοῦ*] om. e. *εἰκότως* I.L.M.O. *προσήει* Q.R. *γνῶναι* I. *γνῶτε—ἀπιδόντες* om. B.h. 12. *ἡμετέρας*] om. L.O.P. *νῦν*] om. A.E.F.H.N.V. ante *ἡμετέρας* ponit Q. *ἀποδιδόντες* d. 14. *πρότεροι* c. 15. *νομιζ. κυριώτεροι* R. *κυριότεροι* V. *κυριώτερον* g. *δοῦναι*] om. G.K. 18. *προσγεγνημένης* Q. 19. *γνώμης* I.

7. *ἐλπίδι ὀρέγονται*] "Hope makes "them desire." Compare, both for the construction and sentiment, III. 45. *ἡ μὲν πενία ἀνάγκῃ τὴν τόλμαν παρέχουσα κ. τ. λ.*

9. *δίκαιοί εἰσι καὶ ἀπιστότατοι κ. τ. λ.*] "May be most justly expected to be "also most mistrustful of prosperity." Compare III. 40. *ἔλεος δίκαιος ἀντιδίδοσθαι.* The conjunction *καί*, which the Scholiast calls "superfluous," implies that, "with their various expe"rience, they may be expected to have "learnt *also* to mistrust prosperity;" i. e. "the very circumstance of their "experience ought to have taught it "them."

10. *ὃ τῇ τε ὑμετέρᾳ πόλει κ. τ. λ.*] "And this may most fairly be supposed "to be the case both with your city, "owing to its experience, and with "ours." The words *δι' ἐμπειρίαν* are meant to refer equally to both cities; for the speaker goes on to shew how Lacedæmon had experienced reverses of fortune as well as Athens.

16. *δυνάμεως ἐνδείᾳ*] "It was not, on "one hand, from a decay of our power; "nor, on the other, from any large and "sudden increase of it; but finding

“ αὐτὸ ὁμοίως ὑπάρχει. ὥστε οὐκ εἰκὸς ὑμᾶς διὰ τὴν πα- 3
“ ροῦσαν νῦν ῥώμην πόλεώς τε καὶ τῶν προσγεγενημένων καὶ
“ τὸ τῆς τύχης οἴεσθαι ἀεὶ μεθ' ὑμῶν ἔσεσθαι. σωφρόνων 4
“ δὲ ἀνδρῶν οἵτινες τἀγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο·
“ καὶ ταῖς ξυμφοραῖς οἱ αὐτοὶ εὐξυνετώτερον ἂν προσφέ-

1. ὥστε] οὔτε B. ὑμᾶς] om. c.f.g. 2. ῥώμην νῦν V. προγεγενημένων I.O. προσγεγενημένης L. 3. ἀεὶ] om. c.f.g. 4. οἵτινες] om. i. ἐς] ἐπ' K. 5. εὐξυνετώτεροι i. ἀξυν. R. ἂν] αὖ G.

“ that we had miscalculated upon our “ ordinary resources, a thing to which “ all men alike are liable.” The sense of *ἀπὸ τῶν ὑπαρχόντων* seems to be, “ proceeding to argue from our ordi- “ nary state and resources;” or, “ ar- “ guing upon them.” Compare II. 62. *γνώμῃ ἀπὸ τῶν ὑπαρχόντων πιστεύει.*

2. *τῶν προσγεγενημένων*] “ Its acces- “ sions.” Compare just above, *μείζονος προσγενομένης.* For *τὸ τῆς τύχης* compare *τὸ τῆς γνώμης*, II. 87. *τὰ τῆς ὀργῆς*, II. 60. *τὰ τῆς ὁμολογίας*, IV. 54. *τὰ τῆς τύχης*, IV. 55. *τὸ τῆς ξυμφορᾶς*, III. 59.

3. *σωφρόνων δὲ ἀνδρῶν κ. τ. λ.*] *Σώφρονές εἰσιν, οἵτινες, ἀδήλου ὄντος τοῦ ἀποβησομένου, ἐκ τῆς παρούσης εὐπραγίας ἐπὶ ἀσφαλέστερον ῥέπουσι, καὶ οὐκ ἐξυβρίζουσιν, ὡς παραμενούσης αὐτοῖς ἀεὶ τῆς εὐπραγίας, ἀλλὰ συμβαίνουσι τοῖς ἐναντίοις.* Schol. Compare III. 45. *πολλῆς εὐηθείας ὅστις οἴεται*, the expression being confused between *σώφρονες δὲ ἄνδρες οἵτινες ἔθεντο* and *σωφρόνων δὲ ἀνδρῶν τὸ θέσθαι.* See the note on II. 44. The construction, according to Poppo, is, *οἵτινες ἔθεντο, νομίσωσι τε*, passing from the indicative to the subjunctive, as, elsewhere, from the subjunctive to the indicative. See Poppo's Prolegom. I. p. 271. and the examples there quoted. The words *καὶ ταῖς ξυμφοραῖς—προσφέροιντο* are inserted, as a sort of parenthesis, in the midst of the sentence. For the omission of *ἂν*, with the subjunctive mood *νομίσωσι*, see Matthiæ, Gr. Gr. §. 527. obs. 2. Brunck on Œdip. Colon. 395. ed. Gaisford; and Elmsley on Euripid. Medea, 503. In the words immediately following, *τούτῳ* refers to *μέρος*; as if it were, *οὐ τούτῳ τῷ μέρει ξυνεῖναι, καθ' ὅσον ἄν τις αὐτοῦ βούληται μεταχειρίζειν. Τούτῳ ξυνεῖναι* seems to signify, “ to abide “ with, rest in, or confine itself to, that “ part which we require.” As *νόσῳ ξυνεῖναι* signifies “ to be sick,” so *μερεῖ ξυνεῖναι* would signify “ to be partial.” Compare VI. 18. *ταμιεύεσθαι ἐς ὅσον βουλόμεθα ἄρχειν*: and VI. 87. *καθ' ὅσον δέ τι ὑμῖν τῆς ἡμετέρας πολυπραγμοσύνης καὶ τρόπου τὸ αὐτὸ ξυμφέρει, τούτῳ ἀπολαβόντες χρήσασθε.* Finally, the genitive *αὐτῶν* is variously interpreted: Poppo refers it to the plural *μέρη*, which must be repeated from the preceding *μέρος*; as if Thucydides meant, “ As the fortunes of those seve- “ ral parts should direct.” Others refer it to *σωφρόνων ἀνδρῶν*, in the earlier part of the sentence; “ As their several “ fortunes should direct.” I believe that Poppo is in the right. The whole passage then I would thus translate: “ They are sound-minded men, who, “ following a safe system, hold their “ good things as winnings that may “ be lost again; (and when they lose “ also, these same men would conduct “ themselves more discreetly;) and who “ do not think that war will suit itself “ to that scale on which they wish to “ meddle with it, but will go on even “ as its accidents may lead the way. “ *τούτῳ ξυνεῖναι* forsan delenda; vel, “ quod malim, leg. *οὕτω ξυνεῖναι.*” Dobree.

[The words *τούτῳ ξυνεῖναι* are so difficult, (for I allow that the interpretation given of them above is scarcely satisfactory,) that I should be glad to accept Dobree's conjecture. If the present text be genuine, I cannot see however that *τούτῳ* can be made to refer to any other word than *μέρος*.]

5. *καὶ ταῖς ξυμφοραῖς οἱ αὐτοὶ*] *Καὶ γὰρ τὰς συμφορὰς οὗτοι δεξιώτερον ἂν καὶ ὡς συνετοὶ προσδέχοιντό τε καὶ φέροιεν.* Schol.

“ ροιντο· τόν τε πόλεμον νομίσωσι μὴ καθʼ ὅσον ἄν τις
“ αὐτοῦ μέρος βούληται μεταχειρίζειν, τούτῳ ξυνεῖναι, ἀλλʼ
“ ὡς ἂν αἱ τύχαι αὐτῶν ἡγήσωνται. καὶ ἐλάχιστʼ ἂν οἱ
“ τοιοῦτοι πταίοντες, διὰ τὸ μὴ τῷ ὀρθουμένῳ αὐτοῦ πιστεύ-
“ οντες ἐπαίρεσθαι, ἐν τῷ εὐτυχεῖν ἂν μάλιστα καταλύοιντο.
5 “ ὃ νῦν ὑμῖν, ὦ Ἀθηναῖοι, καλῶς ἔχει πρὸς ἡμᾶς πρᾶξαι, καὶ
“ μήποτε ὕστερον, ἢν ἄρα μὴ πειθόμενοι σφαλῆτε, ἃ πολλὰ
“ ἐνδέχεται, νομισθῆναι τύχῃ καὶ τὰ νῦν προχωρήσαντα
“ κρατῆσαι, ἐξὸν ἀκίνδυνον δόκησιν ἰσχύος καὶ ξυνέσεως ἐς
“ τὸ ἔπειτα καταλιπεῖν. XIX. Λακεδαιμόνιοι δὲ ὑμᾶς προ-

We invite you then to conclude a lasting peace; to ensure our perpetual friendship by not abusing your pre-

“ καλοῦνται ἐς σπονδὰς καὶ διάλυσιν πολέμου,
“ διδόντες μὲν εἰρήνην καὶ ξυμμαχίαν, καὶ
“ ἄλλην φιλίαν πολλὴν καὶ οἰκειότητα ἐς

2. *βούλεται* A.F.H.Q.R. *τούτῳ ξυνεῖναι*] om. A. *τούτῳ ἐξεῖναι* d. 4. *διὰ—πιστεύοντες*] om. F.H. *τῷ*] om. G.d.i. *αὐτοὺς* A.B.E.R. 5. *μάλιστα ἂν* c.f.g. 6. *ἡμῖν* P. *ὦ*] om. F.V.c.g. *ὑμᾶς* R. 7. *σφαλῆται* I. 8. *προσχωρήσαντα* f. 10. *προσκαλοῦνται* g. *παρακαλοῦντες* d.i. om. G. 13. *πολλὴν*] om. L.O.P.

1. *τόν τε πόλεμον νομίσωσιν*] Ἀπὸ κοινοῦ τὸ “ σωφρόνων δὲ ἀνδρῶν, οἵτινες “ ἂν,” μετὰ τῶν ἄλλων· [καὶ τὰ ἑξῆς.] ἡ δὲ διάνοια, σώφρονές εἰσιν, οἵτινες οἴονται τὰ ἐκ τῶν πολέμων μὴ κατὰ προαίρεσιν ἡμετέραν ἀποβαίνειν, ἀλλὰ κατὰ τύχην. ἔνιοι δὲ τόνδε τὸν τρόπον ἐξηγήσαντο· σώφρονές εἰσιν οἱ νομίζοντες τὸν πόλεμον, τουτέστι τὴν ἐκ τοῦ πολέμου νίκην, μὴ καθʼ ὃ μέρος ἄν τις αὐτοῦ μεταχειρίζηται, οἷον ναυμαχῶν ἢ πεζομαχῶν, κατὰ τοῦτο συντυγχάνειν, ἀλλʼ ὡς ἂν ἡ τύχη ἡγῆται τοῦ πολέμου. SCHOL.

3. *καὶ ἐλάχιστʼ ἂν οἱ τοιοῦτοι πταίοντες*] Οἱ μὴ πιστεύοντες ταῖς κατὰ πόλεμον εὐπραγίαις· τὸ γὰρ ὀρθούμενον τὴν εὐπραγίαν λέγει. οὗτοι (φησὶν) ἐλάχιστα πταίοιεν ἂν οἱ τὸν πόλεμον ἐν τῷ εὐπραγεῖν αὐτοὶ κατατιθέμενοι. ἐξηγητικὸν δέ ἐστι τοῦτο τοῦ “ σωφρόνων δὲ ἀνδρῶν, οἵτινες “ τὰ ἀγαθὰ ἐς ἀμφίβολον ἀσφαλῶς “ ἔθεντο.” SCHOL.

5. *ἐν τῷ εὐτυχεῖν*] Ἀντὶ τοῦ εἰ εὐτυχοῖεν. SCHOL.

καταλύοιντο] Ἀναπαύοιντο. SCHOL.

6. *ὃ*] Ἐν εὐπραγίᾳ καταλύσασθαι, ἀντὶ τοῦ ἀποθέσθαι τὸν πόλεμον. SCHOL.

ὃ νῦν ὑμῖν κ. τ. λ.] “This ye have “ now a fair occasion for doing towards “ us, and so to escape being thought “ hereafter (if ye hearken not to us, “ and meet with disasters, which may “ full well be) to have won by good “ luck only even your present succes- “ ses; when you might leave behind “ you a character for power and for “ wisdom which no after-chances could “ endanger.” He who knows not how to improve and preserve an advantage, may be thought not to have known how to gain it, but to have been indebted for it only to fortune.

6. *καὶ μήποτε ὕστερον νομισθῆναι*] Infinitivus *νομισθῆναι* pendet a præcedentibus *καλῶς ἔχει*, ut hæc conjungantur, *καλῶς ἔχει ὑμῖν πρᾶξαι, καὶ μήποτε νομισθῆναι*. DUKER. Ἵνα μὴ, ἐάν ποτε σφαλῆτε ὕστερον, ἀπιθήσαντες ἡμῖν, (ἐνδέχεται γὰρ) νομισθῆτε καὶ τὰ νῦν ἄλλως ηὐτυχηκέναι καὶ χωρὶς συνέσεως, ἐξουσίας ὑμῖν οὔσης, εἰρήνης γενομένης ἄνευ κινδύνων, εὐβουλίας τε καὶ ἀνδρίας δόξαν τοῖς μετὰ ταῦτα ἀνθρώποις καταλιπεῖν, ἰσχύος μὲν, διὰ τὸ μεῖναι ὑμῖν τὴν εὐτυχίαν καὶ μὴ μεταβληθῆναι, εὐβουλίας δὲ, ὅτι ἐσπείσασθε ἐν τῷ εὐτυχεῖν, εἰδότες τὸ τῆς τύχης ἄστατον. SCHOL.

sent success: for no peace can be durable which leaves in one of the parties a rankling sense of humiliation and injury.

“ ἀλλήλους ὑπάρχειν, ἀνταιτοῦντες δὲ τοὺς ἐκ
“ τῆς νήσου ἄνδρας, καὶ ἄμεινον ἡγούμενοι
“ ἀμφοτέροις μὴ διακινδυνεύεσθαι, εἴτε βίᾳ
“ διαφύγοιεν παρατυχούσης τινὸς σωτηρίας
“ εἴτε καὶ ἐκπολιορκηθέντες μᾶλλον ἂν χειρωθεῖεν. νομίζομέν 2
“ τε τὰς μεγάλας ἔχθρας μάλιστ' ἂν διαλύεσθαι βεβαίως,
“ οὐκ ἢν ἀνταμυνόμενός τις καὶ ἐπικρατήσας τὰ πλέω τοῦ
“ πολέμου κατ' ἀνάγκην ὅρκοις ἐγκαταλαμβάνων μὴ ἀπὸ τοῦ
“ ἴσου ξυμβῇ, ἀλλ' ἢν παρὸν τὸ αὐτὸ δρᾶσαι πρὸς τὸ ἐπι-
“ εικὲς καὶ ἀρετῇ †αὐτὸν† νικήσας, παρὰ ἃ προσεδέχετο,

3. ἀμφότεροι E.h. κινδυνεύεσθαι K. ἣν E. 4. παρασχούσης G. 5. νομίζοντες e. 6. διαλύσασθαι d.i. 9. παρὸν] παρὰ K. 10. †αὐτὸν† K.d.h.i. αὐτὸ A.B.C.E.F.G.H.I.N.P.Q.V.X.a.c.f.g.m. Parm. Haack. Poppo. Bekk. Goell. vulgo αὐτός. περὶ M.b.e.

1. ὑπάρχειν] This word keeps its proper meaning. “That there should “subsist a general, friendly, and inti-“mate feeling between us, which would “always dispose us on every particular “occurrence to support and cooperate “with one another;” “the general “feeling should always *be at hand* to “influence and determine our particu-“lar practice.”

5. νομίζομέν τε τὰς μεγάλας ἔχθρας κ. τ. λ. “And we think that great en-“mities would be most effectually re-“conciled, not if one party acting on “the principle of retaliation, and be-“cause he has been generally success-“ful in the war, were to bind his ad-“versary by compulsory oaths, and “conclude a peace with him on un-“equal terms; but if, when he might “do all this, he were to consult hu-“manity and moderation, and having “conquered him by his virtue, were, “contrary to his expectations, to make “peace with him on moderate condi-“tions.” Dr. Bloomfield has antici-pated me in reading αὐτὸν νικήσας instead of αὐτὸ or αὐτός: and in supposing that the ν was lost from the recurrence of the same letter in the beginning of νικήσας. I cannot think that ἀρετῇ αὐτὸ νικήσας can mean, as the Scholiast explains it, τῇ φιλανθρωπίᾳ αὐτὸ τὸ πλεονεκτικὸν κατακρατήσῃ: for this seems to me neither to resemble the spirit nor the language of Thucydides. The parts of the different members of the antithesis are as usual exactly opposed to one another: thus ἀνταμυνόμενος is opposed to πρὸς τὸ ἐπιεικές—ἐπικρατήσας τὰ πλέω τοῦ πολέμου to ἀρετῇ αὐτὸν νικήσας· and κατ' ἀνάγκην—ξυμβῇ to παρὰ ἃ—ξυναλλαγῇ. The words πρὸς τὸ ἐπιεικὲς, i. e. σκοπῶν πρὸς τὸ ἐπιεικὲς, (Compare Matth. Gr. Gr. §. 591. δ.) almost exactly answer to our expression, “consulting humanity.” If αὐτὸν be admitted as the true reading, the nominative case to προσεδέχετο is supplied at once; but in any case it is easier to understand αὐτὸς from the whole context, than to imagine, with Poppo, that προσεδέχετο can bear a passive sense. For the accusative αὐτὸν, the words “his enemy” are so evidently implied after ἐγκαταλαμβάνων, that there seems no difficulty in referring to a substantive so clearly and necessarily understood. The expression ἀρετῇ νικήσας is illustrated by Dr. Bloomfield by quotations from several writers: for instance, Euripid. Hercul. Fur. 339. ἀρετῇ σε νικῶ, θνητὸς ὢν, θεὸν μέγαν. Compare also the words of the Falisci to the Romans, when submitting to them in consequence of the generosity of Camillus. οὐ τοσοῦτον τῇ δυνάμει λείπεσθαι δοκοῦντας ὅσον ἡττᾶσθαι τῆς ἀρετῆς ὁμολογοῦντας. Plutarch, Camillus, c. 10.

3 " μετρίως ξυναλλαγῇ. ὀφείλων γὰρ ἤδη ὁ ἐναντίος μὴ ἀντα-
" μύνεσθαι ὡς βιασθεὶς ἀλλ' ἀνταποδοῦναι ἀρετὴν, ἑτοιμό-
4 " τερός ἐστιν αἰσχύνῃ ἐμμένειν οἷς ξυνέθετο. καὶ μᾶλλον
" πρὸς τοὺς μειζόνως ἐχθροὺς τοῦτο δρῶσιν οἱ ἄνθρωποι ἢ
" πρὸς τοὺς τὰ μέτρια διενεχθέντας· πεφύκασί τε τοῖς μὲν
" ἑκουσίως ἐνδοῦσιν ἀνθησσᾶσθαι μεθ' ἡδονῆς, πρὸς δὲ τὰ
" ὑπεραυχοῦντα καὶ παρὰ γνώμην διακινδυνεύειν. XX.

Let us make peace before some irreparable loss on our part renders reconciliation impossible; and entitle yourselves to the gratitude of Greece, by terminating generously this fatal war, when ambition might tempt you to continue it.

" ἡμῖν δὲ καλῶς, εἴπερ ποτὲ, ἔχει ἀμφοτέροις
" ἡ ξυναλλαγὴ, πρίν τι ἀνήκεστον διὰ μέσου
" γενόμενον ἡμᾶς καταλαβεῖν, ἐν ᾧ ἀνάγκη
" ἀΐδιον ὑμῖν ἔχθραν πρὸς τῇ κοινῇ καὶ ἰδίαν
" ἔχειν, ὑμᾶς δὲ στερηθῆναι ὧν νῦν προκαλού-
2 " μεθα. ἔτι δ' ὄντων ἀκρίτων, καὶ ὑμῖν μὲν
" δόξης καὶ ἡμετέρας φιλίας προσγιγνομένης,

1. ἤδη] om. Q. ἀνταμύνασθαι B.h. 3. τις αἰσχύνη d.i. 4. τοὺς] om. P. 5. τοὺς μέτρια C.G.K.c.e.f.g. τοὺς μετρίως d. 6. ἑκουσίως] ἑκοῦσιν Lex. Seg. p. 126, 1. ἀντίσασθαι Q. 10. καταλαμβάνειν V. 12. ὑμᾶς A.B.C.F.H. K.L.M.N.O.V.a.c.d.e.f.g.h.i. Haack. Poppo. Goell. vulgo ἡμᾶς. 14. προγιγνομένης i. προσγεγενημένης L.

1. ὀφείλων γὰρ ἤδη κ. τ. λ.] Compare the sentiments of the Privernates before the Roman senate, Livy, VIII. 21.

2. βιασθεὶς] Vid. Suidam in ἐβιάζοντο. ἐβιάζοντο alibi ἐπὶ τῶν πασχόντων. Homerus: Αἴας δ' οὐκέτ' ἔμιμνε· ΒΙΑ'ΖΕΤΟ γὰρ βελέεσσι. D. Halic. βεβιασμένα σχήματα: Interpres, per vim figuras. immo, figuras coactas. Ὀφείλων—ἀρετὴν Thom. Mag. in βούλομαι, qui ἀνταμύνασθαι habet. WASS.

6. πρὸς δὲ τὰ ὑπεραυχοῦντα] Of this use of the neuter instead of the masculine, which is common enough in Thucydides, Poppo has collected a number of examples, Prolegom. I. p. 103. ch. viii.

11. ἔχθραν πρὸς τῇ κοινῇ καὶ ἰδίαν] That is, "we shall hate you not only "nationally, for the wound you will "have inflicted on Sparta; but indi- "vidually, because so many of us will "have lost our own near relations by "your inflexibility." The Spartan aristocracy would feel it a personal wound to lose at once so many of its members, connected by blood or marriage with its principal families. Compare Thucyd. V. 15.

12. ὑμᾶς δὲ στερηθῆναι ὧν νῦν προκαλούμεθα] i. e. τοῦ Λακεδαιμονίοις φίλους γίγνεσθαι βεβαίως, τιμὴν καὶ δόξαν προσλαβόντας.

13. ἔτι δ' ὄντων ἀκρίτων] Ἔτι δὲ ὄντων ἀδιακρίτων καὶ ἀμφιβόλων τῶν πραγμάτων τῶν κατὰ τὴν Σφακτηρίαν, εἴτε ἁλίσκονται οἱ ἄνδρες εἴτε διαφεύγουσι, καὶ ὑμῖν μὲν δόξης προσγινομένης καὶ φιλίας παρ' ἡμῶν, ἐὰν σπεισώμεθα ὥσπερ νῦν ἔχομεν, ἡμῖν δὲ τοῖς Λακεδαιμονίοις, πρὶν αἰσχροῦ τινὸς πειραθῆναι (ἀντὶ τοῦ πρὶν ἁλῶναι τοὺς ἄνδρας) τῆς συμφορᾶς μετρίως κατατιθεμένης, διαλλαγῶμεν. SCHOL.

ὄντων ἀκρίτων] "Things being yet "undecided." Compare Herodot. VII. 37. οὔτε ἐπινεφέλων ἐόντων, and Thucyd. I. 7. πλοϊμωτέρων ὄντων, and the note there.

“ ἡμῖν δὲ πρὸ αἰσχροῦ τινὸς ξυμφορᾶς μετρίως κατατιθε-
“ μένης, διαλλαγῶμεν, καὶ αὐτοί τε ἀντὶ πολέμου εἰρήνην
“ ἑλώμεθα καὶ τοῖς ἄλλοις Ἕλλησιν ἀνάπαυσιν κακῶν
“ ποιήσωμεν· οἳ καὶ ἐν τούτῳ ὑμᾶς αἰτιωτέρους ἡγήσονται.
“ πολεμοῦνται μὲν γὰρ ἀσαφῶς ὁποτέρων ἀρξάντων· κατα- 3
“ λύσεως δὲ γιγνομένης, ἧς νῦν ὑμεῖς τὸ πλέον κύριοί ἐστε,
“ τὴν χάριν ὑμῖν προσθήσουσιν. ἤν τε γνῶτε, Λακεδαιμο- 4
“ νίοις ἔξεστιν ὑμῖν φίλους γενέσθαι βεβαίως, αὐτῶν τε
“ προκαλεσαμένων, χαρισαμένοις τε μᾶλλον ἢ βιασαμένοις. 5
“ καὶ ἐν τούτῳ τὰ ἐνόντα ἀγαθὰ σκοπεῖτε ὅσα εἰκὸς εἶναι·
“ ἡμῶν γὰρ καὶ ὑμῶν ταὐτὰ λεγόντων τό γε ἄλλο Ἑλληνικὸν
“ ἴστε ὅτι ὑποδεέστερον ὂν τὰ μέγιστα τιμήσει.”

XXI. Οἱ μὲν οὖν Λακεδαιμόνιοι τοσαῦτα εἶπον, νομίζοντες τοὺς Ἀθηναίους ἐν τῷ πρὶν χρόνῳ σπονδῶν μὲν ἐπιθυμεῖν, σφῶν δὲ ἐναντιουμένων κωλύεσθαι, διδομένης δὲ εἰρήνης ἀσμένους δέξεσθαί τε καὶ τοὺς

The Athenians, at the instigation of Cleon, insist on such hard terms,

1. πρὸς I. συμφορᾶς c.h. διατιθεμένης d.i. 3. ἀνάπασιν b. καλῶν e.i. 4. ποιήσομεν E.F.H. ἡγήσωνται B. 5. πολεμούντων e. πολεμοῦντας f. μὲν addidi sumptum ex A.B.C.E.F.G.H.L.O.P.V.X.c.d.e.f.g. Parm. Haack. Poppo. Goell. σαφῶς P. 6. γιγνομένης A.B.E.F.H.X.h. Goell. vulgo γενομένης. 8. βεβαίους K. 9. βιασαμένων C. 10. εἶναι] om. G. 11. ταῦτα F. τότε A.F.L.O.P.R.d.g.h.i. 12. ὅτι] om. F. 13. οὖν] om. L.O.P. 15. διδομένης εἰρήνης d.i. 16. τε εἰρήνης Parm. ἀσμένους δέξεσθαι I.K.X.c.f.g. Poppo. ἀσμένως δέξεσθαι L.O.P. Parm. Bekker. Goell. ἀσμένως δέξασθαι H.R.e.m. ἀσμένους δέξασθαι C.E.F.G.Q.V.a.e. Haack. ἀσμένως δέχεσθαι A.h. ἀσμένους δέχεσθαί B. vulgo δέξεσθαί τε ἀσμένως.

1. ξυμφορᾶς μετρίως κατατιθεμένης] These words admit of two interpretations; either, “our disaster being settled on tolerable terms,” in the sense in which καταθέσθαι πόλεμον is used by Demosthenes and Lysias, that is, “to lay down or terminate a war,” (Demosth. Fals. Legat. p. 425. Reiske. Lysias, Olymp. p. 914. Reiske,) or else, “our misfortune being laid upon us lightly;” taking καταθέσθαι in the sense of bestowing or rendering. So Xenophon, Venat. X. 8. εἰς τοῦτον τὴν ὀργὴν κατέθετο. “Vents or bestows all his anger upon him.” Compare also Sophocl. Œdip. Colon. 1215. αἱ μακραὶ ἁμέραι κατέθεντο δὴ λύπας ἐγγυτέρω.

4. οἳ καὶ ἐν τούτῳ ὑμᾶς] Ἐν †τῷ αὐτῷ† γενέσθαι δηλονότι τὴν εἰρήνην, ὑμᾶς νομιοῦσιν αἰτιωτέρους. ἀντὶ τοῦ, πλέον τῶν Λακεδαιμονίων ὑμῖν τὴν χάριν τῆς εἰρήνης ὁμολογήσουσιν. ὁ δὲ καί σύνδεσμος οὐ περιττῶς κεῖται, ἀλλ' ἀναγκαίως. λέγει γὰρ ὅτι †τοῦ τε νομίσαι† ὑμᾶς νενικηκέναι, καὶ τὴν χάριν τῆς εἰρήνης εἰς ὑμᾶς μέλλουσιν ἀνενεγκεῖν. SCHOL.

5. πολεμοῦνται μὲν γὰρ ἀσαφῶς] Πολεμοῦνται γάρ, ἀδήλου ὄντος τοῦ πράγματος, τίς ἐστιν ὁ προκαταρξάμενος τοῦ πολέμου, εἴτε ὁ Λακεδαιμόνιος, εἴτε ὁ Ἀθηναῖος, καὶ τὰ ἑξῆς. SCHOL.

7. ἤν τε γνῶτε, Λακεδαιμονίοις] Ἄν τε πεισθῆτε, ἔξεστιν ὑμῖν Λακεδαιμονίοις φίλους γενέσθαι, χάριν δοῦσιν μᾶλλον, ἤπερ βιασθεῖσιν ὑπ' αὐτῶν. SCHOL.

12. τὰ μέγιστα τιμήσει] Either, “will

that the Lacedæmonians, after trying in vain to be allowed to negociate with a certain number of plenipotentiaries, instead of discussing the terms before the assembly of the people, at last break off the negociation. 21, 22.

2 ἄνδρας ἀποδώσειν. οἱ δὲ τὰς μὲν σπονδὰς, ἔχοντες τοὺς ἄνδρας ἐν τῇ νήσῳ, ἤδη σφίσιν ἐνόμιζον ἑτοίμους εἶναι ὁπόταν βούλωνται ποιεῖσθαι πρὸς αὐτοὺς, τοῦ δὲ πλέονος ὠρέγοντο.
3 μάλιστα δὲ αὐτοὺς ἐνῆγε Κλεων ὁ Κλεαινέτου, ἀνὴρ δημαγωγὸς κατ' ἐκεῖνον τὸν χρόνον ὢν καὶ τῷ πλήθει πιθανώτατος· καὶ ἔπεισεν ἀποκρίνασθαι ὡς χρὴ τὰ μὲν ὅπλα καὶ σφᾶς αὐτοὺς τοὺς ἐν τῇ νήσῳ παραδόντας πρῶτον κομισθῆναι Ἀθήναζε, ἐλθόντων δὲ, ἀποδόντας Λακεδαιμονίους Νίσαιαν καὶ Πηγὰς καὶ Τροιζῆνα καὶ Ἀχαΐαν, ἃ οὐ πολέμῳ ἔλαβον ἀλλ' ἀπὸ τῆς προτέρας ξυμβάσεως, Ἀθηναίων ξυγχωρησάντων κατὰ ξυμφορὰς καὶ ἐν τῷ τότε δεομένων τι μᾶλλον σπονδῶν, κομίσασθαι τοὺς ἄνδρας καὶ σπονδὰς ποιήσασθαι ὁπόσον ἂν δοκῇ χρόνον ἀμφοτέροις. XXII. οἱ δὲ πρὸς μὲν τὴν ἀπόκρισιν οὐδὲν ἀντεῖπον, ξυνέδρους δὲ σφίσιν ἐκέλευον ἑλέσθαι, οἵτινες λέγοντες καὶ ἀκούοντες περὶ ἑκάστου ξυμβήσονται κατὰ
2 ἡσυχίαν ὅ τι ἂν πείθωσιν ἀλλήλους. Κλέων δὲ ἐνταῦθα δὴ πολὺς ἐνέκειτο, λέγων γιγνώσκειν μὲν καὶ πρότερον οὐδὲν ἐν νῷ ἔχοντας δίκαιον αὐτοὺς, σαφὲς δ' εἶναι καὶ νῦν, οἵτινες τῷ

3. βούλονται F.H.c. πρὸς αὐτοὺς ποιεῖσθαι G.h.m. 5. μᾶλλον L. κλεαινέτα P. 7. πειθανώτατος E. καὶ] om. Q. εἶπεν ἀποκρίνεσθαι d. 8. σφάς E. 9. πρῶτον] om. d.i. 10. νίκαιαν P. τροίζηνα B.E.F.G. H.K.V.h. 11. ἀλλὰ ἀπό C.F.H.K.V.c.f.g.h. Poppo. 12. συγχωρησάντων C. κατὰ συμφορὰς e. κατὰ τὰς ξυμφορὰς L. 14. ὁπόσων I. 16. ἐκέλευον] om. A. 18. δὴ] om. d. δεῖ E.F. 19. γινώσκειν V. καὶ] om. P. οὐδὲ d. ἐν νῷ] om. e. 20. ἔχωντας d.e. σαφεῖς d. σαφὲς εἰδέναι V.

"honour us in the highest degree;" or, "being inferior, will pay respect to "the greatest powers;" but the first interpretation is to be preferred.

1. τὰς μὲν σπονδὰς—ἤδη σφίσιν ἐνόμιζον κ. τ. λ.] Ποιεῖσθαι bis cogitandum, sic. τὰς μὲν σπονδὰς ἤδη σφίσιν ἐνόμιζον ἑτοίμους εἶναι ποιεῖσθαι ὁπόταν [σφεῖς, οἱ Ἀθηναῖοι] βούλωνται ποιεῖσθαι πρὸς αὐτούς. GÖLLER. But may not ἑτοίμους be the feminine gender here, as according to a great majority of the best MSS. we have νῆες ἕτοιμοι ἤδη οὖσαι, VIII. 26. and ἑτοίμου βοηθείας Demosthen. Chersones. p. 93. Reiske. The sense would then be, "thinking "that the peace lay ready for them, "i. e. was at their disposal, whenever "they chose to conclude it."

19. πολὺς ἐνέκειτο] "Sallust. Jugurth. "84. *Multus instabat.*" GÖLLER. Compare Herodot. VII. 158. Γέλων δὲ πολλὸς ἐνέκειτο. "Fell vehemently "upon them." "Attacked them vehe-"mently."

μὲν πλήθει οὐδὲν ἐθέλουσιν εἰπεῖν, ὀλίγοις δὲ ἀνδράσι ξυνέ-
δροι βούλονται γίγνεσθαι· ἀλλὰ εἴ τι ὑγιὲς διανοοῦνται,
λέγειν ἐκέλευσεν ἅπασιν. ὁρῶντες δὲ οἱ Λακεδαιμόνιοι οὔτε 3
σφίσιν οἷόν τε ὂν ἐν πλήθει εἰπεῖν, εἴ τι καὶ ὑπὸ τῆς ξυμ-
φορᾶς ἐδόκει αὐτοῖς ξυγχωρεῖν, μὴ ἐς τοὺς ξυμμάχους δια-
βληθῶσιν εἰπόντες καὶ οὐ τυχόντες, οὔτε τοὺς Ἀθηναίους
ἐπὶ μετρίοις ποιήσοντας ἃ προὐκαλοῦντο, ἀνεχώρησαν ἐκ
τῶν Ἀθηνῶν ἄπρακτοι. XXIII. ἀφικομένων δὲ αὐτῶν
διελύοντο εὐθὺς αἱ σπονδαὶ αἱ περὶ Πύλον, καὶ
τὰς ναῦς οἱ Λακεδαιμόνιοι ἀπήτουν, καθάπερ
ξυνέκειτο· οἱ δ᾽ Ἀθηναῖοι ἐγκλήματα ἔχοντες
ἐπιδρομήν τε τῷ τειχίσματι παράσπονδον καὶ
ἄλλα οὐκ ἀξιόλογα δοκοῦντα εἶναι οὐκ ἀπεδί-
δοσαν, ἰσχυριζόμενοι ὅτι δὴ εἴρητο, ἐὰν καὶ ὁτιοῦν παραβαθῇ,
λελύσθαι τὰς σπονδάς. οἱ δὲ Λακεδαιμόνιοι ἀντέλεγόν τε,
καὶ ἀδίκημα ἐπικαλέσαντες τὸ τῶι νεῶν ἀπελθόντες ἐς
πόλεμον καθίσταντο. καὶ τὰ περὶ Πύλον ὑπ᾽ ἀμφοτέρων 2
κατὰ κράτος ἐπολεμεῖτο, Ἀθηναῖοι μὲν δυοῖν ἐναντίαιν ἀεὶ
τὴν νῆσον περιπλέοντες τῆς ἡμέρας, (τῆς δὲ νυκτὸς καὶ
ἅπασαι περιώρμουν, πλὴν τὰ πρὸς τὸ πέλαγος ὁπότε ἄνεμος

PYLUS. Rupture of the armistice. The Athenians refuse to restore the Lacedæmonian fleet, and commence a strict blockade of Sphacteria.

1. ἐθέλωσιν K. δὲ] om. b. 4. εἴ τι Poppo: libri omnes εἴτε. [Popponis emendationem receperunt Haack. Bekk. Goell.] καί τι ὑπὸ d. τὰς ξυμφορὰς P. τῆς συμφορᾶς C.e. 5. διαβληθῶσιν post εἰπόντες ponunt c.f. post τυχόντες g. 7. ἐπιμετρίως d.i. ποιήσαντας A.B.F.P.h. προκαλοῦνται d. προὐκαλοῦνται i. προκαλοῦντο V. 8. ἀθηναίων i. 9. διεκελεύοντο e. εὐθέως K. περὶ τὴν πύλον N. περὶ τὸν πύλον K. 13. ἀξιόλογα] ὀλίγα f.g. ἀπέδοσαν c.g. ἀπεδίδωσαν I. 14. καὶ] om. d.i. παραβασθῇ d. 16. τὸ τῶν νεῶν] om. R. ἐπελθόντες Q. 17. ἀπ᾽ I. ἀμφοτέροις c.f.g. 18. κατὰ κράτος] om. f.g. δυεῖν O. post δυοῖν cum A.B.E.F.H.h. omisi νεοῖν. [Haack. Poppo. Goell.] ἐναντίαν B.F. 20. πλὴν τὰς i. πρὸς] περὶ L.O.P.

18. Ἀθηναῖοι μὲν κ.τ.λ.] We have the nominative instead of the genitive ὑπ᾽ Ἀθηναίων, because ὑπ᾽ ἀμφοτέρων ἐπολεμεῖτο is the same thing in sense as ἀμφότεροι ἐπολέμουν. Poppo well compares V. 70. ἡ ξύνοδος ἦν· Ἀργεῖοι μὲν —χωροῦντες.

δύοιν ἐναντίαιν] That is, "sailing "round in opposite directions, so as "to meet one another." Compare I. 93.

20. περιώρμουν] Περιορμεῖν est, ut ait Pollux, I. 122. τὸ ἐν κύκλῳ περιπλεῖν νῆσον, καὶ προσκαθῆσθαι πολιορκητικῶς νήσῳ ἀπὸ νεῶν. Sic infr. cap. 26. III. 6. dicit περιορμίζεσθαι· καὶ περιορμισάμενοι τὸ πρὸς νότον τῆς πόλεως. DUK.

πλὴν τὰ πρὸς τὸ πέλαγος κ. τ. λ.] "Quoties ventus spirabat, *non* circum-"ibant τὰ πρὸς τὸ πέλαγος." Vide c. 26. l. 97. [§. 7.] DOBREE.

εἴη· καὶ ἐκ τῶν Ἀθηνῶν αὐτοῖς εἴκοσι νῆες ἀφίκοντο ἐς τὴν φυλακήν, ὥστε αἱ πᾶσαι ἑβδομήκοντα ἐγένοντο·) Πελοποννήσιοι δὲ ἐν τῇ ἠπείρῳ στρατοπεδευόμενοι καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρὸν εἴ τις παραπέσοι ὥστε τοὺς ἄνδρας σῶσαι.

SICILY. Renewed attempt of the Syracusans and their allies against Rhegium.

XXIV. Ἐν τούτῳ δὲ οἱ ἐν τῇ Σικελίᾳ Συρακόσιοι καὶ οἱ ξύμμαχοι, πρὸς ταῖς ἐν Μεσσήνῃ φρουρούσαις ναυσὶ τὸ ἄλλο ναυτικὸν ὃ παρεσκευάζοντο προσκομίσαντες, τὸν πόλεμον ἐποιοῦντο ἐκ τῆς Μεσσήνης.
2 καὶ μάλιστα ἐνῆγον οἱ Λοκροὶ τῶν Ῥηγίνων κατὰ ἔχθραν, καὶ αὐτοὶ δὲ ἐσεβεβλήκεσαν πανδημεὶ
3 ἐς τὴν γῆν αὐτῶν. καὶ ναυμαχίας ἀποπειρᾶσθαι ἐβούλοντο, ὁρῶντες τοῖς Ἀθηναίοις τὰς μὲν παρούσας ὀλίγας ναῦς, ταῖς δὲ πλείοσι καὶ μελλούσαις ἥξειν πυνθανόμενοι τὴν νῆσον
4 πολιορκεῖσθαι. εἰ γὰρ κρατήσειαν τῷ ναυτικῷ, τὸ Ῥήγιον ἤλπιζον πεζῇ τε καὶ ναυσὶν ἐφορμοῦντες ῥᾳδίως χειρώσασθαι, καὶ ἤδη σφῶν ἰσχυρὰ τὰ πράγματα γίγνεσθαι· ξύνεγγυς γὰρ κειμένου τοῦ τε Ῥηγίου ἀκρωτηρίου τῆς Ἰταλίας τῆς τε Μεσσήνης τῆς Σικελίας, τοῖς Ἀθηναίοις τε οὐκ ἂν εἶναι
5 ἐφορμεῖν καὶ τοῦ πορθμοῦ κρατεῖν. ἔστι δὲ ὁ πορθμὸς ἡ

3. ἔν τε τῇ C.F.G.H.K.N.V.*a*.c.e.f.g.h.i.m. Haack. Poppo. στρατευόμενοι f. 6. ἐν σικελία A.b. συῤῥακούσιοι R.V. καὶ ξύμμαχοι e. καὶ οἱ σύμμαχοι H.V.c.h. 8. ὅπερ ἐσκευάζοντο V. 9. ἐποιοῦντο τῆς A.B.F. 10. Λωκροὶ E. 11. ῥηγινῶν V. ἐσεβεβλήκεσαν B.F.H.K.L.N.O.P.V.*a*.h.m. Parm. Haack. Poppo. ἐσεβεβήκεσαν d.i. vulgo, Bekk. Goell. ἐσβεβλήκεσαν. 12. καὶ ναυμαχίαν V. 16. χειρώσασθαι A.B.F.H.I.Q.d.e.f.h.i. Haack. Poppo. Goell. ceteri χειρώσεσθαι. 17. σφῶϊν g. 18. τοῦ ῥηγίου L. τῆς τε] καὶ τῆς Q. 19. ἀθηναίοις οὐκ L.O.P. ἂν εἶναι A.B.E.F.H.K.N.T.V.X.*a*.g.m. Parm. Haack. Poppo. Goell. vulgo ἀνεῖναι. 20. ἐφορμὴν E.

8. ὃ παρεσκευάζοντο] Compare IV. 1.

11. ἐσεβεβλήκεσαν] This is the reading of the best MSS. in this place, as of all the MSS. hitherto collated in IV. 1. It is true that the other form, ἐσβεβλήκεσαν, which Bekker and Göller have retained, is equally right in itself, as we have ἀναβεβήκεσαν, III. 23. καταπεπτώκει, IV. 90. γεγένητο, V. 14. See Matthiæ, Gr. Gr. §. 164. obs. 1. But we have not only ἐσεβεβλήκεσαν, IV. 1. but ἐσεβεβλήκει, III. 96; so that there seems no reason for disregarding the authority of the best MSS. which in this place also follow the same form.

19. τοῖς Ἀθηναίοις τε] This also is an instance of the τε being out of its place, as the sense is, ἐφορμεῖν τε καὶ τοῦ πορθμοῦ κρατεῖν: "The Athenians would "be both unable to cruize against "them, and to be masters of the "strait." See I. 49. §. 7. and Poppo, Prolegom. I. p. 300.

μεταξὺ Ῥηγίου θάλασσα καὶ Μεσσήνης, ᾗπερ βραχύτατον Σικελία τῆς ἠπείρου ἀπέχει· καὶ ἔστιν ἡ Χάρυβδις κληθεῖσα τοῦτο, ᾗ Ὀδυσσεὺς λέγεται διαπλεῦσαι· διὰ στενότητα δὲ καὶ ἐκ μεγάλων πελαγῶν, τοῦ τε Τυρσηνικοῦ καὶ τοῦ Σικελικοῦ, ἐσπίπτουσα ἡ θάλασσα ἐς αὐτὸ καὶ ῥοώδης οὖσα εἰκότως χαλεπὴ ἐνομίσθη. XXV. ἐν τούτῳ οὖν τῷ μεταξὺ

Indecisive naval action in the straits of Messina. Attempt of the Messenians against Naxos. They are defeated, and the Athenians and their allies then make an equally unsuccessful attempt against Messina. The Athenians finally withdraw to Rhegium, and leave the Silicians to carry on the war amongst themselves.

οἱ Συρακόσιοι καὶ οἱ ξύμμαχοι ναυσὶν ὀλίγῳ πλείοσιν ἢ τριάκοντα ἠναγκάσθησαν ὀψὲ τῆς ἡμέρας ναυμαχῆσαι περὶ πλοίου διαπλέοντος, ἀντεπαναγόμενοι πρός τε Ἀθηναίων ναῦς ἑκκαίδεκα καὶ Ῥηγίνας ὀκτώ. καὶ νικηθέντες 2
ὑπὸ τῶν Ἀθηναίων διὰ τάχους ἀπέπλευσαν, ὡς ἕκαστοι ἔτυχον, ἐς τὰ οἰκεῖα στρατόπεδα, τό τε ἐν τῇ Μεσσήνῃ καὶ ἐν τῷ Ῥηγίῳ, μίαν ναῦν ἀπολέσαντες· καὶ νὺξ ἐπεγένετο τῷ ἔργῳ. μετὰ δὲ τοῦτο οἱ μὲν Λοκροὶ ἀπῆλθον ἐκ τῆς 3

4. τοῦ τυρσηνικοῦ d. 5. ἡ θάλασσα] om. R. 6. ἐν] καὶ I. τὸ E. 9. πλοίου δὲ διαπλέοντος L.O.P.e. 10. ἀντεπαγόμενοι A.B.F.H.L.N.V.h. Poppo. 11. ῥηγίας K. ῥηγίνων e. ῥηγινὰς V. 12. ὑπὸ ἀθηναίων N.V. 13. οἰκεῖα om. G. 14. ῥηγίνῳ g. 15. ἐγένετο O.P. 16. δὲ] om. O. οἱ δὲ λοκροὶ μετὰ τοῦτο μὲν R. ἐκ τῆς ῥηγίνων A.B.C.E.F.G.H.K.L.N.O.P.*a*. ἐκ τῶν ῥηγίνων d.f.g.i. Parm. ἐκ τῆς ῥηγινῶν V. vulgo ἐκ τῆς τῶν ῥηγίνων.

3. διὰ στενότητα δὲ κ. τ. λ.] "Charybdis appears to be an agitated "water, of from seventy to ninety fathoms in depth, circling in quick "eddies. It is owing probably to the "meeting of the harbour and lateral "currents with the main one, the latter "being forced over in this direction by "the opposite point of Pezzo. This "agrees in some measure with the "relation of Thucydides, who is the "only writer of remote antiquity, I "remember to have read, who has "assigned this danger its true situation, and not exaggerated its effects." *Captain Smyth, Memoir on Sicily*, pp. 123, 124.

14. τό τε ἐν τῇ Μεσσήνῃ καὶ ἐν τῷ Ῥηγίῳ] The Syracusans had a naval camp at Messina; the Locrians had one at Rhegium, as their army was besieging the place. But immediately afterwards, when the Locrian army returned home, the Locrian ships crossed over to Pelorus, where the Syracusans joined them from Messina. This seems to be a sufficient explanation of the passage, without supposing it to be so wholly ungrammatical as that ἀπέπλευσαν should not refer to νικηθέντες, but to ἕκαστοι. If this were so, not only would the words διὰ τάχους be unmeaning; for why should the Athenians sail away in haste, as they were victorious? but also ὡς ἕκαστοι ἔτυχον would have no force; for what *chance* or *happening* could there be in the matter, if both parties merely returned to their own proper stations? Finally, Thucydides would not, I think, in that case have written ὡς ἕκαστοι ἔτυχον, but simply ἑκάτεροι ἀπέπλευσαν.

Ῥηγίνων, ἐπὶ δὲ τὴν Πελωρίδα τῆς Μεσσήνης συλλεγεῖσαι αἱ τῶν Συρακοσίων καὶ ξυμμάχων νῆες ὥρμουν καὶ ὁ πεζὸς
4 αὐτοῖς παρῆν. προσπλεύσαντες δὲ οἱ Ἀθηναῖοι καὶ Ῥηγῖνοι ὁρῶντες τὰς ναῦς κενὰς ἐνέβαλον, καὶ χειρὶ σιδηρᾷ ἐπιβληθείσῃ μίαν ναῦν αὐτοὶ ἀπώλεσαν, τῶν ἀνδρῶν ἀποκολυμβη-
5 σάντων. καὶ μετὰ τοῦτο τῶν Συρακοσίων ἐσβάντων ἐς τὰς ναῦς καὶ παραπλεόντων ἀπὸ κάλω ἐς τὴν Μεσσήνην, αὖθις προσβαλόντες οἱ Ἀθηναῖοι, ἀποσιμωσάντων ἐκείνων καὶ

2. συῤῥακουσίων V. 3. ῥηγινοὶ V. 4. ἐνέβαλλον V. 5. αὐτοὶ C.K.N. a.d.e.f.g. Haack. Poppo. Goell. vulgo et Bekk. αὐτοῖς. 6. τῶν] καὶ i. om. d. συῤῥακοσίων R. συῤῥακουσίων V. ἐσβάντων A.B.C.E.F.G.H.I.K.N.O.P.V. a.b.e.h.i. Haack. Poppo. Goell. vulgo ἐμβάντων. ἐς ante τὰς om. K. 7. κάλως P. 8. προσβάλλοντες Q. οἱ] om. c.g.

4. χειρὶ σιδηρᾷ] Vide Schefferi Milit. Naval. l. 2. c. 7. Huds.

5. αὐτοὶ ἀπώλεσαν] The reading αὐτοὶ is confirmed, in addition to the MSS. formerly collated, by the Laurentian MS. (C.) and one of those at Thenford. On the other hand, the MS. numbered 367, in the library of St. Mark at Venice, (X.) and that in the library at Parma, read αὐτοῖς. But αὐτοὶ is undoubtedly the true reading, as the example of III. 98. referred to by Duker to justify αὐτοῖς, is nothing at all to the purpose; and αὐτοὶ ἀπώλεσαν, "the "Athenians *on their part* lost a ship," is properly put with reference to the words just before, μίαν ναῦν ἀπολέσαντες, applied to the Syracusans. The "iron grapple" was thrown by the Syracusans, from the shore, on one of the attacking ships of the Athenians; and the crew, unable to disengage themselves, escaped by swimming to the ships of their friends, leaving their vessel in the hands of the enemy. "αὐ"τοὶ malim (quomodo ni fallor Scho"liast.) ob ἑτέραν, (p. 33. l. 1.) ne quid "dicam de ἐπιβληθείσῃ." Dobree.

7. ἀπὸ κάλω] Pollux, I. 113. ἐπλέομεν ἀπὸ κάλων. et, ἐν χρῷ τῆς γῆς παραπλέοντες, ἐκ κάλων ἕλκοντες τὴν ναῦν. Polybius, Strabo, et Diodorus Sicul. dicunt ῥυμουλκεῖν, et ῥυμουλκεῖσθαι: Latini *remulco trahere*, et *trahi*. Vid. Suid. in ῥυμουλκῷ, Sigon. ad Liv. XXV. 30. et Scheffer. II. de Milit. Nav. 5. Genitivus κάλως, quemadmodum est in Cod. Dan. fortassis nusquam alibi invenitur. Κάλω, et κάλωος dixerunt Attici, teste Eustathio in Homer. Iliad. χ'. p. 1271. Unde nominativus κάλωες apud Apollon. Rhod. II. Argonaut. 727. Stephan. Append. ad script. al. de Dialect. p. 149. Duker.

8. ἀποσιμωσάντων] This word admits of various explanations: 1. From σιμὸς, "having a turn-up nose," comes the general notion of turning, twisting, &c.; so that ἀποσιμοῦν would signify "to "twist or wind oneself away," meaning that the Syracusan ships "expli"cuerunt sese," "wound themselves "out from between the Athenians and "the shore, and got out to the open "sea." And this sense of "moving in "an oblique direction" suits the passage in Xenophon, Hellenic. V. 4. §. 50. where the present reading is ἐπισίμωσας. 2. If Hesychius be correct in explaining σιμὸν to mean "ground with "a steep ascent," the scholiast's explanation, μετεωρισάντων τὰς ναῦς, may be quite correct, and the word may signify no more than "getting their vessels out "into the open sea." 3. Hesychius also says that σίμιον signifies "a shore "or beach," αἰγιαλός. If this be so, ἀποσιμοῦν may mean no more than "getting away from the shore." But, however derived, the sense of the word in this passage is clear; namely, that the Syracusan ships, seeing the Athenians preparing to attack them while they were towed along from the shore,

προεμβαλόντων, ἑτέραν ναῦν ἀπολλύουσι. καὶ ἐν τῷ παρά- 6
*πλῳ καὶ τῇ ναυμαχίᾳ τοιουτοτρόπῳ γενομένῃ οὐκ ἔλασσον
ἔχοντες οἱ Συρακόσιοι παρεκομίσθησαν ἐς τὸν ἐν τῇ Μεσσήνῃ
λιμένα.*

Καὶ οἱ μὲν Ἀθηναῖοι, Καμαρίνης ἀγγελθείσης προδίδοσθαι 7
*Συρακοσίοις ὑπ' Ἀρχίου καὶ τῶν μετ' αὐτοῦ, ἔπλευσαν
ἐκεῖσε· Μεσσήνιοι δ' ἐν τούτῳ πανδημεὶ κατὰ γῆν καὶ ταῖς
ναυσὶν ἅμα ἐστράτευσαν ἐπὶ Νάξον τὴν Χαλκιδικὴν ὅμορον
οὖσαν. καὶ τῇ πρώτῃ ἡμέρᾳ τειχήρεις ποιήσαντες τοὺς* 8
*Ναξίους ἐδῄουν τὴν γῆν, τῇ δ' ὑστεραίᾳ ταῖς μὲν ναυσὶ
περιπλεύσαντες κατὰ τὸν Ἀκεσίνην ποταμὸν τὴν γῆν ἐδῄουν,
τῷ δὲ πεζῷ πρὸς τὴν πόλιν ἐσέβαλλον. ἐν τούτῳ δὲ οἱ* 9
*Σικελοὶ ὑπὲρ τῶν ἄκρων πολλοὶ κατέβαινον βοηθοῦντες ἐπὶ
τοὺς Μεσσηνίους. καὶ οἱ Νάξιοι ὡς εἶδον, θαρσήσαντες καὶ
παρακελευόμενοι ἐν ἑαυτοῖς ὡς οἱ Λεοντῖνοι σφίσι καὶ [οἱ]
ἄλλοι Ἕλληνες ξύμμαχοι ἐς τιμωρίαν ἐπέρχονται, ἐκδρα-
μόντες ἄφνω ἐκ τῆς πόλεως προσπίπτουσι τοῖς Μεσσηνίοις,
καὶ τρέψαντες ἀπέκτεινάν τε ὑπὲρ χιλίους, καὶ οἱ λοιποὶ
χαλεπῶς ἀπεχώρησαν ἐπ' οἴκου· καὶ γὰρ οἱ βάρβαροι ἐν ταῖς
ὁδοῖς ἐπιπεσόντες τοὺς πλείστους διέφθειραν. καὶ αἱ νῆες* 10

1. *ἐμβαλόντων* d.i. *προεμβαλλόντων* G. *ἀπολύουσι* I.Q. *ἀπολλύουσιν* V. 2. *καὶ—γενομένῃ*] om. H.P. *καὶ ἐν τῇ—γιγνομένῃ* e. *τοιούτῳ τρόπῳ* E.F.L. 3. *συῤῥακόσιοι* R. *συῤῥακούσιοι* V. *εἰς τὸν* C. *τῇ*] om. Q. 6. *ὑπὸ ἀρχίου* V. 10. *μὲν τεσσαράκοντα ναυσὶ* e. 11. *ἀσεκίνην* d. 12. *ἐσέβαλλον* A.B.C.E.F.H.K.V.*a*.c. Haack. Goell. †*ἐσέβαλλον*† Poppo, cui legendum videtur *προσέβαλλον*. vulgo *ἐσέβαλον*. 15. *αὐτοῖς* P. *καὶ ἄλλοι* A.B. Bekker. in ed. 1832. 16. *ἐσέρχονται* h. *ἐσδραμόντες* c.

and thus having no space to manœuvre, on a sudden threw off their towing ropes, made their way out to the open sea by a lateral movement, and then became the assailants, instead of waiting quietly to receive the attack of the enemy.

11. *κατὰ τὸν Ἀκεσίνην*] "In the di-"rection, or on the side, of the river "Acesines." Compare *κατὰ τὸν Ἀχελῷον*, III. 7.

12. *ἐσέβαλλον*] *Ἐσβάλλειν* Thucydidi nunquam significat *adoriri urbem*, sed, *irruptionem facere in terram*: nec unquam cum *πρὸς* conjungitur. Scribe igitur *προσέβαλλον*, quæ verba jam II. 79. in libris confusa vidimus. Poppo. If *ἐσέβαλλον* be genuine, it must mean, "They directed their movements in "their incursion towards the city;" as if *ἐσέβαλλον πρὸς τὴν πόλιν* were a condensed expression for *ἐσβαλόντες ἐχώρουν πρὸς τὴν πόλιν*.

15. *παρακελευόμενοι ἐν ἑαυτοῖς*] That is, as Dr. Bloomfield rightly explains it, *παρακελεύσεις ἐν σφίσιν αὐτοῖς ποιούμενοι*. Compare V. 69.

σχοῦσαι ἐς τὴν Μεσσήνην ὕστερον ἐπ' οἴκου ἕκασται διεκρίθησαν.
11 Λεοντῖνοι δὲ εὐθὺς καὶ οἱ ξύμμαχοι μετὰ Ἀθηναίων ἐς τὴν Μεσσήνην ὡς κεκακωμένην ἐστράτευον, καὶ προσβάλλοντες οἱ μὲν Ἀθηναῖοι κατὰ τὸν λιμένα ταῖς ναυσὶν
12 ἐπείρων, ὁ δὲ πεζὸς πρὸς τὴν πόλιν. ἐπεκδρομὴν δὲ ποιησάμενοι οἱ Μεσσήνιοι καὶ Λοκρῶν τινὲς μετὰ τοῦ Δημοτέλους, οἳ μετὰ τὸ πάθος ἐγκατελείφθησαν φρουροί, ἐξαπιναίως προσπεσόντες τρέπουσι τοῦ στρατεύματος τῶν Λεοντίνων τὸ πολὺ καὶ ἀπέκτειναν πολλούς. ἰδόντες δὲ οἱ Ἀθηναῖοι καὶ ἀποβάντες ἀπὸ τῶν νεῶν ἐβοήθουν, καὶ κατεδίωξαν τοὺς Μεσσηνίους πάλιν ἐς τὴν πόλιν, τεταραγμένοις ἐπιγενόμενοι·
13 καὶ τροπαῖον στήσαντες ἀνεχώρησαν ἐς τὸ Ῥήγιον. μετὰ δὲ τοῦτο οἱ μὲν ἐν τῇ Σικελίᾳ Ἕλληνες ἄνευ τῶν Ἀθηναίων κατὰ γῆν ἐστράτευον ἐπ' ἀλλήλους.

PYLUS.

2 Progress of the blockade. Various means practised by the Lacedæmonians to throw supplies into Sphacteria.

XXVI. Ἐν δὲ τῇ Πύλῳ ἔτι ἐπολιόρκουν τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους οἱ Ἀθηναῖοι, καὶ τὸ ἐν τῇ ἠπείρῳ στρατόπεδον τῶν Πελοποννησίων κατὰ χώραν ἔμενεν. ἐπίπονος δ' ἦν τοῖς Ἀθηναίοις ἡ φυλακὴ σίτου τε ἀπορίᾳ καὶ ὕδατος· οὐ γὰρ ἦν κρήνη ὅτι μὴ μία ἐν αὐτῇ τῇ ἀκροπόλει τῆς Πύλου, καὶ αὕτη οὐ μεγάλη, ἀλλὰ διαμώμενοι τὸν

1. ἕκασται] om. A. 2. Λεοντῖνοι] λατῖνοι b. μετὰ τῶν ἀθηναίων Q. 3. κεκακωμένοι f. κεκαμένην d.i. ἐστράτευσαν O.P.d.e.i. προσβαλόντες K.L.N.O.Q.V.f.i. 5. ἐπείρων A.B.C.E.F.G.H.I.K.L.N.O.P.V.*a*.c.f.g.h.i. Parm. Haack. Poppo. Goell. vulgo ἐπειρῶντο. ἀπεκδρομὴν g. ἐπεκδρομὴν ποιησάμενοι δὲ C.*a*. 7. τέλος e. 8. προσπεσόντες] om. A. 13. οἱ ἐν e. 14. ἀλλήλοις Q. 19. τε] om. d.i. καὶ ὕδατος ἀπορίᾳ e.

5. ἐπείρων] Compare c. 44. ἐπὶ τὴν Σολύγειαν πειράσειν. In both instances πειρᾶν seems almost to assume the sense of "making an attack;" into which indeed it runs naturally from "making "an attempt."

21. διαμώμενοι τὸν κάχληκα] The word διαμᾶσθαι is not quite synonymous with διορύττειν, but seems to include the notion of shovelling, or clearing away, as well as that of penetrating. A dog scratching a hole with his paws seems to give exactly the picture of διαμᾶσθαι. It is this notion of "clearing away" which makes the word applicable to the mowing of grass or corn. ἄμη, σκαφίον πλατύ: Schol. i. e. a shovel. Compare Euripid. Bacchæ, 665. ἄκροισι δακτύλοισι διαμῶσαι χθόνα. Appian, Punica, c. 40. διαμώμενος τὴν ψάμμον. Arrian, Expedit. Alexand. VI. 23. §. 5. 26. §. 12. διαμωμένους τὸν κάχληκα, as in Thucydides.

κάχληκα οἱ πλεῖστοι ἐπὶ τῇ θαλάσσῃ ἔπινον οἷον εἰκὸς ὕδωρ.
στενοχωρία τε ἐν ὀλίγῳ στρατοπεδευομένοις ἐγίγνετο, καὶ 3
τῶν νεῶν οὐκ ἐχουσῶν ὅρμον αἱ μὲν σῖτον ἐν τῇ γῇ ᾑροῦντο
κατὰ μέρος, αἱ δὲ μετέωροι ὥρμουν. ἀθυμίαν τε πλείστην ὁ 4
χρόνος παρεῖχε παρὰ λόγον ἐπιγιγνόμενος, οὓς ᾤοντο ἡμερῶν
ὀλίγων ἐκπολιορκήσειν ἐν νήσῳ τε ἐρήμῃ καὶ ὕδατι ἁλμυρῷ
χρωμένους. αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προειπόντες ἐς τὴν 5
νῆσον ἐσάγειν σῖτόν τε τὸν βουλόμενον ἀληλεμένον καὶ οἶνον
καὶ τυρὸν καὶ εἴ τι ἄλλο βρῶμα, οἷον ἂν ἐς πολιορκίαν
ξυμφέρῃ, τάξαντες ἀργυρίου πολλοῦ, καὶ τῶν Εἱλώτων τῷ
ἐσαγαγόντι ἐλευθερίαν ὑπισχνούμενοι. καὶ ἐσῆγον ἄλλοι 6
τε παρακινδυνεύοντες καὶ μάλιστα οἱ Εἵλωτες, ἀπαίροντες
ἀπὸ τῆς Πελοποννήσου ὁπόθεν τύχοιεν καὶ καταπλέοντες
ἔτι νυκτὸς ἐς τὰ πρὸς τὸ πέλαγος τῆς νήσου. μάλιστα δὲ 7
ἐτήρουν ἀνέμῳ καταφέρεσθαι· ῥᾷον γὰρ τὴν φυλακὴν τῶν
τριήρων ἐλάνθανον, ὁπότε πνεῦμα ἐκ πόντου εἴη· ἄπορον

2. ἐγένετο c. 4. πλείστην καὶ ὁ L.O.Q. 6. ἐρήμῳ L.O.Q. ἁλμυρῷ ὕδατι G. 7. ἦν λακεδαιμόνιοι K. 8. εἰσάγειν V. σῖτον τὸν K. ἀληλεμένον A.C.F.K.a. Goell. ceteri (Haack. Poppo.) ἀληλεσμένον. 9. οἷον] οἳ G.I. om. d. 10. ξυμφέρῃ A.F.H.h. Goell. *ξυμφέρῃ* Poppo. ξυμφέρει C.E.R.a. ξυμφέρον e. vulgo et Haack. ξυμφέροι. οἷον ἂν om. N. qui mox ξυμφέρει habet. Ita V. τῶν] om. d.i. τῶν τριήρ. τὴν φυλ. V. 11. εἰσαγαγόντι V. 13. ὅθεν O.P. 16. τριηρῶν H.K. εἴη] ἤει e.

5. *οὓς ᾤοντο*] This is a striking instance how completely the relative in Greek and Latin at the beginning of a sentence corresponds to the demonstrative pronoun, with such a conjunction as the sense requires, in English. *Οὓς*, properly speaking, has no antecedent; but by resolving it into its English equivalent, we see how naturally the subject to which it refers may be understood from the context: "The unexpected length of the siege gave "them great discouragement; *for* they "thought to reduce *them* in a few days," &c. Compare VIII. 76. *καὶ οὐδὲν ἀπολωλεκέναι, οἵ γε μήτε ἀργύριον ἔτι εἶχον πέμπειν κ. τ. λ.*

7. *αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι*] The construction might have been *τὸ τοὺς Λακεδαιμονίους προειπεῖν*, or, *ὅτι προεῖπον οἱ Λακεδαιμόνιοι*, or, *αἴτιοι ἦσαν οἱ Λακεδαιμόνιοι*. But as in Latin, the number of the verb is suited to either nominative; and speaking logically, *αἴτιον* is more properly the subject of the proposition than *οἱ Λακεδαιμόνιοι*.

9. *οἷον ἂν—ξυμφέρῃ*] The subjunctive mood is used, as being that which the Lacedæmonians themselves would use in their proclamation: "Any man "may carry in wine, cheese, and any "other article of provision, such as "*may* be useful against a siege." The old reading *οἷον ἂν ξυμφέροι* violates the common rule of Greek construction, by which the optative mood after a relative is used without *ἂν*, the subjunctive with it. See Matthiæ, Gr. Gr. §. 527.

γὰρ ἐγίγνετο περιορμεῖν, τοῖς δὲ ἀφειδὴς ὁ κατάπλους καθεστήκει· ἐπώκελλον γὰρ τὰ πλοῖα τετιμημένα χρημάτων, καὶ οἱ ὁπλῖται περὶ τὰς κατάρσεις τῆς νήσου ἐφύλασσον. ὅσοι
8 δὲ γαλήνῃ κινδυνεύσειαν, ἡλίσκοντο. ἐσένεον δὲ καὶ κατὰ τὸν λιμένα κολυμβηταὶ ὕφυδροι, καλῳδίῳ ἐν ἀσκοῖς ἐφέλκοντες μήκωνα μεμελιτωμένην καὶ λίνου σπέρμα κεκομμένον·
9 ὧν τὸ πρῶτον λανθανόντων φυλακαὶ ὕστερον ἐγένοντο. παντί τε τρόπῳ ἑκάτεροι ἐτεχνῶντο, οἱ μὲν ἐσπέμπειν τὰ σιτία, οἱ δὲ μὴ λανθάνειν σφᾶς.

ATHENS. Uneasiness felt at Athens on account of the length of the blockade: Cleon imputes it to the insufficiency of the generals of the commonwealth.

XXVII. Ἐν δὲ ταῖς Ἀθήναις πυνθανόμενοι περὶ τῆς στρατιᾶς ὅτι ταλαιπωρεῖται καὶ σῖτος τοῖς ἐν τῇ νήσῳ ὅτι ἐσπλεῖ, ἠπόρουν καὶ ἐδεδοίκεσαν μὴ σφῶν χειμὼν τὴν φυλακὴν ἐπιλάβοι, ὁρῶντες τῶν τε ἐπιτηδείων τὴν περὶ τὴν Πελοπόννησον κομιδὴν ἀδύνατον ἐσομένην—ἅμα ἐν χωρίῳ ἐρήμῳ καὶ οὐδ᾽ ἐν θέρει οἷοί τε ὄντες ἱκανὰ περιπέμπειν,

1. *καθειστήκει* G.Q.c.d.f.g.i. 2. *ὤκελλον* i. *ἐπώκελον a.* 3. *ὅση* c.g. 4. *ἐσένουν* d. *ἐπένεον* margo N. et V. *δὲ*] om. A.B.F.H.R.h. 5. *κολυμβητοὶ* A.B.C.E.F.G.H.K.R.*a*.c.d.e.f.g. *καλῴδια* Suidas v. *ὕφυδρος*. 6. *καταμεμελιττωμένην* e. *κεκκομένον* V. 8. *τε*] *γε* A.E. *τε τῷ* K.b. *δὲ* F. *ἐτεχνῶντο*] *ἐχρῶντο* C.K.V.*a*.c.g. *ἐκπέμπειν* i. 10. *δὲ*] om. P. 13. *ἐπιλάβῃ* R.c.g. *τε* om. G. 14. *περὶ πελοπόννησον* C.G.P.*a*.d.e. 16. *οἷόν* I.

4. *ἐσένεον—κεκομμένον*] Suidas in *ὕφυδρος*. Wass.

6. *μήκωνα μεμελιτωμένην*] Laudat Eustathius ad Hom. Odyss. *α'*. p. 1390. Wass. "Poppy seed mixed with honey." "Papaveris sativi tria genera: "candidum, cujus semen tostum in "secunda mensa cum melle apud an"tiquos dabatur." Pliny, Histor. Natur. XIX. 8. Athenæus speaks of "poppy bread," i. e. bread sprinkled with poppy seeds on one side, and with *sesamum*, or parsley, on the other. Compare Athenæus, III. 75. Schweighæus. and Casaubon's note, with the passage of Pliny already quoted. The seeds of the *nigella damascena*, or fennel flower, are used by the Greeks at this day in the same manner, together with *sesamum*. See Dr. Sibthorp. in Walpole's Memoirs, vol. I. p. 246.

15. *ἅμα ἐν χωρίῳ ἐρήμῳ*] The words of this sentence are confused, though the sense is clear. The setting in of bad weather would defeat the blockade in two ways, by rendering it impossible for them to feed their armament, and by hindering their ships from watching the island effectually: *τῶν τε ἐπιτηδείων —τόν τε ἔφορμον*. For provisions, to carry them round Peloponnesus by sea would be out of the question, and even in summer they could not send enough by this mode of conveyance; nor, again, could the men supply themselves, because they were in an uninhabited country. (Compare ch. 2. *ἔρημον αὐτό τε καὶ ἐπὶ πολὺ τῆς χώρας*.) This last difficulty is stated in four words, *ἅμα ἐν χωρίῳ ἐρήμῳ*; where *ἐς χωρίον ἔρημον*, as Thucydides, according to Göller, ought to have written, would only

—τόν τε ἔφορμον χωρίων ἀλιμένων ὄντων οὐκ ἐσόμενον,
ἀλλ᾿ ἢ σφῶν ἀνέντων τὴν φυλακὴν περιγενήσεσθαι τοὺς
ἄνδρας, ἢ τοῖς πλοίοις ἃ τὸν σῖτον αὐτοῖς ἦγε χειμῶνα τηρή-
σαντας ἐκπλεύσεσθαι. πάντων δὲ ἐφοβοῦντο μάλιστα τοὺς 2
Λακεδαιμονίους, ὅτι ἔχοντάς τι ἰσχυρὸν αὐτοὺς ἐνόμιζον
οὐκέτι σφίσιν ἐπικηρυκεύεσθαι· καὶ μετεμέλοντο τὰς σπον-
δὰς οὐ δεξάμενοι. Κλέων δὲ γνοὺς αὐτῶν τὴν ἐς αὐτὸν 3
ὑποψίαν περὶ τῆς κωλύμης τῆς ξυμβάσεως οὐ τἀληθῆ ἔφη
λέγειν τοὺς ἐξαγγέλλοντας. παραινούντων δὲ τῶν ἀφιγμέ-
νων, εἰ μὴ σφίσι πιστεύουσι, κατασκόπους τινὰς πέμψαι,
ᾑρέθη κατάσκοπος αὐτὸς μετὰ Θεογένους ὑπ᾿ Ἀθηναίων.
καὶ γνοὺς ὅτι ἀναγκασθήσεται ἢ ταὐτὰ λέγειν οἷς διέβαλλεν 4
ἢ τἀναντία εἰπὼν ψευδὴς φανήσεσθαι, παρῄνει τοῖς Ἀθη-

2. ἀφέντων K. περιγενέσθαι g. 3. ἃ σῖτον c. τηρήσαντες V. τὸν χειμῶνα L. 4. δὲ A.F.H.L.N.O.Q.V.h. Haack. Poppo. Goell. vulgo τε. 6. μετεμέλλοντο I.d.e. 8. κωλύμβης I. 11. θεαγένους G.L.O.c.d.f.g.m. Parm. Haack. Poppo. ὑπὸ ἀθην. V. 12. διέβαλεν G.L.Q.d.e.i. 13. φανήσεσθαι] γενήσεσθαι B.h.

have led to worse confusion, as the reader might have then been tempted to join these words too closely with those immediately preceding them, as if the construction were τὴν κομιδὴν ἐς χωρίον ἔρημον: whereas the words ἅμα —ἐρήμῳ are, in fact, almost parenthetical; and if expanded into a more grammatical sentence, the whole would run thus: δρῶντες τῶν τε ἐπιτηδείων τὴν—κομιδὴν ἀδύνατον ἐσομένην, (ἅμα δὲ ἐν χωρίῳ ἐρήμῳ στρατευομένοις οὐκ ἦν αὐτόθεν πορίζεσθαι, καὶ οὐδ᾿ ἐν θέρει—περιπέμπειν,) τόν τε ἔφορμον—οὐκ ἐσόμενον.

4. πάντων δὲ ἐφοβοῦντο κ. τ. λ.] "Above all, the conduct of the Lacedæmonians alarmed them, because "they thought that their abstaining "from any further overtures for peace "arose from their feeling themselves "on strong ground." Ἔχοντάς τι ἰσχυρόν· "Having some strong point "in their game which made them sure "of winning." This is Göller's and Dr. Bloomfield's mode of interpreting the passage, and I think it on the whole the best. Yet ἐπικηρυκεύεσθαι will bear, I think, a future sense, "they "thought they would no more make "overtures, as feeling their own "strength, and that the Athenians had "failed in obliging their men to surrender." And this was the interpretation of Portus. See Poppo, Prolegom. I. p. 154.

11. Θεογένους] Why Haack and Poppo should have chosen to follow some of the worst MSS., in reading Θεαγένους, I am at a loss to understand. That Θεαγένης is the more common name is surely the very reason why the copyists were unlikely to have altered it into Θεογένης, if Θεαγένης had been the original reading. But Θεογένης is a genuine Athenian name, and occurs not only in Xenophon's Hellenics, I. 3. §. 13. II. 3. §. 2. but also in an inscription, of a date not later, certainly, than the Peloponnesian war, where it appears amongst the names of several other Athenians of the several tribes who had fallen in battle. See Böckh, Inscript. Græc. pars II. cl. 3. p. 298. Possibly the Theogenes here spoken of is the very individual mentioned by Aristophanes in the Wasps, v. 1378. which play was first acted only three years after the affair of Sphacteria.

ναίοις, ὁρῶν αὐτοὺς καὶ ὡρμημένους τι τὸ πλέον τῇ γνώμῃ στρατεύειν, ὡς χρὴ κατασκόπους μὲν μὴ πέμπειν μηδὲ διαμέλλειν καιρὸν παριέντας, εἰ δὲ δοκεῖ αὐτοῖς ἀληθῆ εἶναι

5 τὰ ἀγγελλόμενα, πλεῖν ἐπὶ τοὺς ἄνδρας. καὶ ἐς Νικίαν τὸν Νικηράτου στρατηγὸν ὄντα ἀπεσήμαινεν, ἐχθρὸς ὢν καὶ ἐπιτιμῶν, ῥᾴδιον εἶναι παρασκευῇ, εἰ ἄνδρες εἶεν οἱ στρατηγοὶ, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ, καὶ αὐτός γ' ἂν, εἰ ἦρχε, ποιῆσαι τοῦτο. XXVIII. ὁ δὲ Νικίας τῶν τε

NICIAS, the first of the ten generals, offers to resign the command to Cleon. Cleon accepts it, but finding Nicias in earnest, wishes to resign it. The people force him to keep it, and he then undertakes to conquer Sphacteria within twenty days.

Ἀθηναίων τι ὑποθορυβησάντων ἐς τὸν Κλέωνα, ὅτι οὐ καὶ νῦν πλεῖ, εἰ ῥᾴδιόν γε αὐτῷ φαίνεται, καὶ ἅμα ὁρῶν αὐτὸν ἐπιτιμῶντα, ἐκέλευεν ἥν τινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ σφᾶς

2 εἶναι ἐπιχειρεῖν. ὁ δὲ τὸ μὲν πρῶτον οἰόμενος αὐτὸν λόγῳ μόνον ἀφιέναι ἑτοῖμος ἦν, γνοὺς δὲ τῷ ὄντι παραδωσείοντα ἀνεχώρει καὶ οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν, δεδιὼς ἤδη

1. ὡρμημένους τὸ A. τῆς γνώμης L.N.V. 3. διαμέλειν L.Q.V. δοκῇ K. 4. τὸν νικίαν νικηράτου K. 5. ἀπεσήμανεν e. ἀπεσήμαινεν ante στρατηγὸν ponunt O.P. 6. εἰ οἱ ἄνδρες K. εἰ om. e. οἱ ἄνδρ. V. 7. πλεύσαντες O.g. αὐτὸς γὰρ V. 9. ὑποθορυβησάντων τι e. 10. πλεῖ O.P. Bekk. ed. 1832. Poppo. "Vid. Lobeck. ad Phrynich. p. 220. et nos I. 1. p. 230." Poppo. πλέοι d. vulgo, Haack. πλέει. ῥᾴδιον αὐτῷ G.O.P.d. αὐτῷ f. 11. ἥν τινα H.K. 14. μόνῳ e. 15. τῷ ὄντι] ὅτι Q. 16. αὐτὸν i.

5. ἀπεσήμαινεν] "He pointedly alluded to Nicias; his words were "pointed at Nicias." In Herodotus, V. 20. τούτου μὲν πέρι αὐτοὶ ἀποσημανέετε: "On this point yourselves will "signify, or express, what are your "wishes." Ἀποσημαίνειν ἐς seems to resemble the expression ἀποβλέπειν ἐς, "To point at a person." Ὑπὸ διδασκάλου χορὸς ἀποσημήναντος, (Plato, Euthydemus, c. 5.) is, "at the signal "of the master or teacher." The sense given by Hesychius, ἀποσημανῶ, ἀποδιώξω, i. e. "to drive into banishment," occurs in Xenophon, Hellen. II. 4. §. 13. and II. 3. §. 21. τὰ χρήματα ἀποσημήνασθαι; i. e. "to mark out for "public sale." So ἀποσημαίνεσθαι, as applied to a person, seems to be, "to "mark him out to get rid of him;" as ἐπισημαίνεσθαι (Isocrat. Panathen. p. 233. b. and Æschines, fals. Legat. p. 230. Reiske) signifies "to mark "with approbation."

12. τὸ ἐπὶ σφᾶς εἶναι] "For all that "concerned them," i. e. "the gene-"rals." The accusative case occurs again in Dionysius, VII. 45. τὸ γ' ἐπὶ τοῦτον εἶναι μέρος: and τὸ κατὰ τοῦτον εἶναι occurs in Xenoph. Anabas. I. 6. §. 9. The dative, on the other hand, is used VIII. 48. τὸ μὲν ἐπ' ἐκείνοις εἶναι. In all these cases the use of the infinitive εἶναι is similar to the expressions ἑκὼν εἶναι, τὸ νῦν εἶναι, τὴν πρώτην εἶναι. See Hermann on Viger, nott. 177, 178. The same meaning is elsewhere expressed without εἶναι; as τό γ' ἐπ' ἐκείνοις, Lysias against Simon, p. 160. τὸ κατ' ἐμὲ, Demosth. ag. Polycles, p. 1210. Reiske.

καὶ οὐκ ἂν οἰόμενός οἱ αὐτὸν τολμῆσαι ὑποχωρῆσαι. αὖθις δὲ ὁ Νικίας ἐκέλευε, καὶ ἐξίστατο τῆς ἐπὶ Πύλῳ ἀρχῆς, καὶ μάρτυρας τοὺς Ἀθηναίους ἐποιεῖτο. οἱ δὲ, οἷον ὄχλος φιλεῖ 3
ποιεῖν, ὅσῳ μᾶλλον ὁ Κλέων ὑπέφευγε τὸν πλοῦν καὶ ἐξανεχώρει τὰ εἰρημένα, τόσῳ ἐπεκελεύοντο τῷ Νικίᾳ παραδιδόναι τὴν ἀρχὴν καὶ ἐκείνῳ ἐπεβόων πλεῖν. ὥστε οὐκ ἔχων 4
ὅπως τῶν εἰρημένων ἔτι ἐξαπαλλαγῇ, ὑφίσταται τὸν πλοῦν, καὶ παρελθὼν οὔτε φοβεῖσθαι ἔφη Λακεδαιμονίους πλεύσεσθαί τε λαβὼν ἐκ μὲν τῆς πόλεως οὐδένα, Λημνίους δὲ καὶ Ἰμβρίους τοὺς παρόντας, καὶ πελταστὰς οἳ ἦσαν ἔκ τε Αἴνου βεβοηθηκότες καὶ ἄλλοθεν τοξότας τετρακοσίους· ταῦτα δὲ ἔχων ἔφη πρὸς τοῖς ἐν Πύλῳ στρατιώταις ἐντὸς ἡμερῶν εἴκοσιν ἢ ἄξειν Λακεδαιμονίους ζῶντας, ἢ αὐτοῦ ἀποκτενεῖν. τοῖς δὲ Ἀθηναίοις ἐνέπεσε μέν τι καὶ γέλωτος 5
τῇ κουφολογίᾳ αὐτοῦ, ἀσμένοις δ᾽ ὅμως ἐγίγνετο τοῖς σώφροσι τῶν ἀνθρώπων, λογιζομένοις δυοῖν ἀγαθοῖν τοῦ ἑτέρου τεύξεσθαι, ἢ Κλέωνος ἀπαλλαγήσεσθαι, ὃ μᾶλλον

1. οἱ] om. e. ἀποχωρῆσαι d. 2. ἐκέλευσε Q. πύλου B.h. 4. ὅσα B. ἐξέφευγε P. 5. τόσον G.O.P.d.e.i. τόσοι C.a. ἐπικελέυοντι V. τὸν νικίαν e. 6. ἐπεβόουν C.a. ὥστε] ὥσπερ c. 7. ἔτι] om. c.g. ὑπεξελλαγῇ e. ἐπαλλαγῇ c. ἐσαπαλλαγῇ Q. 9. ἐκ τῆς Q. 10. ἐμβρίους O. τε] τῆς O.P. 12. τοῖς—στρατιώταις A.B.C.E.F.G.H.K.L.N.O.P.Q.c.d.f.g.h.i. Haack. Poppo. Goell. vulgo τοὺς—στρατιώτας. 13. ἄξειν] ἕξειν I. ζῶντας] om. L.Q. 14. ἐνέπεσέ τι K.c.e.g. ἐνέπεσέν τι C. 15. ἀσμένως d. δὲ ὅμως V. ἐγένετο G.O.m. 16. δυεῖν F.G.O. 17. μάλιστα B.h.

5. *ἐξανεχώρει τὰ εἰρημένα*] "Tried to "*back out of* what he had said," is a very exact though not a very elegant translation of these words; *ἐξαναχωρεῖν* is used with an accusative case, because it has simply the sense of "evading, "escaping from," just as Livy writes "egredi urbem," XXII. 55. because "egredi" is synonymous with "relin-"quere."

10. *οἳ ἦσαν ἔκ τε Αἴνου βεβοηθηκότες*] This also is an instance, as Haack rightly explains it, of a confused construction; it should be either *καὶ ἔκ τε Αἴνου βεβοηθηκότας πελταστὰς, καὶ ἄλλοθεν τοξότας*, or else, *ἔτι δὲ πελταστάς τε οἳ ἦσαν ἐξ Αἴνου βεβοηθηκότες, καὶ ἄλλοθεν τοξότας.*

17. *ἢ Κλέωνος ἀπαλλαγήσεσθαι, ἢ Λακεδαιμονίους σφίσι χειρώσασθαι*] Compare III. 46. *παρασκευάσασθαι πολιορκίᾳ τε παρατενεῖσθαι*, where, as in this place, the aorist has been rightly substituted for the future by the recent editors, on the authority of the best MSS. In *ἀπαλλαγήσεσθαι* there is the notion of a continued future circumstance, "they "would get rid of Cleon and be rid of "him from thenceforward," whereas *χειρώσασθαι* expresses one single action, with regard to which the time is unessential.

ἤλπιζον, ἢ σφαλεῖσι γνώμης Λακεδαιμονίους σφίσι χειρώσασθαι. XXIX. καὶ πάντα διαπραξάμενος ἐν τῇ ἐκκλησίᾳ, καὶ ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν, τῶν τε ἐν Πύλῳ στρατηγῶν ἕνα προσελόμενος Δημοσθένην, τὴν ἀγωγὴν διὰ τάχους ἐποιεῖτο.
2 τὸν δὲ Δημοσθένην προσέλαβε πυνθανόμενος τὴν ἀπόβασιν αὐτὸν ἐς τὴν νῆσον διανοεῖσθαι.
3 οἱ γὰρ στρατιῶται κακοπαθοῦντες τοῦ χωρίου τῇ ἀπορίᾳ καὶ μᾶλλον πολιορκούμενοι ἢ πολιορκοῦντες ὥρμηντο διακινδυνεῦσαι. καὶ αὐτῷ ἔτι ῥώμην καὶ ἡ νῆσος ἐμπρησθεῖσα παρέσχε.
4 πρότερον μὲν γὰρ οὔσης αὐτῆς ὑλώδους ἐπὶ τὸ πολὺ καὶ ἀτριβοῦς διὰ τὴν ἀεὶ ἐρημίαν ἐφοβεῖτο, καὶ πρὸς τῶν πολεμίων τοῦτο ἐνόμιζε μᾶλλον εἶναι· πολλῷ γὰρ ἂν στρατοπέδῳ ἀποβάντι ἐξ ἀφανοῦς χωρίου προσβάλλοντας αὐτοὺς βλάπτειν· σφίσι μὲν γὰρ τὰς ἐκείνων ἁμαρτίας καὶ παρασκευὴν ὑπὸ τῆς ὕλης οὐκ ἂν ὁμοίως δῆλα εἶναι, τοῦ δὲ αὐτῶν στρατοπέδου καταφανῆ ἂν εἶναι πάντα τὰ ἁμαρτήματα, ὥστε προσπίπτειν ἂν αὐτοὺς ἀπροσδοκήτως, ᾗ βούλοιντο·

PYLUS. He associates Demosthenes with himself in the command, and proceeds to Pylus. An accidental fire in Sphacteria had burnt the wood, and discovered to the Athenians the enemy's position. Cleon prepares to make a descent on the island.

29, 30.

1. χειρώσασθαι A.B.F.H.I.N.Q.V.d.f. Poppo. Goell. vulgo χειρώσεσθαι. 2. διαπραξάμενος ὁ κλέων E. 4. τῶν ἐν O.P. ἐν τῇ πύλῳ d. 5. ἀγωγὴν A.B.E.F.G.H.N. Poppo. Goell. vulgo ἀναγωγήν. Conf. VI. 29. τάχος P. 7. αὐτὸν] om. b. τὴν] om. c. 10. αὐτῷ ἔτι] ἔτι τῷ ἔτι B. 11. παρέσχε A.B.C.E.F.H.K.L.N.V.a.b.c.g. Haack. Poppo. Goell. vulgo παρεῖχε. 12. μὲν] om. c. αὐτῆς οὔσης A.B.h. Bekk. Goell. ἐπὶ πολὺ O. 13. διατριβοῦς b. τὴν ἐρημίαν h. ἐφοβεῖτο πρὸς A.B.F. 14. ἐνόμιζε μᾶλλον τοῦτο εἶναι c.g. τοῦτο ἐνόμιζεν εἶναι μᾶλλον O. 15. ἀποβάντας d.i. ἐξαποβάντι E. προσβαλόντας G.L.O.Q.m. προσβαλοῦντας e. 17. ἀπὸ L.Q.c.g. εἶναι δῆλα G.O.P.d.e.m. αὐτῶν] αὐτοῦ G. 19. προπίπτειν F. ἂν] om. K.Q. αὐτοὺς] om. V.

5. τὴν ἀγωγὴν] This reading has been received by the recent editors, in this place as well as in VI. 29. instead of the common reading ἀναγωγήν. ἀγωγὴ refers to the voyage generally, ἀναγωγὴ to the commencement of it; the former therefore seems to suit best with the imperfect tense ἐποιεῖτο, "was proceeding to sail," or "was preparing for "his voyage." ἀγωγὴ, ὁδός. Hesychius.

14. πολλῷ γὰρ ἂν κ. τ. λ.] Brevius dictum pro αὐτοὺς γὰρ στρατοπέδῳ ἀποβάντι, εἰ καὶ πολὺ ἦν, ὅμως προσβάλλοντας ἐξ ἀφανοῦς χωρίου, βλάπτειν ἂν αὐτό. Haack.

ἐπ' ἐκείνοις γὰρ ἂν εἶναι τὴν ἐπιχείρησιν. εἰ δ' αὖ ἐς δασὺ 5 χωρίον βιάζοιτο ὁμόσε ἰέναι, τοὺς ἐλάσσους ἐμπείρους δὲ τῆς χώρας †κρείττους† ἐνόμιζε τῶν πλεόνων ἀπείρων· λανθάνειν τε ἂν τὸ ἑαυτῶν στρατόπεδον πολὺ ὂν διαφθειρόμενον, οὐκ οὔσης τῆς προσόψεως ᾗ χρῆν ἀλλήλοις ἐπιβοηθεῖν.

XXX. ἀπὸ δὲ τοῦ Αἰτωλικοῦ πάθους, ὃ διὰ τὴν ὕλην μέρος τι ἐγένετο, οὐχ ἥκιστα αὐτὸν ταῦτα ἐσῄει. τῶν δὲ στρατιωτῶν 2 ἀναγκασθέντων διὰ τὴν στενοχωρίαν τῆς νήσου τοῖς ἐσχάτοις προσίσχοντας ἀριστοποιεῖσθαι διὰ προφυλακῆς, καὶ ἐμπρήσαντός τινος κατὰ μικρὸν τῆς ὕλης ἄκοντος καὶ ἀπὸ τούτου πνεύματος ἐπιγενομένου, τὸ πολὺ αὐτῆς ἔλαθε κατακαυθέν. οὕτω δὴ τούς τε Λακεδαιμονίους μᾶλλον κατιδὼν 3 πλείους ὄντας, ὑπονοῶν πρότερον ἐλάσσοσι τὸν σῖτον †αὐτοῦ† ἐσπέμπειν, †τότε† ὡς ἐπ' ἀξιόχρεων τοὺς Ἀθη-

1. ἂν εἶναι A.B.F.H.f.h. Poppo. Goell. εἶναι N.V. vulgo εἶναι ἄν. ἐν δ' ἂν ἐς C. εἰ δ' ἂν a. αὖ] οὖν K. 2. βιάζοιντο d.e. 3. κρείσσους e. Haack. Poppo. Goell. πλειόνων L. 4. τὸ] αὐτὸ b. ἑαυτὸν A. ἑαυτοῦ O. 5. οὐκ] om. b. προόψεως Bekker. in edit. 1832. ἐχρῆν O. 7. εἰσῄει V. 9. προΐσχοντας A.B.E.F.H. προΐσχοντες N. προσχόντας V. ἀριστοποιήσασθαι d.i. φυλακῆς b. 10. σμικρὸν G. τῆς] om. C.G.d.e. 11. κατακαυσθὲν V. 14. †αὐτοῦ† Poppo. τότε [δὲ] ὡς Poppo. quem secuti sunt Haack. et Goell. τό, τε N.

6. *μέρος τι ἐγένετο*] Is not the sense of *μέρος τι* here the same as in I. 23. *μέρος τι φθείρασα*, and in VII. 30. that is, does it not signify, "mainly, in a "great degree," rather than "partly?"

8. *διὰ τὴν στενοχωρίαν κ. τ. λ.*] "The "Athenian soldiers having been forced, "from want of room, to land and take "their dinners on the water's edge in "the island, with a guard posted in "advance to prevent any surprise from "the enemy." Compare c. 26. *στενοχωρία τε ἐν ὀλίγῳ στρατοπεδευομένοις ἐγίγνετο κ. τ. λ.* The Peloponnesians occupied all the shore of the harbour, except the space immediately under the walls of the fort; and the coast outside the harbour, besides its distance, was too rocky to allow them to run their ships on it. They had therefore scarcely any other land on which they could disembark except the shore of Sphacteria itself. For the expression *ἀριστοποιεῖσθαι διὰ προφυλακῆς*, (literally, to take one's meals in a state of guarding in advance,) compare *δι' ἀνακωχῆς ἐγένεσθε*, I. 40. and the note there. "Whilst they were at their meals they "had outposts fixed, to guard against "surprise." Compare Xenophon, Hellen. VI. 2. §. 29. speaking of Iphicrates: *Φυλακάς γε μὴν, εἰ τύχοι ἐν τῇ πολεμίᾳ ἀριστοποιούμενος, τὰς μὲν ἐν τῇ γῇ, ὥσπερ προσήκει, καθίστη, ἐν δὲ ταῖς ναυσὶν αἰρόμενος αὖ τοὺς ἱστοὺς ἀπὸ τούτων ἐσκόπει.*

10. *κατὰ μικρὸν τῆς ὕλης*] Compare *ἐπὶ μέγα τοῦ μεγάλου οἰκοδομήματος*, II. 76. and the note there.

14. †*αὐτοῦ*†] It is not the omission of the subject in this clause that makes *αὐτοῦ* most suspicious; but the apparent flatness and uselessness of the word itself in its present situation. Poppo therefore proposes to read *αὐτοὺς*; Dr. Bloomfield prefers *αὐτοῖς*.

†*τότε*†] Poppo and Haack insert *δὲ* after this word, in order to make the

ναίους μᾶλλον σπουδὴν ποιεῖσθαι, τήν τε νῆσον εὐαποβατωτέραν οὖσαν, τὴν ἐπιχείρησιν παρεσκευάζετο στρατιάν τε μεταπέμπων ἐκ τῶν ἐγγὺς ξυμμάχων καὶ τὰ ἄλλα ἑτοιμά-
4 ζων. Κλέων δὲ ἐκείνῳ τε προπέμψας ἄγγελον ὡς ἥξων, καὶ ἔχων στρατιὰν ἣν ᾐτήσατο, ἀφικνεῖται ἐς Πύλον. καὶ ἅμα γενόμενοι πέμπουσι πρῶτον ἐς τὸ ἐν τῇ ἠπείρῳ στρατόπεδον κήρυκα, προκαλούμενοι εἰ βούλοιντο ἄνευ κινδύνου τοὺς ἐν τῇ νήσῳ ἄνδρας σφίσι τά τε ὅπλα καὶ σφᾶς αὐτοὺς κελεύειν παραδοῦναι, ἐφ' ᾧ φυλακῇ τῇ μετρίᾳ τηρήσονται, ἕως ἄν τι περὶ τοῦ πλέονος ξυμβαθῇ. XXXI. οὐ προσδεξαμένων δὲ αὐτῶν μίαν μὲν ἡμέραν ἐπέσχον, τῇ δ' ὑστεραίᾳ ἀνηγάγοντο μὲν νυκτὸς ἐπ' ὀλίγας ναῦς τοὺς ὁπλίτας πάντας ἐπιβιβάσαντες, πρὸ δὲ τῆς ἕω ὀλίγον ἀπέβαινον τῆς νήσου ἑκατέρωθεν, ἔκ τε τοῦ πελάγους καὶ πρὸς τοῦ λιμέ-

After summoning the enemy in vain to surrender, Cleon effects a landing on Sphacteria. Position of the Lacedæmonian garrison, and dispositions of the Athe-

1: τῇ τε νῆσον Q. 2. στρατειαν h. 3. μεταπεμπόντων B. 6. ἐς τὸ] om. K. 7. προκαλούμενον d.g. 9. τηρήσωνται H. 10. περὶ πλέονος B. συμβαθῇ V.h. ξυμβασθῇ c. ξυμβιβασθῇ d. δεξαμένων g. 11. αὐτῶν] αὖ C.K.Q.b.c.g. ὑπέσχον f. 12. ἀνηγάγοντο A.B.C.E.F.G.H.K.N.V.*a*.b.c.d.e.f.g. Parm. Haack. Poppo. Goell. vulgo ἀνήγαγον. 13. αὐτοὺς ὁπλίτας C.e. 14. ἐπέβαινον V.d.i. τὴν νῆσον O. 15. πρὸς A.B.E.F.H.K.N.c.f.g.h. Parm. Haack. Poppo. Goell. vulgo πρό.

sentence grammatical; as they say, that ποιεῖσθαι depends on ὑπονοῶν, or on νομίζων, which could be extracted from it. Another way of correcting the passage consists in reading τό τε—ποιεῖσθαι, referring thus the three clauses τούς τε Λακεδαιμονίους,—τό τε—τοὺς Ἀθηναίους—ποιεῖσθαι,—τήν τε νῆσον, all to the same word κατιδών. "Perceiving that the Lacedæmonians were "more numerous,—and perceiving the "increased anxiety of the Athenians, as "they considered the enterprise to be "now deserving of their serious efforts, "and (perceiving) the increased facility "of disembarkation on the island, he "prepared," &c. Dr. Bloomfield by his translation appears to understand the passage in this manner, but he has no note on it. It is seldom that the particle τε occurs in three successive clauses, yet a similar instance is to be found, VIII. 96. στρατοπέδου τε ἀφεστηκότος,—ἄλλων τε νεῶν οὐκ οὐσῶν,—αὐτῶν τε στασιαζόντων, for there seems no reason to follow the recent editors in inclosing the last τε in brackets.

5. ἅμα γενόμενοι] This is an instance of the adverb ἅμα used as the predicate of a sentence, as is frequently the case with the opposite adverbs δίχα and χωρίς. See Matthiæ, Gr. Gr. §. 308. Poppo, Prolegom. I. p. 169.

10. περὶ τοῦ πλέονος] Τὸ πλέον is "summa rerum," or as Shakespeare calls it, "the main;" "I must depart "and look unto the *main*." Henry VI. part II. Compare IV. 117. ξυμβῆναι τὰ πλείω.

15. πρὸς τοῦ λιμένος] This is undoubtedly the true reading, approved by Duker, and adopted by Haack, Poppo, and Dr. Bloomfield. Duker refers to III. 21. IV. 130. Add also I. 62. and the note there.

nians for attacking them.

νος, ὀκτακόσιοι μάλιστα ὄντες ὁπλῖται, καὶ

31, 32. ἐχώρουν δρόμῳ ἐπὶ τὸ πρῶτον φυλακτήριον τῆς νήσου. ὧδε γὰρ διετετάχατο. ἐν ταύτῃ μὲν τῇ πρώτῃ 2
φυλακῇ ὡς τριάκοντα ἦσαν ὁπλῖται, μέσον δὲ καὶ ὁμαλώτατόν τε καὶ περὶ τὸ ὕδωρ οἱ πλεῖστοι αὐτῶν καὶ Ἐπιτάδας ὁ ἄρχων εἶχε, μέρος δέ τι οὐ πολὺ αὐτὸ τὸ ἔσχατον ἐφύλασσε τῆς νήσου τὸ πρὸς τὴν Πύλον, ὃ ἦν ἔκ τε θαλάσσης ἀπόκρημνον καὶ ἐκ τῆς γῆς ἥκιστα ἐπίμαχον· καὶ γάρ τι καὶ ἔρυμα αὐτόθι ἦν παλαιὸν λίθων λογάδην πεποιημένον, ὃ ἐνόμιζον σφίσιν ὠφέλιμον ἂν εἶναι, εἰ καταλαμβάνοι ἀναχώρησις βιαιοτέρα. οὕτω μὲν τεταγμένοι ἦσαν. XXXII. οἱ δὲ Ἀθηναῖοι τοὺς μὲν πρώτους φύλακας, οἷς ἐπέδραμον, εὐθὺς διαφθείρουσιν ἔν τε ταῖς εὐναῖς ἔτι ἀναλαμβάνοντας τὰ ὅπλα, καὶ λαθόντες τὴν ἀπόβασιν οἰομένων αὐτῶν τὰς ναῦς κατὰ τὸ ἔθος ἐς ἔφορμον τῆς νυκτὸς πλεῖν. ἅμα δὲ ἕῳ γιγνομένῃ 2

1. ὄντες] om. V. 6. εἶχε] ἦρχε P.V.d.e. αὐτὸ Bekk. Goell. αὐτῷ f. ceteri αὐτοῦ. τὸ ἔσχατον A.B.C.E.F.H.K.L.N.O.P.V.d.e.f.g.h.i. Haack. Poppo. Goell: vulgo omittunt articulum. Sed malim τοὔσχατον quod est III. 36. Bekk. 7. νήσου πρὸς K.d.i. τε τῆς θαλάσσης Q.F. 8. καὶ γὰρ καί τι καὶ f. 9. ἔρημα H. λίθῳ K. ὃ] om. O.P. 10. ἂν] om. Q. καταλαμβάνει K.V.c.e.f.g. 11. βιαιοτέρα B.E.F.G.H.I.L.N.O.Q.V.e.h.i. Parm. Haack. Poppo. Goell. et correctus A. vulgo βεβαιοτέρα. 14. λαθόντας d. τῆς C. 15. ἐς] om. P.

4. *μέσον δὲ καὶ ὁμαλώτατον*] Poppo notices the omission of the article before *μέσον*. (Prolegom. I. p. 195.) "But," he observes, the MSS. omit it "in other similar passages, II. 81. "IV. 96. where the printed editions "insert it." [The later editors have again omitted it.] So also we have *δεξιὸν κέρας*, IV. 93. VI. 67. The reason appears to be that the words *μέσος*, *δεξιός*, and the rest of the same nature, are in themselves so definite when used in describing the position of an army, that they have come nearly to resemble proper names, and thus the article is omitted or inserted apparently at pleasure. Thus *βασιλεύς*, as applied to the king of Persia, is used as a proper name, and in this instance the article is almost always omitted.

6. *αὐτὸ τὸ ἔσχατον*] This is Bekker's correction of the old reading *αὐτοῦ ἔσχατον*; and the later editors have adopted it. He, however, would prefer *τοὔσχατον*, as does Dobree, which has the advantage of best accounting for the common corrupt reading. No distinction of words being made in the oldest MSS. a copyist might easily have omitted a syllable in *αυτοτουσχατον*, and have written *αυτουσχατον*, which a subsequent copyist, by an unlucky attempt at correction, may have altered into *αυτουεσχατον*.

13. *ἔν τε ταῖς εὐναῖς καὶ λαθόντες*] "Both because from the early hour "the men were not yet afoot, and be"cause their landing had been effected "without observation." *λαθόντες τὴν ἀπόβασιν* is equivalent to *τὴν ἀπόβασιν οὐ προϊδόντας*.

καὶ ὁ ἄλλος στρατὸς ἀπέβαινον, ἐκ μὲν νεῶν ἑβδομήκοντα καὶ ὀλίγῳ πλειόνων πάντες πλὴν θαλαμίων, ὡς ἕκαστοι ἐσκευασμένοι, τοξόται τε ὀκτακόσιοι καὶ πελτασταὶ οὐκ ἐλάσσους τούτων, Μεσσηνίων τε οἱ βεβοηθηκότες καὶ ἄλλοι ὅσοι περὶ Πύλον κατεῖχον, πάντες πλὴν τῶν ἐπὶ τοῦ τείχους
3 φυλάκων. Δημοσθένους δὲ τάξαντος διέστησαν κατὰ διακοσίους τε καὶ πλείους, ἔστι δ' ᾗ ἐλάσσους, τῶν χωρίων τὰ μετεωρότατα λαβόντες, ὅπως ὅτι πλείστη ἀπορία ᾖ τοῖς πολεμίοις πανταχόθεν †κεκυκλωμένοις,† καὶ μὴ ἔχωσι πρὸς ὅ τι ἀντιτάξωνται, ἀλλ' ἀμφίβολοι γίγνωνται τῷ πλήθει, εἰ μὲν τοῖς πρόσθεν ἐπίοιεν, ὑπὸ τῶν κατόπιν βαλλόμενοι, εἰ δὲ
4 τοῖς πλαγίοις, ὑπὸ τῶν ἑκατέρωθεν παρατεταγμένων. κατὰ νώτου τε ἀεὶ ἔμελλον αὐτοῖς, ᾗ χωρήσειαν, οἱ πολέμιοι ἔσεσθαι ψιλοὶ καὶ οἱ ἀπορώτατοι τοξεύμασι καὶ ἀκοντίοις

1. καὶ ἄλλος P. ἐπέβαινον A.B.C.E.F.G.H.I.K.L.O.V.c.e.f.g.h.i.m. ἐπέβαινεν d. μὲν τῶν νεῶν Q. ὀγδοήκοντα G.I.O.P.d.e.i. 2. ἕκαστος ἐσκευασμένος d.i. 4. ἐλάττους O.e. τούτων] om. L. καὶ ἄλλοι A.B.E.F.G.H.N.Q. V.f.h. Poppo. Goell. vulgo καὶ οἱ ἄλλοι. 6. δὲ] τε L.Q. 7. τε] om. C.O.P. 8. μετεωρότερα P. μετέωρα Q. ὅτι] ἔτι c.f.g. 9. πολεμίοις] ἐναντίοις G.P.d. κεκωλυμένοις (κυκλω above) C.E.F.H.K.N.a.b.c.g. Haack. Poppo. κεκωλυμένοις A.B. κυκλουμένοις O.P.V. ἔχουσι A.B.C.E.G.I.K.Q.V.c.f.g.h.i. 10. ὅ τι] ὃ i. ἀντιτάξονται i. τάξωνται Q. γίγνονται V. γίνονται L. γίνοιντο c.f.g. 11. βουλόμενοι f. 13. τε καὶ ἀεὶ L.O.P.Q. ᾗ] οἳ d. 14. ψιλοὶ ἔσεσθαι Q.

2. πλὴν θαλαμίων] The thalamii were the lowest rank of rowers, and consisted of the least efficient men, who were probably wholly unprovided with arms, and incompetent to go into action. Thus much appears from the joke in Aristophanes, Frogs. 1106. (1074. Dindorf.) and from the allusion in Æschylus, Agamem. 1607. (1628. Schütz.) But a clear understanding of their position and arrangement depends on the solution of that hitherto unconquerable problem, the construction of the ancient trireme.

[There is a relief representing a trireme in the museum at Naples; but it shews how little such representations can be depended on for giving us any real knowledge. The oars dip in the water almost perpendicularly, and by looking underneath, the points of two more rows may be observed, one within the other, and the innermost row seemed to pass through the keel. But the oars of the outer row are made to touch one another along their whole length, and are made at such an angle with the ship's side, and so long in the blade, as to involve a physical impossibility of working them. No reliance therefore can be placed on the accuracy of any part of the representation.]

5. ὅσοι περὶ Πύλον κατεῖχον] "All "who were on duty in guarding any "positions about Pylus;" or simpler perhaps, "the occupying force," i. e. the troops who held the country, or were quartered in it. Compare VIII. 28. ἐπὶ Ἴασον ἐν ᾗ Ἀμόργης κατεῖχε.

10. ἀμφίβολοι] ἑκατέρωθεν βαλλόμενοι. Schol. Compare c. 36. and II. 76.

14. οἱ ἀπορώτατοι] Either "the most "helpless," or "those who were most "difficult to deal with," i. e. the most

καὶ λίθοις καὶ σφενδόναις ἐκ πολλοῦ ἔχοντες ἀλκὴν, οἷς μηδὲ ἐπελθεῖν οἷόν τε ἦν· φεύγοντές τε γὰρ ἐκράτουν καὶ ἀναχωροῦσιν ἐπέκειντο. τοιαύτῃ μὲν γνώμῃ ὁ Δημοσθένης τό τε 5
πρῶτον τὴν ἀπόβασιν ἐπενόει καὶ ἐν τῷ ἔργῳ ἔταξεν.

Commencement of the action: the Lacedæmonians are annoyed by the light troops of the Athenians, without being able to retaliate on them with any effect.

XXXIII. οἱ δὲ περὶ τὸν Ἐπιτάδαν, καὶ ὅπερ ἦν πλεῖστον τῶν ἐν τῇ νήσῳ, ὡς εἶδον τό τε πρῶτον φυλακτήριον διεφθαρμένον καὶ στρατὸν σφίσιν ἐπιόντα, ξυνετάξαντο καὶ τοῖς ὁπλίταις τῶν Ἀθηναίων ἐπῄεσαν, βουλόμενοι ἐς χεῖρας ἐλθεῖν· ἐξ ἐναντίας γὰρ οὗτοι καθεστήκεσαν, ἐκ πλαγίου δὲ οἱ ψιλοὶ καὶ κατὰ νώτου. τοῖς μὲν οὖν 2
ὁπλίταις οὐκ ἠδυνήθησαν προσμῖξαι οὐδὲ τῇ σφετέρᾳ ἐμπειρίᾳ χρήσασθαι· οἱ γὰρ ψιλοὶ ἑκατέρωθεν βάλλοντες εἶργον, καὶ ἅμα ἐκεῖνοι οὐκ ἀντεπῄεσαν ἀλλ' ἡσύχαζον· τοὺς δὲ ψιλοὺς, ᾗ μάλιστα αὐτοῖς προσθέοντες προσκέοιντο, ἔτρεπον, καὶ οἳ ὑποστρέφοντες ἠμύνοντο, ἄνθρωποι κούφως

1. ἔχοντος f. οἷς μὴ δὲ V. 2. γὰρ] om. Q.d.i. ἐκρότουν K. 3. τοιαύτην μὲν γνώμην L. 4. πρώτην L. 7. συνετάξαντο A.V.d.e. 8. ὅπλοις c.g. 11. νῶτον K. 14. οὐ κατεπῄεσαν C.K. 15. ἐπιθέοντες G.L.O.P.Q.d.f.i. προσεπιθέοντες R. 16. καὶ οἳ ὑποστρέφοντες A.E.F. Haack. Poppo. Goell. ed. 2. καὶ ὑποστρέφοντες K. καὶ οἱ ὑποφεύγοντες e. vulgo, Bekk. καὶ οἱ. κοῦφοί d.

harassing and most annoying. See the note of the Scholiast. The word itself, like *φοβερὸς*, (see II. 3. and the note,) like *ignarus* in Latin, and many words in all languages, is undoubtedly capable of an active as well as a neuter signification. Poppo, Göller, and Dobree, prefer the latter sense given by the Scholiast, "most difficult to deal with." "They would have the enemy on their "rear, light armed, and the most diffi-"cult to deal with, arrows, darts, stones, "and slings making them strong at a "distance, nor was it possible so much "as to get near them." Thucydides says *οἷς μηδὲ ἐπελθεῖν οἷόν τε ἦν* instead of *οἷς οὐδὲ ἐπελθεῖν*, because all the sentence may be considered as Demosthenes' reasons for the dispositions which he was going to make, and therefore as partaking of the character of the oratio obliqua. *ἐκράτουν* is equivalent to *κρατήσειν ἔμελλον*, a well known signification of the imperfect tense. See III. 57. and the note there.

οἱ ἀπορώτατοι, τοξεύμασιν] Οἱ μὲν ἐξηγήσαντο, οἱ ἄποροι ὅπλων καὶ τοξεύμασι μόνοις χρώμενοι· οἱ δὲ λέγουσιν, οἱ εἰς ἀπορίαν καθιστάντες τοὺς ἀντιτεταγμένους τοῖς τοξεύμασιν. ὃ καὶ βέλτιον. καὶ γὰρ καὶ Ὅμηρος ἐχρήσατο τῇ τοιαύτῃ λέξει, χλωρὸν εἰπὼν δέος [Il. vii. 479.] οὐκ αὐτὸ ἔχον τὴν χλωρότητα, ἀλλ' ἑτέροις αὐτὴν ἐμποιοῦν. καὶ τὸν Διόνυσον φασὶ μαινόμενον, οὐχ ὅτι αὐτὸς μαίνεται, ἀλλ' ὅτι ποιεῖ μαίνεσθαι. Schol.

15. *αὐτοῖς*] Lege *αὑτοῖς*, i. e. Lacedæmoniis. Vid. c. 34. init. *προσπίπτοιεν*, sc. *οἱ ψιλοί*. Dobree. That *αὐτοῖς* refers to the Lacedæmonians is undoubted, but the necessity of the change to *αὑτοῖς* does not appear.

16. *καὶ οἳ ὑποστρέφοντες*] I have followed Haack, Poppo, and Matthiæ, (Gr. Gr. §. 286.) in writing *οἳ* instead of *οἱ*, because the word is here the old form of the demonstrative pronoun, from *ὃς*, *οὗ*. See Matthiæ, §. 484. c. and Hermann on Viger, note 28.

κούφως τε ἐσκευασμένοι κ. τ. λ.]

τε ἐσκευασμένοι καὶ προλαμβάνοντες ῥᾳδίως τῆς φυγῆς, χωρίων τε χαλεπότητι καὶ ὑπὸ τῆς πρὶν ἐρημίας τραχέων ὄντων, ἐν οἷς οἱ Λακεδαιμόνιοι οὐκ ἠδύναντο διώκειν ὅπλα ἔχοντες. XXXIV. χρόνον μὲν οὖν τινὰ ὀλίγον οὕτω πρὸς ἀλλήλους ἠκροβολίσαντο· τῶν δὲ Λακεδαιμονίων οὐκέτι ὀξέως ἐπεκθεῖν ᾗ προσπίπτοιεν δυναμένων, γνόντες αὐτοὺς οἱ ψιλοὶ βραδυτέρους ἤδη ὄντας τῷ ἀμύνασθαι, καὶ αὐτοὶ τῇ τε ὄψει τοῦ θαρσεῖν τὸ πλεῖστον εἰληφότες πολλαπλάσιοι φαινόμενοι, καὶ ξυνειθισμένοι μᾶλλον μηκέτι δεινοὺς αὐτοὺς ὁμοίως σφίσι φαίνεσθαι, ὅτι οὐκ εὐθὺς ἄξια τῆς προσδοκίας ἐπεπόνθεσαν, ὥσπερ ὅτε πρῶτον ἀπέβαινον τῇ γνώμῃ δεδουλωμένοι ὡς ἐπὶ Λακεδαιμονίους, καταφρονήσαντες καὶ ἐμβοήσαντες ἀθρόοι ὥρμησαν ἐπ᾽ αὐτούς, καὶ ἔβαλλον

The Athenian light troops gradually become more confident, and the Lacedæmonians more distressed and discouraged, till at last

1. τε] om. O. προσλαμβάνοντες G.P.c.d.f. 3. ἠδύναντο A.B.F.K.L.O. Poppo. Goell. ceteri ἐδύναντο. 5. ἠκροβολογίσαντο E. 6. ἐπελθεῖν Q.d.e. 7. γνόντες δὲ αὐτοὺς H. 8. ἀμύνεσθαι R.V. sed superscript. ασθαι. 11. ὁμοίους i. 12. ἐπεπόθησαν P. τὸ πρῶτον L.R.f. ἐπέβαινον correctus A. et V. 13. καταφρονήσαντες οὖν αὐτῶν καὶ Dionysius. 14. καὶ ἐμβοήσαντες] om. O.P.e. καὶ ἐκβοήσαντες d.i. καὶ ἐμβοηθήσαντες C.L.b. ἀθρόοι] om. Q. ἔβαλον d.

On the whole, the best way of understanding this sentence seems to be that followed by Haack and Poppo, who consider the words κούφως τε—χωρίων τε χαλεπότητι to be the main distinctions of the passage, and make the other conjunctions καὶ προλαμβάνοντες,—καὶ ὑπὸ τῆς πρὶν ἐρημίας,—merely serve to unite subordinate clauses to the principal members of the sentence. The sense then might be more clearly expressed thus, ἠμύνοντο, αὐτοὶ μὲν κούφως ἐσκευασμένοι καὶ δι᾽ αὐτὸ προλαμβάνοντες ῥᾳδίως τῆς φυγῆς, τῶν δὲ χωρίων χαλεπῶν ὄντων καὶ ὑπὸ τῆς πρὶν ἐρημίας τραχέων. For προλαμβάνοντες τῆς φυγῆς, compare Herodot. III. 105. προλαμβάνειν τῆς ὁδοῦ, "getting a good "way off in their flight before the "enemy could make any progress in "pursuing them." If χαλεπότητι is meant to be distinguished from τραχέων, it may allude to the ascents which the Spartans had to overcome in getting at the enemy; for their assailants occupied τὰ μετεωρότατα τῶν χωρίων, [c. 32.] or to the obstacles presented by the late burning of the wood, such as the heaps of ashes, and the stumps and roots of the trees.

8. καὶ αὐτοὶ τῇ τε ὄψει κ. τ. λ.] Τῇ τε ὄψει and καὶ ξυνειθισμένοι answer to one another: "On the one hand, their "own eyes gave them most confidence, "by shewing them the great superi- "ority of their own numbers; and, "besides, they were now become more "familiar with the sight of the Spar- "tans, and did not think them so ter- "rible as they had done at first." Τοῦ θαρσεῖν τὸ πλεῖστον: "The greatest "part of their confidence." The words ὥσπερ ὅτε πρῶτον κ. τ. λ. refer to μηκέτι δεινοὺς ὁμοίως φαίνεσθαι: "Having by "habit learnt to regard them no longer "as so terrible as when they first land- "ed with spirits cowed like slaves be- "fore their masters at the thought of "attacking Lacedæmonians." Λακεδαιμονίους, without the article, signifies, "such men as the Lacedæmonians, the "bravest and most disciplined soldiers "in Greece." See note on III. 57.

λίθοις τε καὶ τοξεύμασι καὶ ἀκοντίοις, ὡς ἕκαστός τι πρόχειρον εἶχε. γενομένης δὲ τῆς βοῆς ἅμα τῇ ἐπιδρομῇ, ἔκπληξίς 2
τε ἐνέπεσεν ἀνθρώποις ἀήθεσι τοιαύτης μάχης, καὶ ὁ κονιορτὸς τῆς ὕλης νεωστὶ κεκαυμένης ἐχώρει πολὺς ἄνω, ἄπορόν τε ἦν ἰδεῖν τὸ πρὸ αὑτοῦ ὑπὸ τῶν τοξευμάτων καὶ λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ τοῦ κονιορτοῦ ἅμα φερομένων. τό τε ἔργον ἐνταῦθα χαλεπὸν τοῖς Λακεδαιμονίοις καθίστατο· οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα, δοράτιά τε ἐναποκέκλαστο βαλλομένων, εἶχόν τε οὐδὲν σφίσιν αὐτοῖς χρήσασθαι ἀποκεκλῃμένοι μὲν τῇ ὄψει τοῦ προορᾷν, ὑπὸ δὲ τῆς

1. τι] τις i. 3. τε] τις e. 4. πολὺς] πολλῷ O. 5. πρὸ αὐτοῦ E.H.K.L.N. O.P.V. Poppo. ὑπὸ τοξευμάτων e. 6. τό τε] τότε Q. 7. τοῖς Λακεδαιμονίοις χαλεπὸν e. καθίσταντο b. 8. ἔστεγον τοξεύματα C.e. ἐναπεκέκλαστο d. 9. εἶχον δὲ Q. 10. ἀποκεκλειμένοι Q.d. ἀποκεκλεισμένοι I.L.N.V.e. ἐναποκεκλῃμένοι c.f.g.

8. *οἱ πῖλοι*] *Πῖλοί εἰσι τὰ ἐξ ἐρίου πηκτὰ ἐνδύματα, ὥσπερ θωράκιά τινα ὑπὸ τὰ στήθη, ἃ ἐνδυόμεθα.* SCHOL. The old interpretation of the word *πῖλοι* was "caps" or "hats." Levêque objected that there was no reason why the cap should be mentioned particularly rather than any other part of the soldier's defensive arms; and referring to the origin of the word as connected with the Latin *villus*, he understood it of cuirasses rather than of caps, the term itself being general, and signifying what is called in English "felt," whether this felt be used for a cap or for a cuirass. And Levêque has been followed by Poppo and Göller. On the other hand, *πῖλος* is the well known term for the common hat or cap of the Lacedæmonians, such as is seen in the representations of Castor and Pollux, the Spartan heroes; who were drawn as wearing the *πῖλος* "quia Lacones "fuerunt, quibus pileatis pugnare mos "est." Paullus Diaconus, Epitom. Fest. Göttling therefore, urging this and other arguments, insists that *πῖλοι* in this passage of Thucydides can mean only caps or hats. Geschichte der Romischen Staatsverfassung, p. 13. not. 7. And there was a reason why the headpiece should be mentioned particularly, if we remember that the arrows were likely to be shot up into the air, so as to fall down into the midst of the Spartan ranks; and under such circumstances the soldier's head was the part most exposed; and the insufficiency of his headpiece a point especially to be noticed.

δοράτιά τε ἐναποκέκλαστο βαλλομένων] "The enemies' missiles had "broken off in their armour and bo- "dies, when they had been exposed to "their shots." *Βαλλομένων* clearly refers to the Lacedæmonians, the substantive being understood from the preposition *ἐν* in *ἐναποκέκλαστο*: "had "broken off in *them*, when they were "shot at." The inconvenience of the broken arrows and javelins thus sticking in the soldiers' armour is well illustrated by what is recorded of Marius; (Plutarch, Marius, c. 25.) that he ordered the shafts of his soldiers' pila to be fastened to the wood of the spear only by a wooden peg, in order that, when discharged, it might break off the more readily in the arms or body of the enemy.

10. *ἀποκεκλῃμένοι μὲν τῇ ὄψει τοῦ προορᾷν*] "Prevented, as far as their "sight was concerned, from seeing "any thing before them, and unable "to hear," &c. *Τῇ ὄψει* cannot surely mean, as Göller interprets it, *τῆς ὄψεως*

μείζονος βοῆς τῶν πολεμίων τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἐσακούοντες, κινδύνου τε πανταχόθεν περιεστῶτος, καὶ οὐκ ἔχοντες ἐλπίδα καθ' ὅτι χρὴ ἀμυνομένους σωθῆναι. XXXV. *τέλος δὲ τραυματιζομένων ἤδη πολλῶν διὰ τὸ ἀεὶ ἐν τῷ αὐτῷ ἀναστρέφεσθαι, ξυγκλῄσαντες ἐχώρησαν ἐς τὸ ἔσχατον ἔρυμα τῆς νήσου, ὃ οὐ πολὺ ἀπεῖχε, καὶ τοὺς ἑαυτῶν φύλακας.*

they retreat to the extreme point of the island, and there defend themselves with more success, from having their rear covered by the sea.

2 *ὡς δὲ ἐνέδοσαν, ἐνταῦθα ἤδη πολλῷ ἔτι πλέονι βοῇ τεθαρσηκότες οἱ ψιλοὶ ἐπέκειντο, καὶ τῶν Λακεδαιμονίων ὅσοι μὲν ὑποχωροῦντες ἐγκατελαμβάνοντο, ἀπέθνησκον, οἱ δὲ πολλοὶ διαφυγόντες ἐς τὸ ἔρυμα μετὰ τῶν ταύτῃ φυλάκων ἐτάξαντο παρὰ πᾶν ὡς ἀμυνούμενοι ᾗπερ ἦν ἐπίμαχον.*

3 *καὶ οἱ Ἀθηναῖοι ἐπισπόμενοι περίοδον μὲν αὐτῶν καὶ κύκλωσιν χωρίου ἰσχύϊ οὐχ εἶχον, προσιόντες δὲ ἐξ ἐναντίας ὤσασθαι ἐπειρῶντο.*

4 *καὶ χρόνον μὲν πολὺν καὶ τῆς ἡμέρας τὸ πλεῖστον ταλαιπωρούμενοι ἀμφότεροι ὑπό τε τῆς μάχης καὶ δίψους καὶ ἡλίου ἀντεῖχον, πειρώμενοι οἱ μὲν ἐξελάσασθαι ἐκ τοῦ μετεώρου, οἱ δὲ μὴ ἐνδοῦναι, ῥᾷον δ' οἱ Λακεδαιμόνιοι ἠμύναντο ἢ ἐν τῷ πρίν, οὐκ οὔσης σφῶν τῆς κυκλώσεως ἐς τὰ πλάγια.* XXXVI. *ἐπειδὴ δὲ ἀπέραντον ἦν, προσελθὼν ὁ τῶν Μεσσηνίων στρατηγὸς Κλέωνι καὶ Δημοσθένει ἄλλως ἔφη πονεῖν*

A Messenian discovers a path along the cliffs, by which he conducts a par-

1. *ἐν αὐτοῖς*] *ἑαυτοῖς* c. 2. *ἐσακούσοντες* L.O.Q. 5. *ἀναστρέφοντες* B. *ξυγκλείσαντες* Q.V.d.e.i. *ἐπὶ* d.i. 8. *πλέονι* A.C.E.F.H.I.K.L.N.O.V.c.e.f. g.i.m. Haack. Poppo. Goell. vulgo *πλέον*. *τεθαρρηκότες* A.B.F.G.H.L.O.P. Q.V.d.e.h. 9. *ἐσέκειντο* I.e. *ἐνέκειντο* L.O.P.Q. 10. *ἐγκαταλαμβάνοντο* V. 11. *ἀποφυγόντες* d.i. 12. *φυλακῶν* L.O. *παράπαν* K. *ἀμυνόμενοι* A.B.E. F.H.L.N.O.R.V. *ἀμυνούμενον* c. 13. *ἐπισπόμενοι* A.B.G.H.V. Haack. Poppo. Goell. vulgo *ἐπισπώμενοι*. 14. *προσιέντας* P. *προσιέντες* L.O. 15. *ὤσεσθαι* I.e. 16. *ὑπὸ τῆς* P.i. 17. *δίψης* E.V.d.i. 18. *ἐξελάσεσθαι* P. *ἐκ μετεώρου* C.G.K.L.O.c.e.g. *ῥάδιον* c.g. *ῥᾷον δὲ οἱ* V. 19. *ἠμύναντο* A.B.E.F.H. Q.V.f.h. Poppo. Goell. ceteri *ἠμύνοντο*. 20. *ἐς*] *ὡς* O. *δὲ*] om. H. *ἀπήρατον* b.

τῇ κωλύσει, but is simply "in their "seeing;" i.e. their eyes were of no use, on account of the dust; nor their ears, on account of the clamours of the enemy. Compare III. 22. §. 2.

22. *ἄλλως ἔφη πονεῖν σφᾶς*] "Se "frustra laborare," i.e. exercitum totum. Dobree in Indic. Thucydid. See V. 71. §. 3. note. But because the Messenian, although including himself in the Athenian army, yet did not consider himself as a principal person in

ty of Athenians, and establishes them in a position commanding the enemy's rear.

σφᾶς· εἰ δὲ βούλονται ἑαυτῷ δοῦναι τῶν
τοξοτῶν μέρος τι καὶ τῶν ψιλῶν περιιέναι
κατὰ νώτου αὐτοῖς ὁδῷ ᾗ ἂν αὐτὸς εὕρῃ, δοκεῖν
βιάσασθαι τὴν ἔφοδον. λαβὼν δὲ ἃ ᾐτήσατο, ἐκ τοῦ ἀφανοῦς 2
ὁρμήσας ὥστε μὴ ἰδεῖν ἐκείνους, κατὰ τὸ ἀεὶ παρεῖκον τοῦ
κρημνώδους τῆς νήσου προσβαίνων, καὶ ᾗ οἱ Λακεδαιμόνιοι
χωρίου ἰσχύϊ πιστεύσαντες οὐκ ἐφύλασσον, χαλεπῶς τε καὶ
μόλις περιελθὼν ἔλαθε, καὶ ἐπὶ τοῦ μετεώρου ἐξαπίνης ἀνα-
φανεὶς κατὰ νώτου αὐτῶν τοὺς μὲν τῷ ἀδοκήτῳ ἐξέπληξε,
τοὺς δὲ ἃ προσεδέχοντο ἰδόντας πολλῷ μᾶλλον ἐπέρρωσε.
καὶ οἱ Λακεδαιμόνιοι βαλλόμενοί τε ἀμφοτέρωθεν ἤδη καὶ 3
γιγνόμενοι ἐν τῷ αὐτῷ ξυμπτώματι, ὡς μικρὸν μεγάλῳ
εἰκάσαι, τῷ ἐν Θερμοπύλαις, ἐκεῖνοί τε γὰρ τῇ ἀτραπῷ περι-
ελθόντων τῶν Περσῶν διεφθάρησαν, οὗτοί τε ἀμφίβολοι
ἤδη ὄντες οὐκέτι ἀντεῖχον, ἀλλὰ πολλοῖς τε ὀλίγοι μαχόμενοι

1. αὐτῷ E. 2. καὶ om. G. προϊέναι N.V. 5. ἐκείνους καὶ κατὰ L.O.P. παρεῖκον F.H.I.L.N.O.P.V.b.i.m. et correcti A. et C. Haack. Poppo. Goell. vulgo παρῆκον. 6. προβαίνων B.d.g. Bekk. Goell. προ[σ]βαίνων Poppo. ᾗ] om. L.O.P. 8. ἐπὶ] ἐκ c. 10. μᾶλλον πολλῷ R. 13. τε om. E. 15. ἤδη] om. d.i. ἀλλά πω i. πολλοῖς ὀλίγοι d.i. ὀλίγα H.

it, the accusative σφᾶς is used rather than the nominative σφεῖς, as if the persons spoken of were distinct from the speaker.

4. ἐκ τοῦ ἀφανοῦς ὁρμήσας] "He set "out from a point out of sight of the "enemy, that they might not observe "the movement; and getting on wher- "ever the cliffy shore of the island al- "lowed a passage, he, with great diffi- "culty, got round without their seeing "him, and suddenly appeared on the "summit of the cliff in their rear." I cannot understand why this passage should be considered difficult. Every one knows that there are many cliffs which it is very possible to ascend by a scrambling diagonal line of ascent, finding a footing wherever you can, *κατὰ τὸ ἀεὶ παρεῖκον*, and out of sight of any one on the top, unless they are standing on the very edge, on purpose to observe what is going on below. In this way the Messenians gradually advanced along the side or face of the cliff, till, having got round to the rear of the enemy's position, they suddenly shewed themselves on the top of it. Προβαίνων is an unnecessary alteration; for προσβαίνων is, "getting on *towards* "*his object*;" i. e. in this instance, "getting *up*." Compare III. 22. §. 4. IV. 129. *κατὰ ἀτραπόν τινα τοῦ λόφου πειρώμενος προσβῆναι*, VII. 43.

11. καὶ γιγνόμενοι κ. τ. λ.] This is another instance of a confusion of two different constructions. It would be regular, either if the τε after ἐκεῖνοι, and the words οὗτοί τε immediately afterwards, were omitted; or else, by changing γιγνόμενοι into ἐγίγνοντο, and placing a colon at Θερμοπύλαις, leaving all the rest of the sentence as it is.

12. ὡς μικρὸν] Herodot. II. 10. *ὡς εἶναι σμικρὰ ταῦτα μεγάλοισι συμβαλέειν.* Ubi pro καλεύμενον MS. Bodl. καλεόμενον: aliter Med. sed male. Vid. I. 6. 164. II. 14. Wass.

καὶ ἀσθενείᾳ σωμάτων διὰ τὴν σιτοδείαν ὑπεχώρουν, καὶ οἱ Ἀθηναῖοι ἐκράτουν ἤδη τῶν ἐφόδων. XXXVII. γνοὺς δὲ

The Athenian generals summon the Lacedæmonians to surrender.

ὁ Κλέων καὶ ὁ Δημοσθένης ὅτι εἰ καὶ ὁποσονοῦν μᾶλλον ἐνδώσουσι, διαφθαρησομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν μάχην καὶ τοὺς ἑαυτῶν ἀπεῖρξαν, βουλόμενοι ἀγαγεῖν αὐτοὺς Ἀθηναίοις ζῶντας, εἴ πως τοῦ κηρύγματος ἀκούσαντες ἐπικλασθεῖεν τῇ γνώμῃ τὰ ὅπλα παραδοῦναι καὶ ἡσση-
2 θεῖεν τοῦ παρόντος δεινοῦ. ἐκήρυξάν τε εἰ βούλοιντο τὰ ὅπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίοις ὥστε βουλεῦσαι ὅ τι ἂν ἐκείνοις δοκῇ. XXXVIII. οἱ δὲ ἀκούσαντες

To which they consent, after some hesitation, and are made prisoners, to the number of 292 men, of whom about 120 were Spartans.

παρῆκαν τὰς ἀσπίδας οἱ πλεῖστοι καὶ τὰς χεῖρας ἀνέσεισαν, δηλοῦντες προσίεσθαι τὰ κεκηρυγμένα. μετὰ δὲ ταῦτα γενομένης τῆς ἀνακωχῆς ξυνῆλθον ἐς λόγους ὅ τε Κλέων καὶ ὁ Δημοσθένης καὶ ἐκείνων Στύφων ὁ Φάρακος, τῶν πρότερον ἀρχόντων τοῦ μὲν πρώτου τεθνηκότος Ἐπιτάδου, τοῦ δὲ μετ' αὐτὸν Ἱππαγρέτου ἐφῃρημένου ἐν τοῖς

1. σιτοδεῖαν F. 2. ἐφοδίων L.O.P. 3. ὁποσοῦν Q. ὁπόσον οὖν F.H. 8. καὶ τὰ ὅπλα O. 10. καὶ σφᾶς ἀθηναίοις ὡς αὐτούς τε βουλ. K. 12. παρεῖκαν R.d. 14. γινομένης Q. 15. ἀνακοχῆς V. 18. ὑφῃρημένου m.

2. γνοὺς — ὅτι — διαφθαρησομένους] Another confusion, between γνοὺς διαφθαρησομένους and γνοὺς ὅτι διαφθαρήσονται. Compare c. 92. δεῖξαι ὅτι κτάσθωσαν.

9. ἐκήρυξάν τε εἰ βούλοιντο] In ἐκήρυξαν is contained the sense of "they "sent a herald to ask." Compare Herodot. VII. 134. A little below, in the words ὅ τι ἂν ἐκείνοις δοκῇ, ἐκείνοις is accommodated to the general subject of the sentence, i. e. the Lacedæmonians, rather than to the subject of the particular verb βουλεῦσαι. But the last clause is equivalent to ὥστε παθεῖν ὅ τι ἂν ἐκείνοις βουλευομένοις δοκῇ.

18. Ἱππαγρέτου] This is clearly a proper name, like Hipparchus; and has nothing to do with the *hippagretæ*, spoken of by Xenophon, the commanders of that chosen body of three hundred heavy armed soldiers, who used to act as the guard of the Spartan king in battle. (See Xenophon, Respub. Lacedæm. 4. §. 3. Hellenic. III. 3. §. 9. and Timæus, Lexicon Platon. in voce.) In the words that follow, τρίτος ἐφῃρημένος ἄρχειν κατὰ νόμον, there seems to me, as I have already observed, to be an intimation that the Lacedæmonians usually appointed three staff officers, as they may be called, on any detached service, whose order of succession was regularly fixed; so that if any accident happened to the first, the second might take the command in chief, and so the third, if necessary; but that their *staff* went no further; and if all the three were disabled, the lochagi were then to settle which of

νεκροῖς ἔτι ζῶντος κειμένου ὡς τεθνεῶτος, αὐτὸς τρίτος ἐφῃ-
ρημένος ἄρχειν κατὰ νόμον, εἴ τι ἐκεῖνοι πάσχοιεν. ἔλεγε δὲ 2
ὁ Στύφων καὶ οἱ μετ' αὐτοῦ ὅτι βούλονται διακηρυκεύσασθαι
πρὸς τοὺς ἐν τῇ ἠπείρῳ Λακεδαιμονίους ὅ τι χρὴ σφᾶς ποι-
εῖν. καὶ ἐκείνων μὲν οὐδένα ἀφέντων, αὐτῶν δὲ τῶν Ἀθη- 3
ναίων καλούντων ἐκ τῆς ἠπείρου κήρυκας καὶ γενομένων
ἐπερωτήσεων δὶς ἢ τρὶς, ὁ τελευταῖος διαπλεύσας αὐτοῖς ἀπὸ
τῶν ἐκ τῆς ἠπείρου Λακεδαιμονίων ἀνὴρ ἀπήγγειλεν ὅτι
“ οἱ Λακεδαιμόνιοι κελεύουσιν ὑμᾶς αὐτοὺς περὶ ὑμῶν αὐτῶν
“ βουλεύεσθαι, μηδὲν αἰσχρὸν ποιοῦντας.” οἱ δὲ καθ' ἑαυ-
τοὺς βουλευσάμενοι τὰ ὅπλα παρέδοσαν καὶ σφᾶς αὐτούς.
καὶ ταύτην μὲν τὴν ἡμέραν καὶ τὴν ἐπιοῦσαν νύκτα ἐν φυ- 4
λακῇ εἶχον αὐτοὺς οἱ Ἀθηναῖοι· τῇ δ' ὑστεραίᾳ οἱ μὲν
Ἀθηναῖοι τροπαῖον στήσαντες ἐν τῇ νήσῳ τὰ ἄλλα διεσκευ-
άζοντο ὡς ἐς πλοῦν, καὶ τοὺς ἄνδρας τοῖς τριηράρχοις διεδί-
δοσαν ἐς φυλακὴν, οἱ δὲ Λακεδαιμόνιοι κήρυκα πέμψαντες
τοὺς νεκροὺς διεκομίσαντο. ἀπέθανον δ' ἐν τῇ νήσῳ καὶ 5
ζῶντες ἐλήφθησαν τοσοίδε· εἴκοσι μὲν ὁπλῖται διέβησαν καὶ
τετρακόσιοι οἱ πάντες· τούτων ζῶντες ἐκομίσθησαν ὀκτὼ
ἀποδέοντες τριακόσιοι, οἱ δὲ ἄλλοι ἀπέθανον. καὶ Σπαρτιᾶται
τούτων ἦσαν τῶν ζώντων περὶ εἴκοσι καὶ ἑκατόν. Ἀθηναίων
δὲ οὐ πολλοὶ διεφθάρησαν· ἡ γὰρ μάχη οὐ σταδία ἦν.

XXXIX. χρόνος δὲ ὁ ξύμπας ἐγένετο, ὅσον οἱ ἄνδρες οἱ ἐν τῇ νήσῳ ἐπολιορκήθησαν ἀπὸ τῆς ναυμαχίας μέχρι τῆς ἐν τῇ

1. *τεθνεόντος* g. 4. *ἠπείρῳ καὶ Λακεδαιμονίους* P. 6. *γενομένων ἐπερωτήσεων* A.B.E.F.G.H.N.O.V.d.e.f.h.i. Poppo. Goell. *γενομένων ἐπ' ἐρωτήσεως* K.L.g. Haack. *γενομένων ἐπερωτημάτων* Q. *γενομένων ἐπερωτήσεως* C.P.b.c. vulgo *γενομένης ἐπερωτήσεως*. 9. *αὐτῶν*] om. d. 10. *βουλεύσεσθαι* c.g. 12. *καὶ τὴν ἐπιοῦσαν νύκτα*] om. K. 14. *τρόπαιον* E.V. *τἄλλα* K. *τἆλλα* Bekk. 15. *ὡς*] om. i. *τριηράρχαις* I.L.O.P.V.d.g. et recens C. *διέδοσαν* K.N.V. *ἐδίδοσαν* d.i. 19. *οἱ*] om. Q.V.e. 21. *ζώντων εἴκοσι* Dionysius. 23. *δὲ ξύμπας* K. *οἱ ἄνδρες ἐν* R.f. 24. *ἀπὸ ναυμαχίας* K.

their own number was to act for the time as general. And this seems to agree with the mention of *three* Spartan officers sent to command at Heraclea, and the same number in Acarnania, and on other occasions, as already mentioned in the note on III. 100.

The blockade had lasted ten weeks and two days: and Cleon fulfilled his promise of bringing them to Athens within twenty days after he took the command to act against them.

νήσῳ μάχης, ἑβδομήκοντα ἡμέραι καὶ δύο. 2 τούτων περὶ εἴκοσιν ἡμέρας, ἐν αἷς οἱ πρέσβεις περὶ τῶν σπονδῶν ἀπῆεσαν, ἐσιτοδοτοῦντο, τὰς δὲ ἄλλας τοῖς ἐσπλέουσι λάθρα διετρέφοντο. καὶ ἦν σῖτος ἐν τῇ νήσῳ καὶ ἄλλα βρώματα ἐγκατελήφθη· ὁ γὰρ ἄρχων Ἐπιτάδας 3 ἐνδεεστέρως ἑκάστῳ παρεῖχεν ἢ πρὸς τὴν ἐξουσίαν. οἱ μὲν δὴ Ἀθηναῖοι καὶ οἱ Πελοποννήσιοι ἀνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου ἑκάτεροι ἐπ' οἴκου, καὶ τοῦ Κλέωνος καίπερ μανιώδης οὖσα ἡ ὑπόσχεσις ἀπέβη· ἐντὸς γὰρ εἴκοσιν ἡμερῶν ἤγαγε τοὺς ἄνδρας, ὥσπερ ὑπέστη. XL. παρὰ γνώμην

General astonishment throughout Greece at the termination of this affair.

τε δὴ μάλιστα τῶν κατὰ τὸν πόλεμον τοῦτο τοῖς Ἕλλησιν ἐγένετο· τοὺς γὰρ Λακεδαιμονίους οὔτε λιμῷ οὔτ' ἀνάγκῃ οὐδεμιᾷ ἠξίουν τὰ ὅπλα παραδοῦναι, ἀλλὰ ἔχοντας καὶ μαχομένους ὡς 2 ἐδύναντο ἀποθνήσκειν. ἀπιστοῦντές τε μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμοίους, καί τινος ἐρομένου ποτὲ ὕστερον τῶν Ἀθηναίων ξυμμάχων δι' ἀχθηδόνα ἕνα τῶν ἐκ

2. *ἡμέρας* f. 3. *ἐσιτοδοῦντο* C.b.d.e.i. 4. *ἐμπέλουσι* L.O.P.Q. 5. *καὶ τὰ ἄλλα* K.N. 6. *ἐγκατελήφθη* C.E.F.G.H.I.N.V.b.d.e. Haack. Poppo. Goell. vulgo *ἐγκατελείφθη*. Hæc sæpe permutantur: sed *ἐγκατελήφθη* hic non deterius est vulgato. Et sic Scholiastes quoque videtur legisse: nam paullo post interpretatur *τὰ εὑρεθέντα σιτία*. Duker. 7. *παρεῖχεν ἑκάστῳ* d.e.i. 9. *ἑκάτεροι ἐκ τῆς πύλου* c.g. 12. *τε*] om. g. *δὴ*] om. G.L.O.P.d.e.i. *μετὰ* O. *τοῦτον* K. 13. *τοὺς μὲν γὰρ* d.i. 16. *ἀπιστουν* d.i. *ἀπιστοῦντάς* G. 17. *ποτὲ*] om. d.i.

11. *ἤγαγε τοὺς ἄνδρας, ὥσπερ ὑπέστη*] Thomas Magister scribit, Poëtas *ὑφίσταμαι* dicere, pro *ὑπισχνοῦμαι*; sed tamen etiam Thucydidem eo semel sic uti hoc loco. Verum non solus Thucydides, quod Thomas videtur velle, sed etiam Plato *ὑφίσταμαι* pro *ὑπισχνοῦμαι* dixit. Locum indicavit Budæus Commentar. Ling. Gr. p. 494. ex Alcib. II. non longe a principio: *Εἰ δέ σε ὁρῴη ἔλαττον δοκοῦντα ἔχειν, εἰ μὴ καὶ πάσης Εὐρώπης ὑποσταίη σοι*, scil. *τύραννον γενέσθαι*. Duker.

16. *ἀπιστοῦντές τε κ. τ. λ*] Sæpissime participium in nominativo ponitur, ita ut scriptor verbum ei accommodatum vel præcessisse putet, vel subjicere in mente habeat, pro quo deinde structura mutata aliud dictionis genus infertur, quo fit ut nominativus pro aliis casibus positus videatur. Poppo, Prolegom. I. p. 108. Poppo quotes similar instances from III. 34. and IV. 80. Thucydides may be supposed to have intended his sentence to end thus: "And it was "from not believing the prisoners to "be the same sort of men as those who "had been killed, that they gave occa-"sion to the famous answer of a Lace-"dæmonian," &c.

18. *δι' ἀχθηδόνα*] Ἀχθηδὼν vox apud Thucydidem poëtica, ut dicit Diony-

τῆς νήσου αἰχμαλώτων εἰ οἱ τεθνεῶτες αὐτῶν καλοὶ κἀγαθοὶ, ἀπεκρίνατο αὐτῷ πολλοῦ ἂν ἄξιον εἶναι τὸν ἄτρακτον (λέγων τὸν ὀϊστὸν), εἰ τοὺς ἀγαθοὺς διεγίγνωσκε, δήλωσιν ποιούμενος ὅτι ὁ ἐντυγχάνων τοῖς τε λίθοις καὶ τοξεύμασι διεφθείρετο.

The prisoners are taken to Athens; and a garrison, consisting chiefly of Messenians from Naupactus, is placed in Pylus. The Lacedæmonians make an ineffectual attempt to obtain peace.

XLI. Κομισθέντων δὲ τῶν ἀνδρῶν οἱ Ἀθηναῖοι ἐβούλευσαν δεσμοῖς μὲν αὐτοὺς φυλάσσειν μέχρι οὗ τι ξυμβῶσιν, ἢν δ' οἱ Πελοποννήσιοι πρὸ τούτου ἐς τὴν γῆν ἐσβάλλωσιν, ἐξαγαγόντες ἀποκτεῖναι. τῆς δὲ 2
Πύλου φυλακὴν κατεστήσαντο, καὶ οἱ ἐκ τῆς Ναυπάκτου Μεσσήνιοι ὡς ἐς πατρίδα ταύτην (ἔστι γὰρ ἡ Πύλος τῆς Μεσσηνίδος ποτὲ οὔσης γῆς) πέμψαντες σφῶν αὐτῶν τοὺς ἐπιτηδειοτάτους ἐλῄζόν τε τὴν Λακωνικὴν καὶ πλεῖστα

1. εἰ οἱ] οἱ εὐ c. ἢ οἱ f. τεθνηκότες Q.R.f. καλοὶ] om. A. καὶ ἀγαθοὶ F.H.Q.R.V.f. 2. ἂν] om. Q.f. ἄξιον ἂν R. λέγω d. 3. διεγίνωσκε V. 7. δεσμοῖς μὲν] μὲν om. d. φυλάττειν d.i. οὗ τι] οὗτοι H.K. 8. ἢν] εἰ d.i. οἱ] om. Q. 9. ἐσβάλλωσιν A.B.C.F.H.I. Poppo. Goell. ἐμβάλωσιν G.L. vulgo ἐσβάλωσιν. ἐξαγαγόντας e. 11. ἐς] om. L.O.P. 12. τῶν μεσσηνίων V. 13. γῆς] om. E. 14. ἐληΐζοντο G.P.d. τε] τότε L.O.Q.

sius Halicarnasseus, tom. II. p. 133. Utitur tamen ea ipse Dionysius in Antiq. Rom. p. 572. HUDS. Etiam alios prosæ scriptores hoc vocabulo usos ostendit Wasse in Indice. Add. Lucian. Toxar. p. 37. μὴ πρὸς ἀχθηδόνα μου ἀκούσῃς. DUKER. "For insult's sake; "to vex and annoy them." This must be the sense, although the more usual expression would be ἐπ' ἀχθηδόνι, or πρὸς ἀχθηδόνα, as Göller rightly observes. Compare διὰ τὸ περιέχειν αὐτήν, c. 102.

1. εἰ οἱ τεθνεῶτες αὐτῶν καλοὶ κἀγαθοὶ] Καλοὶ κἀγαθοὶ was the well known title by which the higher classes in Greece loved to designate themselves, corresponding, in the union which it expressed of personal qualities, with a certain superiority of birth and condition, more nearly with our word "gentleman" than with any other. The Spartans prided themselves on being all καλοὶ κἀγαθοί; and the question, put probably by a democratical seaman, was intended to sneer at once at the pretension and at the name. Its drift seems to be, "You, who have "allowed yourselves to become the "prisoners of us low people, cannot "certainly be those boasted καλοὶ κἀγαθοὶ, of whom we hear so much; the "killed then, we presume, were all "καλοὶ κἀγαθοί."

2. τὸν ἄτρακτον] We are not to suppose that the Spartan used this word contemptuously, in the sense of "spin- "dle," or "a woman's weapon;" but that ἄτρακτος was one of the ordinary Spartan words to express what the other Greeks called ὀϊστός. "Ἄδρακτος "is found for *arrow*," says Dr. Bloomfield, "in the Greek of the middle ages, "(see Dufresne, Gloss. in voce,) and "ἄδρακτι is found in the same sense in "modern Greek."

3 ἔβλαπτον ὁμόφωνοι ὄντες. οἱ δὲ Λακεδαιμόνιοι ἀμαθεῖς
ὄντες ἐν τῷ πρὶν χρόνῳ λῃστείας καὶ τοιούτου πολέμου,
τῶν τε Εἱλώτων αὐτομολούντων καὶ φοβούμενοι μὴ καὶ ἐπὶ
μακρότερον σφίσι τι νεωτερισθῇ τῶν κατὰ τὴν χώραν, οὐ
ῥᾳδίως ἔφερον, ἀλλὰ καίπερ οὐ βουλόμενοι ἔνδηλοι εἶναι
τοῖς Ἀθηναίοις ἐπρεσβεύοντο παρ' αὐτοὺς καὶ ἐπειρῶντο τήν
4 τε Πύλον καὶ τοὺς ἄνδρας κομίζεσθαι. οἱ δὲ μειζόνων τε
ὠρέγοντο καὶ πολλάκις φοιτώντων αὐτοὺς ἀπράκτους ἀπέ-
πεμπον. ταῦτα μὲν τὰ περὶ Πύλον γενόμενα.

CORINTHIAN COAST. Athenian expedition against the coast of Corinth. The troops land near Solygia.

XLII. Τοῦ δ' αὐτοῦ θέρους μετὰ ταῦτα εὐθὺς Ἀθηναῖοι
ἐς τὴν Κορινθίαν ἐστράτευσαν ναυσὶν ὀγδοήκοντα καὶ δισχι-
λίοις ὁπλίταις ἑαυτῶν καὶ ἐν ἱππαγωγοῖς ναυσὶ
διακοσίοις ἱππεῦσιν· ἠκολούθουν δὲ καὶ τῶν
ξυμμάχων Μιλήσιοι καὶ Ἄνδριοι καὶ Καρύ-
στιοι, ἐστρατήγει δὲ Νικίας ὁ Νικηράτου τρίτος
2 αὐτός. πλέοντες δὲ, ἅμα ἕῳ ἔσχον μεταξὺ Χερσονήσου τε

1. ὁμόφωνοι ὄντες] om. L.O.Q. 2. καὶ τοιούτου A.B.F.H.V.h. Poppo. Goell. vulgo καὶ τοῦ τοιούτου. 3. γε Q. 4. τῶν] om. c.e.i. τὴν] om. Q. 5. καίπερ οἱ E.F. ἔνδηλον Q. εὔδηλον f. εὔδηλοι E.R. 6. παρ'] πρὸς e. 9. περὶ τὴν πύλον d.g.i. 10. εὐθὺς μετὰ ταῦτα f. οἱ ἀθηναῖοι Q. 11. κόρινθον K.L.O.P.b. κορινθίων Q. ναυσὶ] om. b. 13. ἱππεῦσι διακοσίοις c.g. δὴ K. 16. πλέοντος E.Q. ἅμα ἔσω V.

8. καὶ πολλάκις φοιτώντων] Huc respicit Aristoph. Pace, v. 636, 637. Add. ibi Scholiast. Duker.

16. πλέοντες δὲ ἅμα ἕῳ ἔσχον] The words ἅμα ἕῳ must be taken with ἔσχον, and not with πλέοντες; for if the Athenians had set out from Piræus at daybreak, on a summer morning, they would not only have arrived on the coast of Corinth long before dark, but their fleet would have been visible for some hours before it landed; so that the Corinthians must have had ample time to prepare for its reception. But but by leaving Piræus at night, or in the evening, their movements on the voyage were concealed from the enemy, and they made the shore while it was still dark, and ran their ships on the beach just at daybreak; so that the Corinthians knew nothing of their motions till they saw them already landed. For the geography of this expedition, see the memoir accompanying the map.

[Poppo says that ἅμα ἕῳ and νυκτὸς, (see §. 4.) cannot signify the same point of time, and therefore that ἅμα ἕῳ must be taken with πλέοντες, and that the arrival of the fleet on the coast of Corinth may have been delayed by the nature of the voyage. But ἅμα ἕῳ and νυκτὸς may refer to the same time, just as Thucydides calls the same time ἔτι νύκτα καὶ αὐτὸ τὸ περίορθρον, II. 3. The order and run of the words, however, are in favour of joining ἅμα ἕῳ with πλέοντες, and it is possible certainly that the fleet may have left Athens in the cool of the morning, and have waited during the heat of the day between Salamis and the main land, so as not to come near the Corinthian coast till nightfall. But it appears from c. 43. that the right wing of the Athe-

καὶ Ῥείτου ἐς τὸν αἰγιαλὸν τοῦ χωρίου ὑπὲρ οὗ ὁ †Σολύγιος† λόφος ἐστὶν, ἐφ' ὃν Δωριῆς τὸ πάλαι ἱδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν οὖσιν Αἰολεῦσι· καὶ κώμη νῦν ἐπ' αὐτοῦ Σολύγεια καλουμένη ἐστίν. ἀπὸ δὲ τοῦ αἰγιαλοῦ τούτου, ἔνθα αἱ νῆες κατέσχον, ἡ μὲν κώμη αὕτη δώδεκα σταδίους ἀπέχει, ἡ δὲ Κορινθίων πόλις ἑξήκοντα, ὁ δὲ ἰσθμὸς
εἴκοσι. Κορίνθιοι δὲ προπυθόμενοι ἐξ Ἄργους ὅτι ἡ στρα- 3
τιὰ ἥξει τῶν Ἀθηναίων ἐκ πλείονος, ἐβοήθησαν ἐς ἰσθμὸν

1. ῥήτου correctus C.G.I.K.d.e.i. οὗ F.H.Q.c.d. ὧν K. Σολύγειος. Ob sequ. Σολύγεια ex. Steph. Byz. cum Goell. recepimus. Poppo. 2. ὑφ' c.d. Δωριεῖς correcti C.E. et V. ἱδρύνθεντες E. 4. ἐστίν] om. L.O.P. ἀπὸ—κώμη] om. L.O.P. 7. εἴκοσι] εἴκοσι καὶ ἑκατὸν Palmerius. κορίνθιοι δὲ προπυθόμενοι A.B.C.E.F.G.H.K.L.N.P.Q.T.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. κορίνθιοι δὲ πυθόμενοι O. vulgo προπυθόμενοι δὲ κορίνθιοι.

nian army was engaged with the enemy as soon as it had landed, εὐθὺς ἀποβεβηκότι, and we cannot suppose that the army had been kept on board all night, after arriving on the coast in the evening or before midnight. It is more likely that the fleet left Piræus in the evening, arrived on the enemy's coast just at daybreak, and that the army was disembarked immediately.]

1. Ῥείτου] Alveos quosdam aquarum in Attica Ῥείτους dictos memorat Thucydid. II. 19. et Pausan. Attic. cap. xxxviii. et Corinth. xxiv. Hic quoque fortassis ejusmodi alveus designatur. Sed nihil de hoc Ῥείτῳ apud alios invenio. Fr. Portus in Commentar. scribit esse oppidum, sed sine testimonio Scriptorum veterum. Σολύγης λόφος Polyæno, I. 39. 1. Pinedo ad Stephanum putat hic legendum Σολύγειος, ut in Stephano. Duker.

3. οὖσιν Αἰολεῦσι] Compare Strabo, VIII. 1. §. 2. οὕτω δὲ τοῦ Αἰολικοῦ ἔθνους ἐπικρατοῦντος ἐν τοῖς ἐκτὸς ἰσθμοῦ, καὶ οἱ ἐντὸς Αἰολεῖς πρότερον ἦσαν, εἶτ' ἐμίχθησαν, Ἰώνων μὲν ἐκ τῆς Ἀττικῆς τὸν Αἰγιαλὸν κατασχόντων, τῶν δ' Ἡρακλειδῶν τοὺς Δωριέας καταγαγόντων. In the traditions of Greece, the Æolian was accounted the most ancient of the Hellenian nations, and to have constituted the earliest population of Peloponnesus and of the north of Greece. See the note on III. 2. The Dorians, a people of the same original stock, had, from the nature of their territory, so little kept pace with the advance of the Æolians in civilization, that their invasion of Peloponnesus was like the invasion of a foreign people. Compare the successive invasions of England by the Saxons, Danes, and Normans; all originally of the same race, but so altered by their various fortunes, that the Danish invaders had no national sympathy with the Anglo-Saxons of Alfred and Ethelred; and the Normans, having changed their language, as well as their habits, were regarded both by Saxons and Danes as not only a different nation, but actually a different race. The historians of Denmark speak of the Norman conquerors of England as a people of Roman or Latin race, and deplore the conquest as a triumph of the Roman blood and language over the Teutonic. See Thierry, Hist. de la Conquête de l'Angleterre, tom. I. pp. 391, 392. ed. 1ere.

4. ἀπὸ δὲ—κατέσχον] Thom. Magist. in προσέσχον: ubi excidit ἔνθα. Duk.

8. ἐκ πλείονος] Ἐκ πλείονος usitatum est Thucydidi VIII. 88. εἰδὼς, ὡς εἰκὸς, ἐκ πλείονος τὴν Τισσαφέρνου γνώμην. Et cum supplemento χρόνου. Ibid. 91. Ταῦτ' οὖν ἐκ πλείονος χρόνου ὁ Θηραμένης διεθρόει. Duker. Dubium est, utrum ἐκ πλείονος construi voluerit cum προπυθόμενοι, an cum ἐβοήθησαν. v. Duk. et Abresch. p. 410. Gottl.

πάντες πλὴν τῶν ἔξω ἰσθμοῦ· καὶ ἐν Ἀμπρακίᾳ καὶ ἐν Λευκαδίᾳ ἀπῆσαν αὐτῶν πεντακόσιοι φρουροί· οἱ δ᾽ ἄλλοι
4 πανδημεὶ ἐπετήρουν τοὺς Ἀθηναίους οἷ κατασχήσουσιν. ὡς δὲ αὐτοὺς ἔλαθον νυκτὸς καταπλεύσαντες καὶ τὰ σημεῖα αὐτοῖς ἤρθη, καταλιπόντες τοὺς ἡμίσεις αὐτῶν ἐν Κεγχρειᾷ, ἢν ἄρα οἱ Ἀθηναῖοι ἐπὶ τὸν Κρομμυῶνα ἴωσιν, ἐβοήθουν κατὰ τάχος.

The Corinthians come down to oppose them. After an obstinate battle, the Athenians gain the advantage; but apprehensive of the arrival of a larger force to oppose them, they reimbark their men. (43, 44.)

XLIII. καὶ Βάττος μὲν ὁ ἕτερος τῶν στρατηγῶν (δύο γὰρ ἦσαν ἐν τῇ μάχῃ οἱ παρόντες,) λαβὼν λόχον ἦλθεν ἐπὶ τὴν Σολύγειαν κώμην φυλάξων ἀτείχιστον οὖσαν· Λυκόφρων δὲ τοῖς ἄλλοις ξυνέβαλε.
2 καὶ πρῶτον μὲν τῷ δεξιῷ κέρᾳ τῶν Ἀθηναίων εὐθὺς ἀποβεβηκότι πρὸ τῆς Χερσονήσου οἱ Κορίνθιοι ἐπέκειντο, ἔπειτα δὲ καὶ τῷ ἄλλῳ στρατεύματι. καὶ ἦν ἡ μάχη καρτερὰ καὶ ἐν
3 χερσὶ πᾶσα. καὶ τὸ μὲν δεξιὸν κέρας τῶν Ἀθηναίων καὶ Καρυστίων (οὗτοι γὰρ παρατεταγμένοι ἦσαν ἔσχατοι) ἐδέ-

1. καὶ ἀμπρακίᾳ P. 2. ἀπῆσαν Bekk. Dobree. Libri omnes et Poppo, ἀπῄεσαν. [ἀπῄεσαν in ed. 2. Goell.] 5. αὐτῶν v. κεγχριᾷ Q. 6. κρομμυῶνα Q.g. Poppo. Goell. in ed. 2. κρυμμυῶνα N.V. κρομυῶνα T. vulgo, Bekk. κρομμύωνα. 7. βάτος d. et Parm. 8. Deest οἱ Parm. 9. σολύγειον e. λοσύγειαν c. σολυγίαν E. 10. φυλάσσων g. 11. ξυνέβαλλεν A.B.E.F.G. H.h. Bekker. ed. 1832. πρῶτον A.B.F.H.N.Q.V.c.g. Haack. Poppo. Goell. vulgo πρῶτα. 12. ἀθηναίων καὶ καρυστίων εὐθὺς N.V. πρὸς L.O. 13. ἀπέκειντο Parm. 16. παρατεταμένοι L.O. ἐδέξαντο τοὺς Q.

2. †ἀπῄεσαν†] In ἀπῄεσαν inest simul ἀπῆσαν, ut vicissim dicimus παραγίγνεσθαι sive παρεῖναι εἴς τινα τόπον. Poppo, Prolegom. I. p. 178. And he compares VIII. 11. τὰ περὶ τὴν ἐν τῷ Πειραιῷ καταφυγήν. The cases, however, are not quite parallel; and in another passage (IV. 128.) Poppo has himself altered ἐπιόντας into ἐπόντας, although ἐπιόντας is at least as defensible as ἀπῄεσαν in the present instance. My objection to ἀπῄεσαν is not only on account of the preposition ἐν accompanying it, but because, if it were ἐς Ἀμπρακίαν, it would still appear not to be the word required by the sense; for it is not the *departure* at this precise period, but the *absence* of the 500 soldiers, that Thucydides means to speak of.

3. οἷ κατασχήσουσιν] Thomas Magist. l. d. ᾗ κατασχ. Hæc etiam alibi permutantur. Vid. ad I. 156. Duker.

4. τὰ σημεῖα αὐτοῖς ἤρθη] Αὐτοῖς (φησὶ) τοῖς Κορινθίοις ἤρθη τὰ σημεῖα παρὰ τῶν φίλων αὐτῶν τῶν ἐν τῇ χώρᾳ, σημαινόντων αὐτοῖς ὅτι πολέμιοι ἐπῆλθον. δεῖ δὲ προσυπακοῦσαι τὸ ἡμέρας γενομένης. Schol. Articulum addit, significans signa, de quibus convenerat; scil. signa Corinthiis ex illa regione ubi Athenienses noctu appulerant, a suis data. Sic infra, c. 111. postquam scriptor dixit, Brasidam peltastas suos jussisse ὅπως ὁπότε—τὸ σημεῖον ἀρθείη ὃ ξυνέκειτο, πρῶτοι ἐσδράμοιεν, exeunte capite subjicit: ἔπειτα τὸ σημεῖον τοῦ πυρὸς, ὡς εἴρητο, ἀνέσχον. Göll.

ξαντό τε τοὺς Κορινθίους καὶ ἐώσαντο μόλις· οἱ δὲ ὑποχω-
ρήσαντες πρὸς αἱμασιὰν (ἦν γὰρ τὸ χωρίον πρόσαντες πᾶν),
βάλλοντες τοῖς λίθοις καθύπερθεν ὄντες καὶ παιωνίσαντες
ἐπῄεσαν αὖθις· δεξαμένων δὲ τῶν Ἀθηναίων ἐν χερσὶν ἦν
πάλιν ἡ μάχη. λόχος δέ τις τῶν Κορινθίων ἐπιβοηθήσας 4
τῷ εὐωνύμῳ κέρᾳ ἑαυτῶν ἔτρεψε τῶν Ἀθηναίων τὸ δεξιὸν
κέρας καὶ ἐπεδίωξεν ἐς τὴν θάλασσαν· πάλιν δὲ ἀπὸ τῶν
νεῶν ἀνέστρεψαν οἵ τε Ἀθηναῖοι καὶ οἱ Καρύστιοι. τὸ δὲ 5
ἄλλο στρατόπεδον ἀμφοτέρωθεν ἐμάχετο συνεχῶς, μάλιστα
δὲ τὸ δεξιὸν κέρας τῶν Κορινθίων, ἐφ' ᾧ ὁ Λυκόφρων ὢν
κατὰ τὸ εὐώνυμον τῶν Ἀθηναίων ἠμύνετο· ἤλπιζον γὰρ
αὐτοὺς ἐπὶ τὴν Σολύγειαν κώμην πειράσειν. XLIV. χρό-
νον μὲν οὖν πολὺν ἀντεῖχον οὐκ ἐνδιδόντες ἀλλήλοις· ἔπειτα
(ἦσαν γὰρ τοῖς Ἀθηναίοις οἱ ἱππῆς ὠφέλιμοι ξυμμαχόμενοι,
τῶν ἑτέρων οὐκ ἐχόντων ἵππους) ἐτράποντο οἱ Κορίνθιοι καὶ
ὑπεχώρησαν πρὸς τὸν λόφον καὶ ἔθεντο τὰ ὅπλα καὶ οὐκέτι
κατέβαινον ἀλλ' ἡσύχαζον. ἐν δὲ τῇ τροπῇ ταύτῃ κατὰ τὸ 2

1. ἐσώσαντο N.V. ἐφσαντο E. ὑποχωρήσαντες B.C.E.F.G.H.I.K.N.T.V.b.c.d.e.f.g.h.i. Parm. Haack. Poppo. Goell. vulgo ὑπερχωρήσαντες. 2. πρὸς] ἐς d. Parm. ἐπάναντες E. 3. παιανίσαντες L.O. 4. ἐπέβησαν E. ἦν πάλιν A.B.C.E.F.G.H.K.L.N.O.P.T.V.d.e.f. Parm. Haack. Poppo. Goell. πάλιν αὖ g. vulgo πάλιν ἦν. 5. λόχιος f. λόγος E. ἐπιβοήσας A.B.E.F.H.N. prima manu, R.T.h.i. Parm. 6 ἑαυτῷ A.E.F.f. αὐτῷ E. ἔστρεψε I. 7. εἰς τὴν θάλ. V. 8. ἀντέστρεψαν B.h. ἀνέτρεψαν d. ἀνέστραψαν c.g. καὶ καρύστιοι Q. 10. κέρας] om. L.O.P. 12. σολυγίαν E. σολύγειον d.e. Σολύγειγιον Parm. 13. οὐ μὲν διδόντες Parm. ἐνδόντες Q. 14. γὰρ ἦσαν f. οἱ] om. G.L.O.P.d.e.i. Parm. ὠφελόμενοι g. συμμαχόμενοι K. 16. τὰ] om. g.

3. τοῖς λίθοις] "With the stones of "which the wall just mentioned (αἱμα-"σιὰ) was built." This determines the sense of αἱμασιὰ, if there could be any doubt about it.

12. ἐπὶ τὴν Σολύγειαν—πειράσειν] Poppo translates these words, "auf den flecken "einen versuch machen;" corresponding exactly with the English idiom, "to make an attempt upon the village." But Göller, referring to I. 61. and IV. 70. says that in this sense πειράσειν would be followed by a genitive case. The Scholiast understands ἐλθεῖν. But πειράσειν surely may very well imply ἐλθεῖν, as in the English familiar idiom. "they expected that they would try "for Solygeia;" i. e. would try to get there.

16. ἔθεντο τὰ ὅπλα] "Piled their "arms;" i. e. set up their long spears in groups together, as hop-poles are piled in the fields during winter, and rested their shields upon them; a certain sign that they were not going to move again. See the note on II. 2.

δεξιὸν κέρας οἱ πλεῖστοί τε αὐτῶν ἀπέθανον καὶ Λυκόφρων ὁ στρατηγός. ἡ δὲ ἄλλη στρατιὰ τούτῳ τῷ τρόπῳ οὐ κατὰ δίωξιν πολλὴν οὐδὲ ταχείας φυγῆς γενομένης, ἐπεὶ ἐβιάσθη,
3 ἐπαναχωρήσασα πρὸς τὰ μετέωρα ἱδρύθη. οἱ δὲ Ἀθηναῖοι, ὡς οὐκέτι αὐτοῖς ἐπῄεσαν ἐς μάχην, τούς τε νεκροὺς ἐσκύλευον καὶ τοὺς ἑαυτῶν ἀνῃροῦντο, τροπαῖόν τε εὐθέως
4 ἔστησαν. τοῖς δ' ἡμίσεσι τῶν Κορινθίων, οἳ ἐν τῇ Κεγχρειᾷ ἐκάθηντο φύλακες μὴ ἐπὶ τὸν Κρομμυῶνα πλεύσωσι, τούτοις οὐ κατάδηλος ἡ μάχη ἦν ὑπὸ τοῦ ὄρους τοῦ Ὀνείου· κονιορτὸν δὲ ὡς εἶδον καὶ ὡς ἔγνωσαν, ἐβοήθουν εὐθύς. ἐβοήθησαν δὲ καὶ οἱ ἐκ τῆς πόλεως πρεσβύτεροι τῶν Κορινθίων, αἰσθό-
5 μενοι τὸ γεγενημένον. ἰδόντες δὲ οἱ Ἀθηναῖοι ξύμπαντας αὐτοὺς ἐπιόντας, καὶ νομίσαντες τῶν ἐγγὺς ἀστυγειτόνων Πελοποννησίων βοήθειαν ἐπιέναι, ἀνεχώρουν κατὰ τάχος ἐπὶ τὰς ναῦς, ἔχοντες τὰ σκυλεύματα καὶ τοὺς ἑαυτῶν νεκροὺς
6 πλὴν δυοῖν οὓς ἐγκατέλιπον οὐ δυνάμενοι εὑρεῖν. καὶ ἀναβάντες ἐπὶ τὰς ναῦς ἐπεραιώθησαν ἐς τὰς ἐπικειμένας νήσους, ἐκ δ' αὐτῶν ἐπικηρυκευσάμενοι τοὺς νεκροὺς οὓς ἐγκατέλιπον ὑποσπόνδους ἀνείλοντο. ἀπέθανον δὲ Κορινθίων μὲν ἐν τῇ μάχῃ δώδεκα καὶ διακόσιοι, Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους πεντήκοντα.

1. *αὐτῶν ἀπέθανον* A.B.C.E.F.G.H.K.N.P.T.V.d.e.f.g. Parm. Haack. Poppo. Goell. *αὐτῶν* om. Q. vulgo *ἀπέθανόν αὐτῶν*. 4. *πρὸς*] *ἐς* c.g. *ἱδρύνθη* E. *ἱδρύσθη* i. 5. *ὡς*] om. K.O. *ἀπῄεσαν* e. *τους τε νεκροὺς* A.B.C.F.G.H. I.K.L.N.O.P.T.V.b.c.d.e.f.g.i. Parm. Haack. Poppo. Goell. vulgo *τούς τε ἀλλοτρίους νεκρούς*. *ἐσκύλευσαν* L. 6. *τρόπαιον* V. *εὐθὺς* K. 7. *τῇ* om. G. 10. *ὡς εἶδον καὶ ἔγνωσαν* G.L.O.P.Q.T.d.e.f. *εὖθύς*] *αὐτοῖς* d. *ἐβόησαν* b. 12. *οἱ*] om. f. 13. *αὐτοὺς*] om. F.K. 16. *δυεῖν* F.L.O. *ἐγκατέλειπον* d. *οὐ* A.B.C.F.G.H.K.L.N.O.P.Q.T.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. vulgo *μή*.

1. *οἱ πλεῖστοι*] "The most of those "who were killed at all were killed on "the right wing." Compare VII. 30.

16. *οὐ δυνάμενοι εὑρεῖν*] The old reading, *μὴ δυνάμενοι*, would imply that "their not being able to find the "bodies" was only their own statement, for which Thucydides did not mean to pledge himself. See the note on IV. 130. But as there seems no reason why the fact should be in any way doubtful, and as the character of Nicias is a sufficient warrant that he would have done his utmost to look for the bodies, the reading of the best MSS., *οὐ δυνάμενοι εὑρεῖν*, is decidedly to be preferred.

COAST OF PELOPONNESUS. And after ravaging the coast near Crommyon, and that of Epidaurus, and occupying with a garrison the peninsula of Methone, the armament returns home.

XLV. Ἄραντες δὲ ἐκ τῶν νήσων οἱ Ἀθηναῖοι ἔπλευσαν αὐθημερὸν ἐς Κρομμυῶνα τῆς Κορινθίας· ἀπέχει δὲ τῆς πόλεως εἴκοσι καὶ ἑκατὸν σταδίους· καὶ καθορμισάμενοι τήν τε γῆν ἐδῄωσαν καὶ τὴν νύκτα ηὐλίσαντο. τῇ δ' ὑστεραίᾳ παραπλεύσαντες 2 ἐς τὴν Ἐπιδαυρίαν πρῶτον καὶ ἀπόβασίν τινα ποιησάμενοι ἀφίκοντο ἐς † Μεθώνην † τὴν μεταξὺ Ἐπιδαύρου καὶ Τροιζῆνος, καὶ ἀπολαβόντες τὸν τῆς Χερσονήσου ἰσθμὸν ἐτείχισαν, ἐν ᾧ ἡ † Μεθώνη † ἐστὶ, καὶ φρούριον καταστησάμενοι ἐλῄστευον τὸν ἔπειτα χρόνον τήν τε Τροιζηνίαν γῆν καὶ Ἁλιάδα καὶ Ἐπιδαυρίαν. ταῖς δὲ ναυσὶν, ἐπειδὴ ἐξετείχισαν τὸ χωρίον, ἀπέπλευσαν ἐπ' οἴκου.

CORCYRA. Eurymedon and Sophocles, after leaving Pylus, arrive at Corcyra on their way to Sicily. They assist the government to take

XLVI. Κατὰ δὲ τὸν αὐτὸν χρόνον ὃν ταῦτα ἐγίγνετο, καὶ Εὐρυμέδων καὶ Σοφοκλῆς, ἐπειδὴ ἐκ τῆς Πύλου ἀπῆραν ἐς τὴν Σικελίαν ναυσὶν Ἀθηναίων, ἀφικόμενοι ἐς Κέρκυραν ἐστράτευσαν μετὰ τῶν ἐκ τῆς πόλεως ἐπὶ τοὺς ἐν τῷ ὄρει τῆς Ἰστώνης Κερκυραίων καθιδρυμένους, οἳ τότε μετὰ τὴν

2. ἐς ἐπὶ I. ἐπὶ G.L.O.P.e. ἀπέχει—σταδίους om. E. 5. περιπλεύσαντες Q. 8. τροίζηνος B.E.F.H.K.L.N.O.P.V.g. Infra IV. 118.A.B. τροίζηνι. ἀποβάντες c. 9. ἐτείχησαν V. 11. ἀλίδα i. Parm. 12. ἐτείχισαν Parm. 14. χρόνον ὃν ταῦτα Poppo. Goell. χρόνον ταῦτα A.B.E.F.H.N.V.h. Bekk. vulgo χρόνον καθ' ὃν ταῦτα. 18. τῇ ἰστώνῃ Dobree. ἰστόνης g.

2. Κρομμύωνα] Gr. passim Κρομμυῶνα, quomodo Strab. IX. p. 390. Wass. (Ita N. et V.)

9. τὸν τῆς Χερσονήσου ἰσθμὸν, ἐν ᾧ ἡ † Μεθώνη † ἐστὶ] There is an exceedingly good view of this peninsula, and of the whole line of the adjacent coast, as seen from a hill near Trœzen, given in plate 25 of sir W. Gell's Argolis. The place is now called Μέθανα, as the name is written by Pausanias and by Strabo, with the remark on the part of the latter, "that in *some* copies of Thucydides it was written Μεθώνη, like the town so called in Macedonia." As the Macedonian town was the more famous, the reading Μεθώνη probably prevailed more and more, and is now found in every MS. of Thucydides at present in existence.

14. τὸν αὐτὸν χρόνον ὃν ταῦτα ἐγίγνετο] I have followed Poppo and Göller in retaining this reading, as being at once most like Thucydides' usual manner of expression in similar cases, (see III. 17, 18, 94.) and also as accounting most easily for the variations in the MSS. as the ὃν might have been accidentally omitted, from being confounded with the last syllable of the preceding word χρόνον, when the words were all written together, without any separation.

19. τότε] "At the time I spoke of before." See VIII. 20, 40, 62, 73.

Istone, where the wreck of the aristocratical party had taken refuge.

(III. 85.)

The garrison of Istone surrender at discretion to the Athenians. Perfidious trick of the popular party, to tempt them to try to escape, in order that the capitulation might be broken.

στάσιν διαβάντες ἐκράτουν τε τῆς γῆς καὶ πολλὰ ἔβλαπτον.
2 προσβαλόντες δὲ τὸ μὲν τείχισμα εἷλον, οἱ δὲ ἄνδρες καταπεφευγότες ἀθρόοι πρὸς μετέωρόν τι ξυνέβησαν ὥστε τοὺς μὲν ἐπικούρους παραδοῦναι, περὶ δὲ σφῶν τὰ ὅπλα παραδόντων τὸν Ἀθηναίων δῆμον διαγνῶναι.
3 καὶ αὐτοὺς ἐς τὴν νῆσον οἱ στρατηγοὶ τὴν Πτυχίαν ἐς φυλακὴν διεκόμισαν ὑποσπόνδους, μέχρι οὗ Ἀθήναζε πεμφθῶσιν, ὥστε
4 ἄν τις ἁλῷ ἀποδιδράσκων ἅπασι λελύσθαι τὰς σπονδάς. οἱ δὲ τοῦ δήμου προστάται τῶν Κερκυραίων, δεδιότες μὴ οἱ Ἀθηναῖοι τοὺς ἐλθόντας οὐκ ἀποκτείνωσι, μηχανῶνται τοι-
5 όνδε τι. τῶν ἐν τῇ νήσῳ πείθουσί τινας ὀλίγους, ὑποπέμψαντες φίλους καὶ διδάξαντες ὡς κατ' εὔνοιαν δὴ λέγειν ὅτι κράτιστον αὐτοῖς εἴη ὡς τάχιστα ἀποδρᾶναι, πλοῖον δέ τι αὐτοὶ ἑτοιμάσειν· μέλλειν γὰρ δὴ τοὺς στρατηγοὺς τῶν Ἀθηναίων παραδώσειν αὐτοὺς τῷ δήμῳ τῶν Κερκυραίων. XLVII. ὡς δὲ ἔπεισαν καὶ μηχανησαμένων τὸ πλοῖον ἐκπλέοντες ἐλήφθησαν, ἐλέλυντό τε αἱ σπονδαὶ καὶ τοῖς

1. ἐκράτουν τῆς γῆς καὶ τὰ πολλὰ ἔβλαπτον προσβάλλοντες d. Parm. 4. συνέβησαν K. 6. τὸν] τῶν A.B.F.L. Parm. 8. πτυχείαν f.g. 9. μέχρις R. ὥστε—σπονδὰς] om. A.B.F.N. (sed add. marg.) h. 10. ἐάν d. Haack. Poppo. Goell. 11. δὲ δήμου L.O. οἱ] om. V. 12. ἀποκτείνουσι N.V. 14. δὴ A.B.C.E.F.G.H.I.K.L.N.O.P.T.V.d.e.g.h.i. Parm. Poppo. Goell. μὴ c. vulgo δῆθεν. 15. ἀποδρᾶναι A.B.C.E.F.G.H.K.L.N.O.P.Q.c.d.e.g.m. Parm. Haack. Poppo. Goell. ἀποδράναι V. vulgo ἀποδιδράναι. 16. ἑτοιμάσαι V. μέλειν F. δὴ] om. B.h. ἤδη N.V. 17. δήμῳ κερκυραίων L.O. 19. ἐλέλυντο αἱ d. Parm.

VII. 31, 32, 81. For the statement here referred to, see III. 85.

10. ἄν τις ἁλῷ] Because ἂν in the sense of ἐὰν occurs only in three other places in Thucydides, (VI. 13, 18. VIII. 75.) Poppo and Göller read ἐάν τις ἁλῷ; as if those three other instances were not abundantly sufficient to justify a meaning of ἄν, which occurs frequently in Demosthenes and Plato, and which is in perfect agreement with the original meaning of the word.

12. τοὺς ἐλθόντας] "Lege μὴ οἱ Ἀθηναῖοι ἐλθόντας, sine τούς." DOBREE. Τοὺς ἐλθόντας seems to be used as if it were τοὺς πεμφθέντας, "lest the Athenians should not put to death the persons who were come to them," that is, "who were sent to them." If the text were to be altered, I should prefer μὴ Ἀθηναῖοι αὐτοὺς ἐλθόντας, as accounting more naturally for the present reading than the conjecture of Dobree.

CORCYRA. A. C. 425. Olymp. 88. 4.

The aristocratical Corcyræans are given up to the vengeance of the opposite party, and cruelly massacred. The Athenian commanders then pursue their voyage to Sicily. (47, 48.)

Κερκυραίοις παρεδέδοντο οἱ πάντες. ξυνελά- 2
βοντο δὲ τοῦ τοιούτου οὐχ ἥκιστα, ὥστε
ἀκριβῆ τὴν πρόφασιν γενέσθαι καὶ τοὺς
τεχνησαμένους ἀδεέστερον ἐγχειρῆσαι, οἱ στρα-
τηγοὶ τῶν Ἀθηναίων, κατάδηλοι ὄντες τοὺς
ἄνδρας μὴ ἂν βούλεσθαι ὑπ' ἄλλων κομισθέν-
τας, διότι αὐτοὶ ἐς Σικελίαν ἔπλεον, τὴν τιμὴν τοῖς ἄγουσι
προσποιῆσαι. παραλαβόντες δὲ αὐτοὺς οἱ Κερκυραῖοι ἐς 3
οἴκημα μέγα καθεῖρξαν, καὶ ὕστερον ἐξάγοντες κατὰ εἴκοσιν
ἄνδρας διῆγον διὰ δυοῖν στοίχοιν ὁπλιτῶν ἑκατέρωθεν παρα-
τεταγμένων, δεδεμένους τε πρὸς ἀλλήλους καὶ παιομένους
καὶ κεντουμένους ὑπὸ τῶν παρατεταγμένων, εἴ πού τίς τινα
ἴδοι ἐχθρὸν ἑαυτοῦ· μαστιγοφόροι τε παριόντες ἐπετάχυνον
τῆς ὁδοῦ τοὺς σχολαίτερον †προ[σ]ιόντας.† XLVIII. καὶ

1. παρεδέδοντο A.B.E.F.H.K.N.V.c.g. Poppo. Goell. vulgo παρεδίδοντο. 2. δὲ] om. K. τοῦ] om. A. 4. καὶ οἱ στρατηγοὶ L. 6. ἄλλων] ἀλλήλων b. 10. δυεῖν F.L.O. στίχοιν E.Q.T.e. προτεταγμένων T. προστεταγμένων R. 12. κεντωμένους E.F.R. 13. ἴδῃ Q. παριέντες K. ἐπετάχυναν B. ἐτάχυνον L.O.P. 14. σχολαιότερον K.T.

1. παρεδέδοντο] This use of the pluperfect tense is worthy of notice. It occurs when the writer wishes to describe the first in time of two events, as not only preceding the other, but as preparing the way for it; so that in describing the second event he may place the prior event before the reader's mind at the same time, as that without which the notion of the second event would be incomplete. Παρεδέδοντο must be taken with παραλαβόντες—καθεῖρξαν, a few lines below, as if the sentence ran, "You are now to sup-"pose the treaty broken, and the pri-"soners delivered up to the Corcyræ-"ans. Upon their having been so "delivered, the Corcyræans took them, "and shut them up in a large apart-"ment," &c. In Herodotus the pluperfect tense is employed very often at the conclusion of a story, to intimate that the writer has finished it entirely, and is now going on to something else. See VI. 22. Μίλητος μέν νυν Μιλησίων ἐρήμωτο. Σαμίων δὲ τοῖσί τι ἔχουσι κ. τ. λ. Compare also Matthiæ, Gr. Gr. §. 505. III. 2.

2. ὥστε ἀκριβῆ τὴν πρόφασιν γενέσθαι] The word ἀκριβὴς is here used in the sense in which Aristotle uses it, (Ethic. Nicom. V. 10.) ὁ ἀκριβοδίκαιος ἐπὶ τὸ χεῖρον: "The pretence for kill-"ing them was so strict and rigorous; "so going to the very letter of the "bond." Nonne sensus est, *ut summum jus exigeretur?* vel, *ut conditiones severæ statuerentur?* DOBREE.

13. ἐπετάχυνον τῆς ὁδοῦ] "Hastened "them on with respect to their going." Compare Hesiod, Works and Days, 577. (quoted by Matthiæ, Gr. Gr. §. 316.) ἠὼς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργου. Compare also c. 60. of this book, τῆς ἀρχῆς προκοπτόντων ἐκείνοις.

14. †προ[σ]ιόντας†] "Fortassis ali-"quis malit προϊόντας: nam hæc inter-"dum permutantur. Vid. II. 21." DUKER. Προσελθεῖν, προσβαίνειν, and προσιέναι, &c. are often used where the compounds of πρὸ would seem

ἐς μὲν ἄνδρας ἑξήκοντα ἔλαθον τοὺς ἐν τῷ οἰκήματι τούτῳ τῷ τρόπῳ ἐξαγαγόντες καὶ διαφθείραντες (ᾤοντο γὰρ αὐτοὺς †μεταστήσοντάς† ποι ἄλλοσε ἄγειν)· ὡς δὲ ᾔσθοντο καί τις αὐτοῖς ἐδήλωσε, τούς τε Ἀθηναίους ἐπεκαλοῦντο καὶ ἐκέλευον σφᾶς, εἰ βούλονται, αὐτοὺς διαφθείρειν, ἔκ τε τοῦ οἰκήματος οὐκέτι ἤθελον ἐξιέναι, οὐδ' ἐσιέναι ἔφασαν κατὰ
2 δύναμιν περιόψεσθαι οὐδένα. οἱ δὲ Κερκυραῖοι κατὰ μὲν τὰς θύρας οὐδ' αὐτοὶ διενοοῦντο βιάζεσθαι, ἀναβάντες δὲ ἐπὶ τὸ τέγος τοῦ οἰκήματος καὶ διελόντες τὴν ὀροφὴν ἔβαλλον τῷ
3 κεράμῳ καὶ ἐτόξευον κάτω. οἱ δὲ ἐφυλάσσοντό τε ὡς

2. διαφθείροντες A.E.F.N.Q.R.T.V. 3. †μεταστήσοντας† Haack. Poppo. Goell. ed. 2. vulgo, Bekk. μεταστήσαντας. ἄλλοσ' ἐσάγειν A.F. ἄλλο ἐσάγειν B. ἄλλος ἐπάγειν C.I.b. ἄλλοσ' ἐπάγειν V. ἄλλοσε om. g. 4. ἐκαλοῦντο L.O. ἀπεκαλοῦντο Q. 6. ἐξιέναι Parm. ἔφασάν τε N.V. ἔφθασαν C. 9. στέγος K.R. ἔβαλον H.K.L.O.V.f.i. 10. ἐφύλασσον τότε L.O.V.

at first sight more natural, but where, notwithstanding, no correction is required. *Here*, however, I think that προϊόντας *is* required; because, no object for the motion being specified or implied, προσιόντας, which signifies "going towards a certain object," and therefore, where that object is stated or implied, is equivalent to προϊόντας, cannot in the present instance be used with propriety, as the prisoners were in fact going nowhere.

3. †μεταστήσοντάς† ποι ἄλλοσε ἄγειν] Such is the reading of Haack and Poppo: "That they were taking them "to remove them to some other place." The old reading can only be interpreted to mean, "that they had removed them "somewhere, and were going to trans-"port them elsewhere:" i. e. "that "they were but removed preparatory "to their being taken to some other "place of confinement, and not to be "massacred." Yet it seems so unnatural to separate ποι and ἄλλοσε, μεταστήσαντάς ποι, ἄλλοσε ἄγειν, and the corruption of the future into the aorist is so easy, occurring again as it does, (V. 6.) that I have followed Haack and Poppo in reading μεταστήσοντας.

An ἄλλως ἐξάγειν? Dobree.

5. αὐτοὺς] i. e. "the Athenians them-"selves;" "they called on the Athenians "themselves (αὐτοὺς) to put them to "death, if they liked," διαφθείρειν σφᾶς εἰ βούλονται.

8. ἀναβάντες—κεράμῳ] Hæc laudat Eustathius in Odyss. α΄. p. 1421. omissis voculis τοῦ οἰκήματος. Wass. Male Gr. στέγος. Thomas Mag. στέγος dici jubet, τέγος autem poëticum esse pronunciat. Verius est, quod addit, στέγος commune, τέγος Atticum esse. Nam τέγος dicunt omnes prosæ scriptores Attici. Vid. Stephan. Thesaur. Demosthenes in Androt. p. 395. ἢ τέγος ὡς τοὺς γείτονας ὑπερβαίνοι. Ibi Ulpianus, τέγος τοῦ δώματος ὑπέρτερον μέρος. Duker.

9. διελόντες τὴν ὀροφὴν] "Having "broken through the roof;" i. e. "made "an aperture in it, through which they "might shower down their javelins," &c. Compare IV. 110, 111. V. 2, 3. VI. 51.

10. οἱ δὲ ἐφυλάσσοντο κ. τ. λ.] The divisions of this sentence appear to be as follows: ἐφυλάσσοντό τε—καὶ σφᾶς αὐτοὺς διέφθειρον.—διέφθειρον σφᾶς αὐτοὺς ὀϊστούς τε καθιέντες—καὶ ἀπαγχόμενοι.—παντὶ τρόπῳ—ἀναλοῦντες σφᾶς αὐτούς,—καὶ βαλλόμενοι ὑπὸ τῶν ἄνω,—διεφθάρησαν. There is a confusion in the sentence, which would be removed by reading, with Poppo, παντί τε τρόπῳ; but I do not doubt that the common text is the genuine one. The participles καθιέντες and ἀπαγχόμενοι made

ἠδύναντο, καὶ ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον, ὀϊστούς τε οὓς ἀφίεσαν ἐκεῖνοι ἐς τὰς σφαγὰς καθιέντες, καὶ ἐκ κλινῶν τινῶν αἳ ἔτυχον αὐτοῖς ἐνοῦσαι τοῖς σπάρτοις, καὶ ἐκ τῶν ἱματίων παραιρήματα ποιοῦντες, ἀπαγχόμενοι, παντὶ τρόπῳ τὸ πολὺ τῆς νυκτὸς (ἐπεγένετο γὰρ νὺξ τῷ παθήματι) ἀναλοῦντες σφᾶς αὐτοὺς καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διε-

1. ἐδύναντο R.V. διέφθειραν K.R.d.e.f. 2. οὓς] om. A. 4. παραιωρήματα G.L.O.P.i.Parm. παρωρήματα I. 5. ἐγένετο e. 6. ἀναλοῦντες Heilmannus post Vallam. Haack. Poppo. Goell. ἀναδούμενοι Q. ἀναδοοῦντες R. vulgo ἀναδοῦντες. ἄνωθεν Q. ἐφθάρησαν g.

Thucydides forget that a verb had already preceded them; (σφᾶς αὐτοὺς διέφθειρον;) he therefore goes on as if his principal verb were still to come, and finishes his sentence with the more general term παντὶ τρόπῳ διεφθάρησαν, forgetting that the same idea had been already expressed in a different form, ἐφυλάσσοντό τε—καὶ σφᾶς αὐτοὺς διέφθειρον. In short, the sentence might be made grammatical, either by turning ἐφυλάσσοντο and διέφθειρον into participles, at the beginning of it, or doing the same thing with διεφθάρησαν at the end of it. In the intermediate clause, καὶ ἐκ κλινῶν τινῶν—ἀπαγχόμενοι, the construction is varied by the substitution of παραιρήματα ποιοῦντες instead of τοῖς παραιρήμασι, to correspond with τοῖς σπάρτοις, "hanging themselves "with the cords from some beds, and "by making strips from their clothes." Παραιρήματα (παραιρέω) are "strips or "shreds *torn off* from their clothes."

[Göller in his second edition makes the two principal clauses of the sentence to be καὶ ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον—καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθάρησαν, and he supposes the three participles καθιέντες, ἀπαγχόμενοι, and ἀναλοῦντες σφᾶς αὐτούς, to be so many illustrations of the general statement σφᾶς αὐτοὺς διέφθειρον.]

2. ἐς τὰς σφαγὰς] Ἤγουν εἰς τὸ μέρος τοῦ σώματος, ἔνθα σφάττονται τὰ ζῶα. σφαγὴν καλοῦσι τὸ κατὰ τὴν κλεῖδα τοῦ ἀνθρώπου μέρος, δι' οὗ καθιᾶσι τὰ σιδήρια οἱ θέλοντες ἑαυτοὺς ἀνελεῖν. SCHOL. Suidas voc. σφαγὰς, Καὶ ὀϊστοὺς καθίεσαν ἐς τὰς σφαγὰς, minus sincere. Pollux, II. 133. τὸ κοῖλον οὗ διεστᾶσιν αἱ κλεῖδες. at ibid. 165. τὸ ὑπὸ τὸ στέρνον ἔγκοιλον. Vide Hippocratem, p. 56. Aristot. Hist. Anim. IV. 4. Venæ jugulares Celso σφαγιτίδες. Hinc σφαγὶς *cultrus* Gloss. et σφάγιον vas, quo recipitur victimarum sanguis, apud Eustath. Odyss. γ'. 1476. apud Lycophr. v. 196. σφαγεῖον. Aristoph. Thesmoph. 761. WASS. Gloss. σφαγὴ, jugulus, jugulum. Add. Hesych. et Etymolog. M. Lucian. Tyrannicid. p. 701. τί δὲ κατέλιπον τὸ ξίφος ἐν τῇ σφαγῇ; ibid. 706. ἀποσπάσας δὲ τῆς σφαγῆς, καὶ τοῦ τραύματος ἐξελὼν τὸ ξίφος. et Phalar. I. 734. γυμνὴν ὑπέχειν τὴν σφαγήν: ubi interpretem recte reprehendit Gronov. Plutarch. Galb. τὴν σφαγὴν προτείνας, δρᾶτε, εἶπε: quod Sueton. Galb. XX. dicit, *obtulisse ultro jugulum*. Antonin. Liberal. cap. XXV. ἐπάταξαν ἑαυτὰς τῇ κερκίδι παρὰ τὴν κλεῖδα, καὶ ἀνήῤῥηξαν τὴν σφαγήν. DUKER.

4. παραιρήματα ποιοῦντες] Ὡς ἂν εἰ ἔλεγε, τελαμῶνάς τινας ἀποσχίζοντες τῶν ἱματίων, ὥσπερ ζώνας ἐποίουν· καὶ πλέκοντες αὐτὰ, καὶ ποιοῦντες ὥσπερ σχοινία, οὕτως αὐτοῖς ἐχρῶντο πρὸς τὸ ἀπάγχεσθαι. οὐδετέρως δὲ τὸ σπάρτον.—SCHOL.

6. ἀναλοῦντες σφᾶς αὐτοὺς] This reading has been adopted, from a conjecture of Heilman, by all the recent editors; partly on the authority of the grammarians, (Phavorinus, Suidas, and Zonaras,) who quote the word ἀναλοῦντες as occurring in Thucydides in the sense of ἀναιροῦντες, although it is not to be found in our present MSS.; and partly because "hanging themselves"

4 φθάρησαν. καὶ αὐτοὺς οἱ Κερκυραῖοι, ἐπειδὴ ἡμέρα ἐγένετο,
φορμηδὸν ἐπὶ ἁμάξας ἐπιβαλόντες ἀπήγαγον ἔξω τῆς πόλεως.
τὰς δὲ γυναῖκας, ὅσαι ἐν τῷ τειχίσματι ἑάλωσαν, ἠνδραπο-
5 δίσαντο. τοιούτῳ μὲν τρόπῳ οἱ ἐκ τοῦ ὄρους Κερκυραῖοι ὑπὸ
τοῦ δήμου διεφθάρησαν, καὶ ἡ στάσις πολλὴ γενομένη ἐτε-
λεύτησεν ἐς τοῦτο, ὅσα γε κατὰ τὸν πόλεμον τόνδε· οὐ γὰρ
6 ἔτι ἦν ὑπόλοιπον τῶν ἑτέρων ὅ τι καὶ ἀξιόλογον. οἱ δὲ Ἀθη-
ναῖοι ἐς τὴν Σικελίαν, ἵναπερ τὸ πρῶτον ὥρμηντο, ἀποπλεύ-
σαντες μετὰ τῶν ἐκεῖ ξυμμάχων ἐπολέμουν.

WESTERN GREECE. Anactorium, a Corinthian dependency, is occupied by the Acarnanians.

XLIX. Καὶ οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι καὶ Ἀκαρνᾶνες ἅμα τελευτῶντος τοῦ θέρους στρατευσάμενοι Ἀνακτόριον Κορινθίων πόλιν, ἣ κεῖται ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, ἔλαβον προδοσίᾳ· καὶ ἐκπέμψαντες Κορινθίους αὐτοὶ Ἀκαρνᾶνες οἰκήτορες ἀπὸ πάντων ἔσχον τὸ χωρίον. καὶ τὸ θέρος ἐτελεύτα.

L. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἀριστείδης ὁ Ἀρχίππου, εἷς τῶν ἀργυρολόγων νεῶν Ἀθηναίων στρατηγὸς, αἳ

1. ἐπειδὴ A.B.E.F.G.I.T.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goell. ἐπεὶ δή C.N. vulgo ἐπειδὰν. 2. ἁμάξαις B.h. ἐπιβάλλοντες F. ἐπήγαγον T.h. 5. γινομένη L. 6. τόνδε] τοῦτον f. 7. ὅ τι] om. L.O.P. 12. κεῖται μέν T. τῷ] om. g. 13. τοῦ] om. F.P. 15. οἰκήτορες A.F.G.H.N.T.V. Parm. Haack. Poppo. Goell. καὶ οἰκήτορας L.O.P.Q. vulgo οἰκήτορας. 17. ἐπιγενομένου g. 18. ὁ τῶν Parm. ἀθηναίων] om. V.

seems not to be properly opposed to "being shot by the men on the roof," inasmuch as they destroyed themselves by other means as well as by hanging. The authority of the grammarians is certainly a strong argument in favour of ἀναλοῦντες; but otherwise, supposing that most of the prisoners who had destroyed themselves had chosen this mode of death, there is no reason why Thucydides might not speak of them generally as "hanging themselves," although in fact some killed themselves in another manner, with the arrows shot at them by their enemies.

2. φορμηδὸν] Ὡς ἐάν τις πλέξῃ φορμοὺς, τοὺς καλουμένους ψιάθους, τοὺς μὲν κατὰ μῆκος αὐτῶν τιθέντες ἄλλους δὲ πλαγίως ἐπιβάλλοντες κατ' αὐτῶν. ἐμφαίνει δὲ τοῦτο τῶν Κερκυραίων τὴν ὠμότητα ἐς τοὺς ἀποθανόντας, ὅτι οὐδὲ μετὰ τὸν ἐκείνων θάνατον τοῦ πρὸς ἐκείνους μίσους ἐπαύσαντο. Schol.

7. τῶν ἑτέρων] "Of one of the two "parties," i. e. "of the nobles," who had been almost exterminated by this last massacre.

14. ἐκπέμψαντες Κορινθίους] "Having "turned out the Corinthians." Compare I. 56. τοὺς ἐπιδημιουργοὺς ἐκπέμπειν: and V. 52. Ἡγησιππίδαν, ὡς οὐ καλῶς ἄρχοντα, ἐξέπεμψαν.

CHIOS. A. C. 425. Olymp. 88. 4.

A Persian ambassador, on his way to Lacedæmon, is intercepted by the Athenians, who send an embassy to Persia to counteract their enemies' influence with the king. The death of Artaxerxes just at this time prevents them from fulfilling their mission.

ἐξεπέμφθησαν πρὸς τοὺς ξυμμάχους, Ἀρταφέρνην ἄνδρα Πέρσην παρὰ βασιλέως πορευόμενον ἐς Λακεδαίμονα ξυλλαμβάνει ἐν Ἠιόνι τῇ ἐπὶ Στρυμόνι. καὶ αὐτοῦ κομισθέντος οἱ 2 Ἀθηναῖοι τὰς μὲν ἐπιστολὰς μεταγραψάμενοι ἐκ τῶν Ἀσσυρίων γραμμάτων ἀνέγνωσαν, ἐν αἷς πολλῶν ἄλλων γεγραμμένων κεφάλαιον ἦν πρὸς Λακεδαιμονίους οὐ γιγνώσκειν ὅ τι βούλονται· πολλῶν γὰρ ἐλθόντων πρέσβεων οὐδένα ταὐτὰ λέγειν· εἰ οὖν βούλονται σαφὲς λέγειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτόν. τὸν δὲ Ἀρταφέρνην ὕστερον οἱ 3 Ἀθηναῖοι ἀποστέλλουσι τριήρει ἐς Ἔφεσον, καὶ πρέσβεις ἅμα· οἳ πυθόμενοι αὐτόθι βασιλέα Ἀρταξέρξην τὸν Ξέρξου νεωστὶ τεθνηκότα (κατὰ γὰρ τοῦτον τὸν χρόνον ἐτελεύτησεν) ἐπ' οἴκου ἀνεχώρησαν.

LI. Τοῦ δ' αὐτοῦ χειμῶνος καὶ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινὸν κελευσάντων Ἀθηναίων καὶ ὑποπτευσάντων ἐς

3. ἐν] ἐπ' K. 4. ἐπὶ τῷ στρυμῶνι Q. κομισθέντες c. 6. ἀσυρίων h. 9. γὰρ] om. Q.d.i. πρέσβεα Parm. ταῦτα E.F. 10. οὖν βούλονται A.B. E.F.H.N.T.V.h. Poppo. Goell. vulgo οὖν τι βούλονται. Conf. IV. 98. σαφῶς R. 11. ἀνδρὸς A.B.F.H.N.T.V. οἱ] om. f. 13. πειθόμενοι V. ἀρτοξέρξην c. Bekk. τὸν] τοῦ c. Parm. οὐ τοῦ h.—τεθνηκότος d. 16. τοῦ αὐτοῦ V. καὶ οἱ χῖοι O. 17. κελευσάντων τῶν ἀθηναίων L.P.

6. ἐκ τῶν Ἀσσυρίων γραμμάτων] Fortassis hoc significat Thucydides, Persas non habuisse suas ac proprias litterarum formas, sed ad scribendum adhibuisse literas Assyrias, quas pro antiquissimis habet Plinius H. N. VII. 56. et ab Assyriis ad Phœnices aliosque Orientis populos venisse Viri docti existimant. Duker. "Out of the Assy-"rian character," as Duker rightly understands it. The Persians, a semibarbarous people, had no written character of their own, and therefore borrowed that of the Assyrians; just as the Gauls used the Greek character, without understanding any thing of the Greek language; (compare Cæsar, Bell. Gallic. I. 29. VI. 13. and V. 46.) as the Russians have done in later times, at least to a great extent; and as we have ourselves borrowed the Roman character. Herodotus also mentions the fact of the Persians employing the Assyrian character in their public inscriptions. IV. 87.

17. ὑποπτευσάντων ἐς αὐτοὺς] The pronoun αὐτοὺς must, I think, refer to the Athenians, as the Chians are the principal subject of the whole sentence; and it might have created confusion had σφᾶς been applied to two different parties within two lines. But the greater difficulty lies in the following words, ποιησάμενοι πρὸς Ἀθηναίους πίστεις; where, however, Göller is clearly right in translating it, "pacti cum Atheni-"ensibus, ne de conditione sua quid-"quam novaretur." The expression is

CHIOS.
The Chians are obliged by the Athenians to pull down the wall of their city.

αὐτοὺς τι νεωτεριεῖν, ποιησάμενοι μέντοι πρὸς Ἀθηναίους πίστεις καὶ βεβαιότητα ἐκ τῶν δυνατῶν μηδὲν περὶ σφᾶς νεώτερον βουλεύσειν. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἕβδομον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

LII. Τοῦ δ' ἐπιγιγνομένου θέρους εὐθὺς τοῦ τε ἡλίου ἐκλιπές τι ἐγένετο περὶ νουμηνίαν καὶ τοῦ αὐτοῦ μηνὸς

A.C. 424. Olymp. 88. 4. (March.)
COAST of ASIA.
A party of Lesbian exiles surprise Rhœteum and Antandrus, and establish themselves there.

2 ἱσταμένου ἔσεισε. καὶ οἱ Μυτιληναίων φυγάδες καὶ τῶν ἄλλων Λεσβίων, ὁρμώμενοι οἱ πολλοὶ ἐκ τῆς ἠπείρου, καὶ μισθωσάμενοι ἔκ τε Πελοποννήσου ἐπικουρικὸν καὶ αὐτόθεν ξυναγείραντες, αἱροῦσι Ῥοίτειον· καὶ λαβόντες δισχιλίους στατῆρας Φωκαΐτας ἀπέδοσαν πάλιν,
3 οὐδὲν ἀδικήσαντες. καὶ μετὰ τοῦτο ἐπὶ Ἄντανδρον στρατεύσαντες προδοσίας γενομένης λαμβάνουσι τὴν πόλιν. καὶ ἦν αὐτῶν ἡ διάνοια τάς τε ἄλλας πόλεις τὰς Ἀκταίας καλουμένας, ἃς πρότερον Μυτιληναίων νεμομένων Ἀθηναῖοι εἶχον,

1. ἑαυτοὺς K.Q.T. νεωτεριεῖν L.O.P. 4. καὶ—ἐτελεύτα om. E. ἐτελεύτα τῷ πολ. Parm. 5. ὃν ὁ θουκυδίδης K. 6. ἐπιγενομένου c. θέρος b. τε] om. G.L.O.P.i. 8. ἱσταμένου] om. d. 12. ῥοίτειον A.B.H.N.V. Poppo. Goell. ῥοίτινον T. vulgo ῥοίτιον. 14. οὐδὲν A.B.C.E.F.H.K.N.Q.T.V.c.e.g.i. Poppo. Goell. ceteri μηδὲν.

a condensed form for πράξαντες πρὸς Ἀθηναίους πίστεις σφίσιν αὐτοῖς ἐποιήσαντο, as in V. 105. τῆς πρὸς τὸ θεῖον εὐμενείας is equivalent to ἐν τοῖς πρὸς τὸ θεῖον, τῆς ἀπ' αὐτοῦ εὐμενείας οὐδ' ἡμεῖς οἰόμεθα λελείψεσθαι. With this may be compared Livy, I. 22. "ut in eum "omnes expetant hujusce clades belli."

8. ἔσεισε] "There was an earth-"quake." Elmsley aptly compares the expressions ὕει, νίφει, which are used impersonally in various languages. See his note on Euripid. Heraclid. 830. where ἐσήμηνε occurs in the same manner, without any nominative case. Compare also κωλύει ἐν ταῖς σπονδαῖς, I. 144.

13. στατῆρας Φωκαΐτας] Of this coin nothing further is known than that it was of gold, and that silver coins were in circulation, called ἕκται Φωκαΐδες, that is, each being equal in value to one-sixth of the Phocæan stater. It is called by Hesychius τὸ κάκιστον χρυσίον. See Böckh's Inscriptiones Græcæ, vol. I. Fascic. I. p. 236.; also his Public Economy of Athens, vol. I. p. 24. vol. II. p. 300. (vol. I. p. 34. Eng. Translat.)

17. ἃς πρότερον, Μιτυληναίων νεμομένων, Ἀθηναῖοι εἶχον] De his est III. 50. Παρέλαβον δὲ καὶ τὰ ἐν τῇ ἠπείρῳ πολίσματα οἱ Ἀθηναῖοι, ὅσων Μιτυληναῖοι ἐκράτουν. Has Ἀκταίας vocatas dicit, haud dubie, quod in propinqua Lesbo ora Asiæ sitæ erant. Strabo, lib. XIII. p. 605. ad sinum Adramyttenum dicit esse τὸν τῶν Μιτυληναίων αἰγιαλὸν κώμας τινὰς ἔχοντα τῶν κατὰ τὴν ἤπειρον τῶν Μιτυληναίων. Et p. 607. Ἐν δὲ τῇ

ἐλευθεροῦν, καὶ πάντων μάλιστα τὴν Ἄντανδρον, καὶ κρατυνάμενοι αὐτὴν (ναῦς τε γὰρ εὐπορία ἦν ποιεῖσθαι αὐτόθεν ξύλων ὑπαρχόντων καὶ τῆς Ἴδης ἐπικειμένης,) καὶ τῇ ἄλλῃ παρασκευῇ ῥᾳδίως ἀπ' αὐτῆς ὁρμώμενοι τήν τε Λέσβον ἐγγὺς οὖσαν κακώσειν καὶ τὰ ἐν τῇ ἠπείρῳ Αἰολικὰ πολίσματα χειρώσασθαι. καὶ οἱ μὲν ταῦτα παρασκευάζεσθαι 4
ἔμελλον.

A. C. 424. Olymp. 89. 1.
CYTHERA.
Athenian expedition against Cythera. Account of the island.

LIII. Ἀθηναῖοι δὲ ἐν τῷ αὐτῷ θέρει ἑξήκοντα ναυσὶ καὶ δισχιλίοις ὁπλίταις ἱππεῦσί τε ὀλίγοις, καὶ τῶν ξυμμάχων Μιλησίους καὶ ἄλλους τινὰς ἀγαγόντες, ἐστράτευσαν ἐπὶ Κύθηρα· ἐστρατήγει δὲ αὐτῶν Νικίας ὁ Νικηράτου καὶ Νικόστρατος ὁ Διοτρέφους καὶ Αὐτοκλῆς ὁ Τολμαίου. τὰ δὲ Κύθηρα 2
νῆσός ἐστιν, ἐπίκειται δὲ τῇ Λακωνικῇ κατὰ Μαλέαν· Λακεδαιμόνιοι δ' εἰσὶ τῶν περιοίκων, καὶ κυθηροδίκης ἀρχὴ ἐκ τῆς

1. κρατησάμενοι d.i. 2. γὰρ] om. B. ποιεῖν e. 4. σκευῇ A.B.C.E.F.H.I.K.N.R.T.V.c.d.e.f.g. Parm. ἐπ' Q. 5. κακῶσαι N. 6. χειρώσασθαι A.B.C.E.F.G.H.I.K.L.N.O.T.V.c.d.e.f.g.h.i. Parm. Haack. Poppo. Goell. vulgo χειρώσεσθαι. 12. διοτρέφους Poppo. Goell. Libri omnes διοτρεφοῦς. [διετρεφοῦς E.] 14. λακεδαιμόνιοι εἰσὶ C.

παραλίᾳ τῇ ἐφεξῆς αἱ τῶν Μιτυληναίων κῶμαι Κορυφαντίς τε, καὶ Ἡράκλεια. Berkelius ad Stephan. v. Ἀκτὴ hæc verba Thucydidis laudat inter loca Polybii et Diodori Sic. in quibus de Acte Peloponnesi agitur. Voluit, credo, hoc testimonio ostendere, omnia oppida in ora maris posita posse vocari Ἀκταῖα. De Æolicis oppidis continentis, quæ paullo post memorat, est etiam apud Melam, I. 18. *Gargara et Asson, Æoliorum colonias.* Et apud Strab. XIII. p. 610. DUKER.

1. καὶ κρατυνάμενοι αὐτὴν] This is what is called a construction πρὸς τὸ σημαινόμενον; because in the preceding clause ἦν αὐτῶν ἡ διάνοια is equivalent to διενοοῦντο, the nominative of the participle follows, just as if διενοοῦντο had really preceded it. In the next words, ναῦς τε γὰρ—παρασκευῇ, Poppo conjectures (Observatt. Crit. p. 232.) that the true reading is τὴν ἄλλην παρασκευὴν, and Haack and Göller have followed him in including these words in the parenthesis. But it seems to me that the text is merely a mixture of two constructions, such as we have so often noticed in Thucydides; of which the one would run, ναυσί τε (ναῦς γὰρ εὐπορία ἦν ποιεῖσθαι κ. τ. λ.) καὶ τῇ ἄλλῃ παρασκευῇ; and the other would be, according to Poppo's correction, ναῦς τε γὰρ εὐπορία κ. τ. λ. καὶ τὴν ἄλλην παρασκευήν. For παρασκευῇ, it should be observed, all the best MSS. read σκευῇ; but σκευὴ does not occur elsewhere in Thucydides in this signification.

5. κακώσειν — χειρώσασθαι] Here again, as in c. 28. the future tense is used to express a continued future action, and the aorist a single and definite action: "They would *habitually* annoy "Lesbos, but the Æolian towns would "be *taken* once for all."

15. κυθηροδίκης ἀρχὴ] For the relations between Sparta and the περίοικοι, see vol. I. Appendix 2.

CYTHERA. A.C. 424. Olymp. 89. 1.

Σπάρτης διέβαινεν αὐτόσε κατὰ ἔτος, ὁπλιτῶν τε φρουρὰν
3 διέπεμπον ἀεὶ καὶ πολλὴν ἐπιμέλειαν ἐποιοῦντο. ἦν γὰρ
αὐτοῖς τῶν τε ἀπ' Αἰγύπτου καὶ Λιβύης ὁλκάδων προσβολὴ,
καὶ λῃσταὶ ἅμα τὴν Λακωνικὴν ἧσσον ἐλύπουν ἐκ θαλάσσης,
ᾗπερ μόνον οἷόν τ' ἦν κακουργεῖσθαι· πᾶσα γὰρ ἀνέχει πρὸς
τὸ Σικελικὸν καὶ Κρητικὸν πέλαγος. LIV. κατασχόντες

The Athenians take it, and having established a garrison in it, proceed to ravage the neighbouring coast of Laconia.

οὖν οἱ Ἀθηναῖοι τῷ στρατῷ, δέκα μὲν ναυσὶ
καὶ δισχιλίοις Μιλησίων ὁπλίταις τὴν ἐπὶ θα-
λάσσῃ πόλιν Σκάνδειαν καλουμένην αἱροῦσι,
τῷ δὲ ἄλλῳ στρατεύματι ἀποβάντες τῆς νήσου
ἐς τὰ πρὸς Μαλέαν τετραμμένα ἐχώρουν ἐπὶ τὴν ἐπὶ θα-
λάσσῃ πόλιν τῶν Κυθηρίων, καὶ εὗρον [εὐθὺς] αὐτοὺς
2 ἐστρατοπεδευμένους ἅπαντας. καὶ μάχης γενομένης ὀλίγον
μέν τινα χρόνον ὑπέστησαν οἱ Κυθήριοι, ἔπειτα τραπόμενοι
κατέφυγον ἐς τὴν ἄνω πόλιν, καὶ ὕστερον ξυνέβησαν πρὸς
Νικίαν καὶ τοὺς ξυνάρχοντας Ἀθηναίοις ἐπιτρέψαι περὶ
3 σφῶν αὐτῶν πλὴν θανάτου. ἦσαν δέ τινες καὶ γενόμενοι τῷ
Νικίᾳ λόγοι πρότερον πρός τινας τῶν Κυθηρίων, διὸ καὶ
θᾶσσον καὶ ἐπιτηδειότερον τό τε παραυτίκα καὶ τὸ ἔπειτα

2. ἐποιοῦντο ἐπιμέλειαν e. 3. αὐτῆς A.B.E.F.R.T. τῶν ἀπ' Q. 5. οἷόν τε ἦν C. πρὸς] ὡς Lex. Seguer. p. 400, 6. 8. ὁπλίταις μιλησίων R.T.f. 9. πόλει A.B. 11. ἐπὶ τὴν] ἐς τὴν i. 12. κυθήρων L. εὐθὺς] om. V. αὐτοὺς] om. d.i. ante εὐθὺς ponit c. 13. γενομένης A.B.C.E.F.G.T.V.c.d.e.f. g.h.i. Parm. Haack. Poppo. Goell. vulgo γιγνομένης. 14. χρόνον] om. d.i. ὑπέστησαν οἱ κορίνθιοι P. 15. κατέφευγον C.E.K.g. 18. κυθήρων P. 19. θᾶσσον ἐπιτηδ. H.T.V. ἐπιτηδειότερον παραυτίκα L.O.P. τότε V.

5. πᾶσα γὰρ ἀνέχει] i. e. "the whole "of Laconia runs out towards the Sicilian and Cretan sea:" in other words, Laconia has a narrow frontier by land, but a long line of sea-coast; for it is washed both by the Sicilian and by the Cretan seas. Its vulnerable side then is towards the sea; and here the island of Cythera was a most valuable protection to it, as it just covered the angle of the coast at its most exposed point. The importance of Cythera is well illustrated by the operations of Pharnabazus and Conon, as described by Xenophon, Hellenics, IV. 8. §. 7. Laconia being ill provided with harbours, an enemy could not ravage its shores in security, without having first occupied Cythera, as a place of refuge in case of stormy weather, from whence they might renew their attacks as soon as it was practicable to put to sea again.

11. τὴν ἐπὶ θαλάσσῃ πόλιν τῶν Κυθηρίων] "The lower town of Cythera." Ἡ πόλις τῶν Κυθηρίων is equivalent to Κύθηρα, as ἡ πόλις τῶν Ἀθηναίων means αἱ Ἀθηναί. Cythera appears to have consisted, like Boulogne, of an upper town and a lower; the one built on the heights, the other on the edge of the sea, below it.

†τὰ† τῆς ὁμολογίας ἐπράχθη αὐτοῖς· ἀνέστησαν γὰρ †ἂν† οἱ Ἀθηναῖοι Κυθηρίους Λακεδαιμονίους τε ὄντας καὶ ἐπὶ τῇ
Λακωνικῇ τῆς νήσου οὕτως ἐπικειμένης. μετὰ δὲ τὴν ξύμ- 4
βασιν οἱ Ἀθηναῖοι τήν τε Σκάνδειαν τὸ ἐπὶ τῷ λιμένι πόλισμα παραλαβόντες καὶ τῶν Κυθήρων φυλακὴν ποιησάμενοι ἔπλευσαν ἔς τε Ἀσίνην καὶ Ἕλος καὶ τὰ πλεῖστα τῶν περὶ θάλασσαν, καὶ ἀποβάσεις ποιούμενοι καὶ ἐναυλιζόμενοι τῶν χωρίων οὗ καιρὸς εἴη ἐδῄουν τὴν γῆν ἡμέρας μάλιστα ἑπτά.

LACONIA. Panic at Lacedæmon, and general feebleness and discouragement in the Spartan councils.

LV. Οἱ δὲ Λακεδαιμόνιοι ἰδόντες μὲν τοὺς Ἀθηναίους τὰ Κύθηρα ἔχοντας, προσδεχόμενοι δὲ καὶ ἐς τὴν γῆν σφῶν ἀποβάσεις τοιαύτας ποιήσεσθαι, ἀθρόᾳ μὲν οὐδαμοῦ τῇ δυνάμει ἀντετάξαντο, κατὰ δὲ τὴν χώραν φρουρὰς διέπεμψαν, ὁπλιτῶν πλῆθος, ὡς ἑκασταχόσε ἔδει, καὶ τὰ ἄλλα ἐν φυλακῇ

1. τὰ] om. A.B.C.E.F.G.H.K.L.N.O.P.Q.T.V.d.e.f.g. Parm. γὰρ ἂν οἱ Heilmannus. Haack. Poppo. Goell. libri omnes γὰρ οἱ. 4. σκάδειαν E.F. 5. κυθηρίων R.T.f. κιθήρων L. 6. ἐπέπλευσαν Q. ἔλεος K. 12. τοιαύτας ποιήσεσθαι A.B.C.F.H.K.N.T.V.c.d.e.g. Poppo. Goell. Parm. ποιήσασθαι, omisso τοιαύτας, Q. vulgo ποιήσεσθαι τοιαύτας. ἀθρόως Q. 14. φρουροὺς I.e.f.g. 15. ἔδει] ἐδόκει d.

1. τὰ τῆς ὁμολογίας] A plerisque MSS. abest articulus τὰ, vitio, opinor, scribarum, quibus errandi causam præbuit ultima vocis præcedentis syllaba. Nam Attici articulum neutrius generis cum genitivo substantivi pro substantivo ponunt. Thucydid. IV. 18. οὐκ εἰκὸς ὑμᾶς—τὸ τῆς τύχης οἴεσθαι ἀεὶ μεθ' ὑμῶν ἔσεσθαι, pro τὴν τύχην. II. 60. τὰ τῆς ὀργῆς ὑμῶν, pro ἡ ὀργὴ ὑμῶν. Sic τὰ τῆς ὁμολογίας, pro ἡ ὁμολογία, quam mox ξύμβασιν vocat. Vid. Stephan. Append. ad Script. de Dialect. p. 178. Duker. Almost every MS. omits the article τά. Duker suspects that the last syllable of the preceding word ἔπειτα misled the copyists, and that the omission is a mere mistake of theirs. Similar expressions to τὰ τῆς ὁμολογίας occur indeed frequently in Thucydides: Duker refers to two passages, II. 60. and IV. 18; to which may be added, τὰ τῆς τύχης, IV. 55. τὰ τῆς ναυμαχίας, VIII. 43. τὸ τῆς ξυμφορᾶς, III. 59. Immediately below, ἂν after ἀνέστησαν γὰρ is a correction of Heilman's, adopted by all the recent editors, and necessary to the sense of the passage. Thucydides means to say, "that had it "not been for the speedy surrender of "the town, owing to the secret cor- "respondence between Nicias and some "of the citizens, the Athenians *would* "*have* removed the whole people of "Cythera from their island, and sent "Athenian settlers to occupy it, as "they had done in Ægina." That they *did not do so*, in fact, is clear from the concluding sentence of c. 57. And the comparative lightness of the burden imposed on the Cytherians may be estimated from this, that they only paid four talents a year; while the Lesbians, who had forfeited the property of their lands, and cultivated them only as tenants, paid as much as ninety talents. See III. 50.

πολλῇ ἦσαν, φοβούμενοι μὴ σφίσι νεώτερόν τι γένηται τῶν περὶ τὴν κατάστασιν, γεγενημένου μὲν τοῦ ἐπὶ τῇ νήσῳ πάθους ἀνελπίστου καὶ μεγάλου, Πύλου δὲ ἐχομένης καὶ Κυθήρων, καὶ πανταχόθεν σφᾶς περιεστῶτος πολέμου ταχέος καὶ ἀπροφυλάκτου, ὥστε παρὰ τὸ εἰωθὸς ἱππέας τετρακοσίους κατεστήσαντο καὶ τοξότας, ἔς τε τὰ πολεμικὰ, εἴπερ ποτὲ, μάλιστα δὴ ὀκνηρότεροι ἐγένοντο, ξυνεστῶτες παρὰ τὴν ὑπάρχουσαν σφῶν ἰδέαν τῆς παρασκευῆς ναυτικῷ ἀγῶνι, καὶ τούτῳ πρὸς Ἀθηναίους, οἷς τὸ μὴ ἐπιχειρούμενον ἀεὶ ἐλλιπὲς
2 ἦν τῆς δοκήσεώς τι πράξειν. καὶ ἅμα τὰ τῆς τύχης πολλὰ καὶ ἐν ὀλίγῳ ξυμβάντα παρὰ λόγον αὐτοῖς ἔκπληξιν μεγίστην παρεῖχε, καὶ †ἐδεδίεσαν† μή ποτε αὖθις ξυμφορά τις αὐτοῖς
3 περιτύχῃ οἷα καὶ ἐν τῇ νήσῳ. ἀτολμότεροι δὲ δι' αὐτὸ ἐς τὰς μάχας ἦσαν, καὶ πᾶν ὅ τι κινήσειαν ᾤοντο ἁμαρτήσεσθαι, διὰ τὸ τὴν γνώμην ἀνεχέγγυον γεγενῆσθαι ἐκ τῆς πρὶν ἀηθείας τοῦ κακοπραγεῖν. LVI. τοῖς δὲ Ἀθηναίοις τότε

1. πολλῇ om. E. τὶ νεώτερον R. 2. ἐπὶ A.B.E.F.G.H.N.T.V.f. Poppo, Goell. ceteri ἐν. 4. καὶ πανταχόθεν] πανταχόθεν γε L.O.P. περιεστῶτος τοῦ πολέμου B.h. ταχέως A.B.E.F.K.V. 5. τριακοσίους L.O.P.d.e.i. Parm. 6. κατέστησαν L.O.P. τὰ μὲν T. 7. μάλιστα δὴ] δὴ μάλιστα f. 9. τοῦτο T.g. Parm. 10. πρᾶξαι g. Haack. ἅμα τῆς L.O.P. Parm. 11. παράλογον F.K. παράλογον N. 12. †ἐδεδίεσαν† Poppo. "Imo ἐδέδισαν. Vid. Lobeck. ad Phryn. p. 181." ἐδέδισαν Goell. αὐτοῖς] om. B.h. 13. οἷα F.T.g. Haack. Poppo. Goell. vulgo οἷα. ἀτολμώτεροι Q.T. 15. διὰ τὴν K. 16. τοῖς δὲ ἀθην. C.E.F.H.K.V.f.g. Poppo. vulgo et Bekk. τοῖς δ' ἀθην.

4. *πολέμου ταχέος*] Compare II. 11. where Archidamus says, ἄδηλα γὰρ τὰ τῶν πολέμων, καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δι' ὀργῆς αἱ ἐπιχειρήσεις γίγνονται.

9. *οἷς τὸ μὴ ἐπιχειρούμενον κ. τ. λ.*] The substance of these words occurs again, with a very slight variation, in c. 63. τὸ ἐλλιπὲς τῆς γνώμης, ὧν ἕκαστός τις ᾠήθημεν πράξειν: "Whatever they "did not attempt seemed so much lost "out of their estimate of their intended "enterprises."

15. *ἀνεχέγγυον*] "Giving no security." See Wasse's note on the word ἐχεγγύῳ, III. 46.

16. *τοῖς δὲ Ἀθηναίοις κ. τ. λ.*] Poppo and Göller refer the dative τοῖς Ἀθηναίοις to γίγνοιτο. (See Poppo, Prolegom. I. c. 10. p. 125.) I should rather imagine that an expression such as οὐκ ἀντέστησαν was intended to follow, and that ἡσύχασαν, being equivalent to it in sense, is made to retain the same construction. Compare Xenophon, Cyropæd. I. 5. §. 1. ὑπέπτησσον οἱ ἥλικες αὐτῷ, and Matthiæ, Gr. Gr. §. 381.

[I still think that if the words τοῖς Ἀθηναίοις had been meant to depend on the latter part of the sentence, the genitive would have been used rather than the dative; for τοῖς Ἀθηναίοις ὡς γίγνοιτό τις ἀπόβασις cannot certainly signify, "as any landing of the Athe"nians took place," but must rather mean, "as the Athenians effected or "obtained a landing," as if it were a point of difficulty, the accomplishment of which was a thing acquired or

THYREA. A.C. 424. Olymp. 89. 1.

THYREA. Descents of the Athenians on various parts of the south and south-eastern coasts of Peloponnesus. They attack Thyrea, where the Æginetans had been settled by the Lacedæmonians, since the occupation of Ægina by the Athenians. (II. 27.)

τὴν παραθαλάσσιον δῃοῦσι τὰ μὲν πολλὰ ἡσύχασαν, ὡς καθ' ἑκάστην φρουρὰν γίγνοιτό τις ἀπόβασις, πλήθει τε ἐλάσσους ἕκαστοι ἡγούμενοι εἶναι καὶ ἐν τῷ τοιούτῳ· μία δὲ φρουρά, ἧπερ καὶ ἠμύνατο περὶ Κοτύρταν καὶ Ἀφροδισίαν, τὸν μὲν ὄχλον τῶν ψιλῶν ἐσκεδασμένον ἐφόβησεν ἐπιδρομῇ, τῶν δὲ ὁπλιτῶν δεξαμένων ὑπεχώρησε πάλιν, καὶ ἄνδρες τέ τινες ἀπέθανον αὐτῶν ὀλίγοι καὶ ὅπλα ἐλήφθη, τροπαῖόν τε στήσαντες οἱ Ἀθηναῖοι ἀπέπλευσαν ἐς Κύθηρα. ἐκ δὲ αὐτῶν 2
περιέπλευσαν ἐς Ἐπίδαυρον τὴν Λιμηρὰν, καὶ δῃώσαντες μέρος τι τῆς γῆς ἀφικνοῦνται ἐπὶ Θυρέαν, ἥ ἐστι μὲν τῆς Κυνουρίας γῆς καλουμένης, μεθορία δὲ τῆς Ἀργείας καὶ Λακωνικῆς. νεμόμενοι δὲ αὐτὴν ἔδοσαν Λακεδαιμόνιοι Αἰγινήταις ἐκπεσοῦσιν ἐνοικεῖν, διά τε τὰς ὑπὸ τὸν σεισμὸν σφίσι γενομένας καὶ τῶν Εἱλώτων τὴν ἐπανάστασιν εὐεργεσίας, καὶ ὅτι Ἀθηναίων ὑπακούοντες ὅμως πρὸς τὴν ἐκείνων γνώμην ἀεὶ ἕστασαν.

LVII. προσπλεόντων οὖν ἔτι τῶν Ἀθηναίων οἱ Αἰγινῆται τὸ μὲν ἐπὶ τῇ θαλάσσῃ ὃ ἔτυχον οἰκοδομοῦντες τεῖχος ἐκλείπουσιν,

Thyrea is taken, and its inhabitants put to death. A tribute is imposed on Cythera.

ἐς δὲ τὴν ἄνω πόλιν, ἐν ᾗ ᾤκουν, ἀπεχώρησαν, ἀπέχουσαν σταδίους μάλιστα δέκα τῆς θαλάσσης. καὶ αὐτοῖς τῶν Λακεδαιμονίων φρουρὰ 2

1. παραθαλασσίαν I.L.O.d.e.i. 5. ἥιπερ E. κοτύρταν A.B.C.F.H.K.N.V.g.h. Haack. Poppo. Goell. κοττύρταν f. κοττύραν T.e. κότυραν E. vulgo κορτῦταν. 6. δαψιλῶν P. ἐσκεδασμένον ἐφόβησεν] ἠμύνατο καὶ ἐσκεδασμένον ὃν ἐφόβησεν T.f. 8. τε] om. N.V.e. 10. ἐπέπλευσαν f. κύθηραν e. ἐς κύθηρα—περιέπλευσαν] om. T. 12. ἀφικνοῦντο d.i. ἐπὶ] ἐς G.h.i. θυραίαν B.E.F.G.H. N.Q.T.V.f.g.h. κυνοσουρίας A.B.N.V.h. Bekk. κυνουργίας P. Infra V. 14. A.B. κυνοσουρίαν et V. 41. A.B.h. κυνοσουρίας, d.i. κυνουργίας. [Vid. Herodot. VIII. 73.] 13. μεθόρια B. 15. τῶν σεισμῶν g. 17. ὑπακούσαντες Q. ὅμως om. G. ἔστασι L.O. ἑστᾶσι A.B.C.F.G.H.N.Q.V.e.f.g.h. et. g. quidem ante αἰεί: ἑστῶσι K. ἑστᾶσαν I. ἕστασαν E. 18. εἴπερ E. 21. δέκα μάλιστα R.

gained. But Thucydides seems to speak merely of the simple occurrence of the descent, and this, together with the order of the words, determines my belief that τοῖς Ἀθηναίοις was meant to depend on ἡσύχασαν, and not on γίγνοιτο.]

4. ἐν τῷ τοιούτῳ] "In their actual "state of mind, distrusting themselves "in every thing." Compare VIII. 51. ἐκ τοῦ τοιούτου, καὶ ὡς μέλλουσα, Σάμος θᾶσσον ἐτειχίσθη.

12. Θυρέαν] De Thyrea Æginetis a Lacedæmoniis concessa idem, quod hic,

μία τῶν περὶ τὴν χώραν, ἥπερ καὶ ξυνετείχιζε, ξυνεσελθεῖν μὲν ἐς τὸ τεῖχος οὐκ ἠθέλησαν δεομένων τῶν Αἰγινητῶν, ἀλλ' αὐτοῖς κίνδυνος ἐφαίνετο ἐς τὸ τεῖχος κατακλῄεσθαι, ἀναχωρήσαντες δὲ ἐπὶ τὰ μετέωρα, ὡς οὐκ ἐνόμιζον ἀξιό-
3 μαχοι εἶναι, ἡσύχαζον. ἐν τούτῳ δὲ οἱ Ἀθηναῖοι κατασχόντες καὶ χωρήσαντες εὐθὺς πάσῃ τῇ στρατιᾷ αἱροῦσι τὴν Θυρέαν. καὶ τήν τε πόλιν κατέκαυσαν καὶ τὰ ἐνόντα ἐξεπόρθησαν, τούς τε Αἰγινήτας, ὅσοι μὴ ἐν χερσὶ διεφθάρησαν, ἄγοντες ἀφίκοντο ἐς τὰς Ἀθήνας, καὶ τὸν ἄρχοντα ὃς παρ' αὐτοῖς ἦν τῶν Λακεδαιμονίων, Τάνταλον τὸν Πατροκλέους· ἐζωγρήθη
4 γὰρ τετρωμένος. ἦγον δέ τινας καὶ ἐκ τῶν Κυθήρων ἄνδρας ὀλίγους, οὓς ἐδόκει ἀσφαλείας ἕνεκα μεταστῆσαι. καὶ τούτους μὲν οἱ Ἀθηναῖοι ἐβουλεύσαντο καταθέσθαι ἐς τὰς νήσους, καὶ τοὺς ἄλλους Κυθηρίους οἰκοῦντας τὴν ἑαυτῶν φόρον τέσσαρα τάλαντα φέρειν, Αἰγινήτας δὲ ἀποκτεῖναι πάντας ὅσοι ἑάλωσαν διὰ τὴν προτέραν ἀεί ποτε ἔχθραν, Τάνταλον δὲ παρὰ τοὺς ἄλλους τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους καταδῆσαι.

LVIII. Τοῦ δ' αὐτοῦ θέρους ἐν Σικελίᾳ Καμαριναίοις καὶ

1. ξυνελθεῖν G.I.L.O.P.d.e.i. Parm. 2. ἐς τὸ τεῖχος—ἐφαίνετο] om. T. ἠθέλησαν A.B.C.F.G.H.K.L.N.O.P.V.b.c.d.e.g.h.i. Parm. vulgo ἠθέλησεν. δεομένων δὲ τῶν K. 3. αὐτοῖς A.B.E.F.G.H.I.K.L.N.O.V.c.d.f.g.h.i. Parm. vulgo αὐτούς. κατακλῄεσθαι E. Poppo. vulgo κατακλείεσθαι. 4. ἀξιόμαχον g. 6. θυραίαν N.T.V. 7. τε] om. P. Parm. 10. τὸν] om. T. παντοκλέους B.G.I.L.N.O.P.d.e.h.i. Parm. πατοκλέους C.E.K.g. 11. γὰρ ὁ E. τινας ἐκ i. 15. δὲ] τε O. 17. παρὰ] περὶ b. τοὺς ἄλλους ἐν A. καταδῆσαι λακεδαιμονίους f. 19. ἐν τῇ σικελίᾳ T. καὶ καμαριναίοις L.P. Parm.

etiam II. 27. scripserat Thucydides. Duker.

5. ἐν τούτῳ—Ἀθήνας] Dionys. Halicarn. tom. II. pag. 142. Duker.

17. παρὰ τοὺς ἄλλους — καταδῆσαι] These words afford two instances of that condensed expression which has been already noticed in Thucydides. Παρὰ τοὺς ἄλλους καταδῆσαι would, if put at length, be παρὰ τοὺς ἄλλους ἀπαγαγόντας καταδῆσαι: and in like manner, τοὺς ἐν τῇ νήσῳ must mean τοὺς ἐν τῇ νήσῳ ἁλόντας, from the preceding verb ἑάλωσαν, or τοὺς ἐν τῇ νήσῳ δεθέντας from the following verb καταδῆσαι. It is curious that in V. 34. we have an instance of an exactly opposite kind with regard to these very same prisoners. They are there called, τοὺς ἐκ τῆς νήσου ληφθέντας, that is, τοὺς ἐκ τῆς νήσου ἥκοντας αὐτοῖς (from ἡκόντων αὐτοῖς in the beginning of the chapter) ληφθέντας ἐν αὐτῇ.

SICILY. A.C. 424. Olymp. 89. 1.

Γελῴοις ἐκεχειρία γίγνεται πρῶτον πρὸς ἀλλήλους· εἶτα καὶ οἱ ἄλλοι Σικελιῶται ξυνελθόντες ἐς Γέλαν, ἀπὸ πασῶν τῶν πόλεων πρέσβεις, ἐς λόγους κατέστησαν ἀλλήλοις, εἴ πως ξυναλλαγεῖεν.

SICILY. General congress of the Sicilian Greeks at Gela to put an end to their internal quarrels.

καὶ ἄλλαι τε πολλαὶ γνῶμαι ἐλέγοντο ἐπ' 2
ἀμφότερα, διαφερομένων καὶ ἀξιούντων, ὡς ἕκαστοί τι ἐλασσοῦσθαι ἐνόμιζον· καὶ Ἑρμοκράτης ὁ Ἕρμωνος Συρακόσιος, ὅσπερ καὶ ἔπεισε μάλιστα αὐτοὺς, ἐς τὸ κοινὸν τοιούτους δὴ λόγους εἶπεν.

LIX. "ΟΥΤΕ πόλεως ὢν ἐλαχίστης, ὦ Σικελιῶται, "τοὺς λόγους ποιήσομαι, οὔτε πονουμένης μάλιστα τῷ "πολέμῳ, ἐς κοινὸν δὲ τὴν δοκοῦσάν μοι "βελτίστην γνώμην εἶναι ἀποφαινόμενος τῇ "Σικελίᾳ πάσῃ.

SPEECH OF HERMOCRATES OF SYRACUSE. It is from no view of the particular

καὶ περὶ μὲν τοῦ πολεμεῖν, 2

1. γελῴοις E. Poppo. Goell. vulgo γελώοις. πρῶτον] om. R. 2. ἐξελθόντες Q. συνελθόντες i. 4. ἀλλήλους c. 5. ἐλέγοντο δὴ ἐπ' e. ἐλέγοντο ὑπ' g. 6. ἀμφοτέροις i. ὑπ' ἀμφοτέρων g. τι] om. c.g. 7. καὶ ὁ ἑρμοκράτης ὁ B.h. 8. μᾶλλον d.i. Parm. τοιούτοις T.f. δὲ K. 9. λόγοις T.f. 14. τοῦ μὲν L.

1. ἐκεχειρία γίγν.] Vox ἐκεχειρία proprie significat *cessationem ab opere*, atque etiam *festum diem*; sive *inducias, quæ fiebant ob celebrationem festi*. Sic Polybius ἐκεχειρίαν τῶν Ὀλυμπίων dicit. Vide Casauboni notas ad Strabon. p. 343. HUDS. Add. Gell. I. Noct. Attic. 25. DUKER.

10. Οὔτε πόλεως ὢν ἐλαχίστης] Δημηγορία Ἑρμοκράτους Συρακουσίου. τὸ προοίμιον ἐκ συστάσεως τοῦ ἰδίου προσώπου. τέμνεται ἡ δημηγορία αὕτη τῷ δικαίῳ καὶ τῷ συμφέροντι καὶ τῷ δυνατῷ, οὕτω. δίκαιον μὲν γὰρ (φησὶ) πρὸς τοὺς ὁμοφύλους συμβῆναι καὶ πρὸς τοὺς Ἀθηναίους αἱρεῖσθαι πόλεμον, εἶτα δὲ καὶ συμφέρον μὴ ἐᾶν καταδουλωθῆναι Σικελίαν. τὸ δὲ δυνατὸν, ὅτι, ἐὰν ὁμονοήσωμεν, ῥᾳδίως τῶν ἐναντίων περιεσόμεθα. SCHOL.

Οὔτε πόλεως ὢν ἐλαχίστης, ὦ Σικελιῶται] Οἱ περὶ καταλύσεως πολέμου παραινοῦντες, ἀεὶ ὑποπτεύονται, διὰ φόβον καὶ μαλακίαν τὸν πόλεμον φεύγοντες ταῦτα παραινεῖν. διὸ καὶ ὁ Ἑρμοκράτης τοῦτο ποιεῖ. ἅμα δὲ καὶ αὔξει τὸ ὄνομα τῆς ἑαυτοῦ πατρίδος, ἵνα συγγνώμην ἔχωσιν αὐτῷ οἱ λόγοι μετὰ παῤῥησίας καὶ φρονήματος προερχόμενοι. τὸ δὲ οὐ πονουμένης προσέθηκεν, ἵνα μή τις εἴπῃ ὡς ὅτι διὰ τοῦτο ἐρᾷ τῆς εἰρήνης, ὅτι ἡ πόλις αὐτῶν καταπονεῖται. SCHOL.

11. οὔτε πονουμένης] Κατ' ἀμφότερα συνιστᾷ ἑαυτὸν ὁ Ἑρμοκράτης, καὶ κατὰ τὸ εἶναι ἐνδόξου πόλεως, καὶ κατὰ τὸ μὴ πονεῖν τῷ πολέμῳ τὴν πόλιν αὐτοῦ. δι' ἃ μάλιστα εἰώθασιν ἀπιστεῖν πρὸς τοὺς λέγοντας. Διὰ δύο αἰτίας εἰώθαμεν ἀπιστεῖν τοῖς συμβουλεύουσιν· ἢ διὰ τὸ εἶναι ἄδοξον τὸ πρόσωπον, ἢ διὰ τὸ οἰκείων ἕνεκα χρειῶν λέγειν. τοῦ πρώτου παράδειγμα Ὅμηρος· Δαιμόνι' ἀτρέμας ἧσο, καὶ ἄλλων μῦθον ἄκουε, Οἳ σέο φέρτεροί εἰσι (Il. II. 200.) τοῦ δευτέρου· Σῷ οἴκῳ δῶρον ποτιδέγμενος αἴκε πόρῃσιν, καὶ τὰ ἑξῆς (Od. II. 186.): ἅπερ ἀμφότερα μαρτυρεῖ ἑαυτῷ ὁ Ἑρμοκράτης μὴ ὑπάρχειν. SCHOL.

14. καὶ περὶ μὲν τοῦ πολεμεῖν] Συμπέρασμα. τὸ γὰρ προοίμιον ὁμολογούμενον. SCHOL.

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interest of Syracuse, nor from any consideration of the evils of war in the abstract, that I am now an advocate for our concluding a general peace; but at this time we have found that war has not answered our expectations, and perhaps negociation may, after all, better enable us to obtain those objects which we sought to gain by arms. (59—64.)

“ ὡς χαλεπὸν, τί ἂν τις πᾶν τὸ ἐνὸν ἐκλέγων
“ ἐν εἰδόσι μακρηγοροίη; οὐδεὶς γὰρ οὔτε
“ ἀμαθίᾳ ἀναγκάζεται αὐτὸ δρᾶν, οὔτε φόβῳ,
“ ἢν οἴηταί τι πλέον σχήσειν, ἀποτρέπεται·
“ ξυμβαίνει δὲ τοῖς μὲν τὰ κέρδη μείζω
“ φαίνεσθαι τῶν δεινῶν, οἱ δὲ τοὺς κινδύνους
“ ἐθέλουσιν ὑφίστασθαι πρὸ τοῦ αὐτίκα τι
3 “ ἐλασσοῦσθαι· αὐτὰ δὲ ταῦτα εἰ μὴ καιρῷ
“ τύχοιεν ἑκάτεροι πράσσοντες, αἱ παραινέσεις
4 “ τῶν ξυναλλαγῶν ὠφέλιμοι. ὃ καὶ ἡμῖν ἐν
“ τῷ παρόντι πειθομένοις πλείστου ἂν ἄξιον
“ γένοιτο. τὰ γὰρ ἴδια ἕκαστοι εὖ βουλευόμενοι δὴ θέσθαι
“ τό τε πρῶτον ἐπολεμήσαμεν καὶ νῦν πρὸς ἀλλήλους δι’
“ ἀντιλογιῶν πειρώμεθα καταλλαγῆναι, καὶ ἢν ἄρα μὴ προ-

4. τις B. 5. συμβαίνει B. 7. τι] om. R.f. 8. καιρῷ A.B.C.E.F.G.H. K.L.N.O.P.V.c.e.g.h. Goell. [ἐν] καιρῷ Poppo. vulgo ἐν καιρῷ. 12. βουλόμενοι b.c.d. 13. πρότερον L.O.P. 14. ἀντιλογίαν K. διαλλαγῆναι K.

1. τί ἂν τις πᾶν τὸ ἐνὸν] Τὸ μὲν “πᾶν “τὸ ἐνὸν ἐκλέγων” πάντα ὅσα ἔνεστι πολέμῳ κακὰ, φησίν, ἐπιλεγόμενος. ἡ δὲ διάνοια. περιττὸν ἐν εἰδόσι διηγεῖσθαι ὡς χαλεπόν ἐστι πόλεμος. οὔτε γὰρ ἐφίεταί τις αὐτοῦ δι’ ἄγνοιαν οὔτε ἀποτρέπεται διὰ φόβον, ἂν γε δὴ σχήσειν πλέον ἐλπίσῃ. SCHOL.

5. ξυμβαίνει δὲ τοῖς μὲν] Συμβαίνει δὲ τοῖς μὲν ἐρῶσι τῶν χρημάτων, τὰ κέρδη ποιεῖν αὐτοὺς καταφρονεῖν τῶν δεινῶν τῶν ἐν τῷ πολέμῳ· τοῖς δὲ ὑπὲρ τοῦ μὴ πλεονεκτηθῆναι παρὰ τῶν ἄλλων καὶ δουλεῦσαί τινι. SCHOL.

6. οἱ δὲ] Οἱ πολεμησείοντες. SCHOL.

8. εἰ μὴ ἐν καιρῷ] εἰ δὲ μὴ ἐν καιρῷ ἑκάτεροι πολεμεῖν ἐθέλοιεν, οἵ τε τῶν ἐξ αὐτοῦ κερδῶν δηλονότι ἐφιέμενοι καὶ οἱ ἀγωνιζόμενοι μὴ ἐλασσοῦσθαι, ὠφελιμώτατα ἂν διαλλαγεῖεν. συνίστησι δὲ διὰ τούτων, ὅτι οὐ δεῖ τὸν περὶ εἰρήνης συμβουλεύοντα πολέμου κατηγορεῖν (ἕωλον γὰρ) ἀλλὰ μᾶλλον τῆς κατ’ αὐτὸν ἀκαιρίας. SCHOL.

εἰ μὴ καιρῷ τύχοιεν—πράσσοντες] For the omission of ἐν before καιρῷ compare II. 40. ἔργου μᾶλλον καιρῷ, and the note there.

9. ἑκάτεροι πράσσοντες] Οἵ τε διὰ κέρδος ἴδιον πολεμοῦντες δηλονότι, καὶ οἱ διὰ τὸ μὴ ἀφαιρεθῆναί τι τῶν ὑπαρχόντων αὐτοῖς. SCHOL.

10. ὃ καὶ ἡμῖν—γένοιτο] “Which “thing, namely recommendations of “peace, would be of most important “service to us also, &c.” For this use of the neuter pronoun, when a feminine substantive has preceded it, see Poppo, Prolegom. I. p. 105.

12. τὰ γὰρ ἴδια] Τὸ ἑξῆς, τὰ ἴδια εὖ θέσθαι. SCHOL.

ἕκαστοι] Τῶν Σικελιωτῶν. SCHOL.

θέσθαι] Οἰκονομῆσαι. SCHOL.

13. καὶ νῦν πρὸς ἀλλήλους] Τὸ μὲν “δι’ “ἀντιλογιῶν” τὸ δι’ ἀντιῤῥήσεων καὶ λόγων δηλοῖ, τὸ δὲ “καταλλαγῆναι” τὸ διαλλαγῆναι· “ἴσον” δέ φησι τὸ προσῆκον ἑκάστῳ καὶ δίκαιον. τὸ δ’ “ὡς ἐγὼ “κρίνω,” ὡς ἐγὼ νομίζω. ἡ δὲ διάνοια· νῦν (φησίν) ἐὰν μὴ προχωρήσῃ ἐκ τῆς ἐκκλησίας ταύτης τὸ νομίζειν ἕκαστον ἔχοντα τὸ ἴδιον ἀπελθεῖν, ἀλλὰ τοὐναντίον ἀδικεῖσθαι, ὕστερον πάλιν πολεμήσομεν, ἂν δόξῃ, μετὰ τὸ ἀπελθεῖν τοὺς Ἀθηναίους· τέως δὲ νῦν βέλτιόν ἐστι τὸ διαλλαγῆναι, ἐν ὅσῳ ἐπίκεινται ἡμῖν οἱ Ἀθηναῖοι. SCHOL.

" χωρήσῃ ἴσον ἑκάστῳ ἔχοντι ἀπελθεῖν, πάλιν πολεμήσομεν.

" LX. καίτοι γνῶναι χρὴ ὅτι οὐ περὶ τῶν ἰδίων μόνον, εἰ " σωφρονοῦμεν, ἡ ξύνοδος ἔσται, ἀλλ' εἰ ἐπιβουλευομένην " τὴν πᾶσαν Σικελίαν, ὡς ἐγὼ κρίνω, ὑπ' " Ἀθηναίων δυνησόμεθα ἔτι διασῶσαι· καὶ " διαλλακτὰς πολὺ τῶν ἐμῶν λόγων ἀναγκαι- " οτέρους περὶ τῶνδε Ἀθηναίους νομίσαι, οἳ " δύναμιν ἔχοντες μεγίστην τῶν Ἑλλήνων τάς " τε ἁμαρτίας ἡμῶν τηροῦσιν, ὀλίγαις ναυσὶ " παρόντες, καὶ ὀνόματι ἐννόμῳ ξυμμαχίας " τὸ φύσει πολέμιον εὐπρεπῶς ἐς τὸ ξυμφέρον καθίστανται. " πόλεμον γὰρ αἰρομένων ἡμῶν καὶ ἐπαγομένων αὐτούς, 2 " ἄνδρας οἳ καὶ τοὺς μὴ ἐπικαλουμένους αὐτοὶ ἐπιστρατεύ- " ουσι, κακῶς τε ἡμᾶς αὐτοὺς ποιούντων τέλεσι τοῖς οἰκείοις, " καὶ τῆς ἀρχῆς ἅμα προκοπτόντων ἐκείνοις, εἰκός, ὅταν

Above all, the common interest of all Sicily calls upon us to lay aside our internal quarrels; for the Athenians are here only to watch their opportunity of conquering us all, when they have weakened us sufficiently by our own mutual hostilities.

2. περὶ τὴν τῶν K. μόνων e. 4. τὴν] om. c. 5. δεησόμεθα i. 9. τηροῦσιν ἡμῶν R. 12. πόλεμον μὲν γὰρ Parm. αἱρουμένων E.i. αὐτοὺς E.H.L.N.O.Q.T.V.g.m. Parm. Poppo. Goell. vulgo αὖ τοὺς. 13. τοὺς μὴ ἐπικαλουμένους A.B.E.F.H.K.N.T. Poppo. Goell. vulgo τοῖς μὴ ἐπικαλουμένοις. 14. ποιούντων τέλεσι] τελοῦσι P. ποιούντων om. G. οἰκείοις] ἰδίοις d.i. Parm. 15. προσκοπτόντων L.O. Vide Coraën Isocrat. II. p. 121. ἐκεῖνοι L.O.P. ἐκείνων d.

12. αἰρομένων] Αἴρεσθαι πόλεμον est etiam I. 80. III. 39. et apud alios. Duker.

13. τοῖς ἐπικαλουμένοις] Cass. τοὺς ἐπικαλουμένους. Sic infra cap. 92. Εἰώθασι—τὸν μὲν ἡσυχάζοντα—ἀδεέστερον ἐπιστρατεύειν. Et Stephanus aliique ex Euripide adferunt οἱ τήνδ' ἐπεστράτευσαν πόλιν. Duker. Conf. Valckenar. ad Eurip. Phœn. vs. 292. et ad Hippol. vs. 526. p. 224. Gottl.

τοὺς μὴ ἐπικαλουμένους] Vulgo dativus exhibetur. Vid. Valcken. ad Eurip. Phœniss. 292. Hippol. 526. p. 224. Conf. infra cap. 92. τὸν ἡσυχάζοντα ἐπιστρατεύειν. Adde quos laudat Poppo, Prolegom. I. p. 132. Fischer, Comment. ad Xenoph. Cyrop. p. 580. Porson. ad Eurip. Phœn. p. 267. et Matth. Gr. Gr. p. 532. Not. Göller. Dr. Bloomfield objects to this, that "the "Syntax with the accusative must ne-"cessarily imply hostility, which is not "here meant." But surely hostility *is* meant; for Hermocrates always represents the Athenians as meditating to enslave alike their enemies and their allies; and he blames the latter for inviting over a power to enslave them, who would have been ready enough to come and do this, without any invitation.

[Poppo thinks that ἐπιστρατεύουσι τοὺς μὴ ἐπικαλουμένους merely signifies, "ad illos qui ipsos non accersunt ex-"peditionem faciunt," and that the words are not meant to convey any notion of hostility.]

15. τῆς ἀρχῆς ἅμα προκοπτόντων ἐκείνοις] "Paving the way for their dominion," literally, "clearing a road for them with "respect to dominion." προκόπτειν is a metaphorical term, borrowed from the cutting one's way through a forest, or in a mine. The word is used both actively and in a middle sense, according

“ γνῶσιν ἡμᾶς τετρυχωμένους, καὶ πλέονί ποτε στόλῳ ἐλθόντας αὐτοὺς τάδε πάντα πειράσασθαι ὑπὸ σφᾶς ποιεῖσθαι. LXI. καίτοι τῇ ἑαυτῶν ἑκάστους, εἰ σωφρονοῦμεν, χρὴ τὰ μὴ προσήκοντα ἐπικτωμένους μᾶλλον ἢ τὰ ἑτοῖμα βλάπτοντας ξυμμάχους τε ἐπάγεσθαι καὶ τοὺς κινδύνους προσλαμβάνειν, νομίσαι τε στάσιν μάλιστα φθείρειν τὰς πόλεις καὶ τὴν Σικελίαν, ἧς γε οἱ ἔνοικοι ξύμπαντες μὲν ἐπιβουλευόμεθα, κατὰ πόλεις δὲ διέσταμεν. ἃ χρὴ γνόντας καὶ ἰδιώτην ἰδιώτῃ καταλλαγῆναι καὶ πόλιν πόλει, καὶ πειρᾶσθαι κοινῇ σώζειν τὴν πᾶσαν Σικελίαν, παρεστάναι δὲ μηδενὶ ὡς οἱ μὲν Δωριῆς ἡμῶν πολέμιοι τοῖς Ἀθηναίοις, τὸ δὲ Χαλ-

Peace amongst ourselves is thus the common interest of us all; and not least of those who flatter themselves that as Ionians they have nothing to fear from Athens. Whereas in fact Athens cares nothing for distinc-
2 tions of race amongst us, but is ambitious of conquering us all equally. If then we make peace with one another, the Athenians, having no longer any pre-

1. ἐπελθόντας Q. 2. πειράσασθαι A.B.F.H.N.T.V.f.h. Haack. Poppo. Goell. vulgo πειράσεσθαι. 6. προλαμβάνειν L.O. et corr. F. 7. φθεῖραι R. 8. ἧς] οἷς d. γε] om. d.i. 13. μὲν] om. Q.

to the context: ἐς τὴν ἀρχὴν would be simpler than τῆς ἀρχῆς, (Compare Xenoph. Hellen. VII. 1. §. 6. Magist. Equit. VI. 5.) yet the genitive may be defended, as the object to which the action of the verb relates is so frequently put in that case. See Matthiæ Gr. Gr. §. 316. and the note on Thucyd. IV. 47.

ἐκείνοις] Τοῖς Ἀθηναίοις. τὸ δὲ “προκοπτόντων,” προοδοποιούντων καὶ εὐτρεπιζόντων, ἤγουν προκοπὴν καὶ ἐπίδοσιν ποιούντων ἡμῶν τῆς ἀρχῆς ἐκείνων. Schol.

3. καίτοι τῇ ἑαυτῶν] Ὁ νοῦς τῶν λεγομένων τοιοῦτος· χρή, εἰ σωφρονοῦμεν, ἑκάστους ἡμῶν τῶν Σικελιωτῶν, τὰ ἀλλότρια ἐπικτωμένους καὶ ἁρπάζοντας, μᾶλλον τοὺς συμμάχους ἐπάγεσθαι, ἤπερ τὰ ἕτοιμα βλάπτοντας. τουτέστιν, ὅταν τῶν ἰδίων ἡμῶν καλῶς ἐχόντων καὶ ἀδεῶς διακειμένων, βουλώμεθα κατὰ πλεονεξίαν ἀλλότρια ἐπικτήσασθαι, τότε δεῖ τοὺς συμμάχους ἐπάγεσθαι καὶ τοὺς κινδύνους ὑφίστασθαι, καὶ μὴ ὅταν ὁ κίνδυνος περὶ τῶν οἰκείων ἡμῶν γίγνηται. Schol.

καίτοι τῇ ἑαυτῶν ἑκάστους κ.'τ. λ.] The sense seems to be, “If we must “call in allies and incur the dangers of “war, let us at least do it when it may “rather lead to our acquiring an increase of dominion, than when, as “now, it is ruining what we possess “already.” προσλαμβάνειν κινδύνους, “to incur dangers in addition to such “as might come unavoidably.” The meaning of ἧς γε, a little below, is exactly “quippe cujus.” “Internal quarrels are the ruin of Sicily, *for its* inhabitants are collectively the object “of foreign ambition while they are “severally fighting with one another.”

5. τὰ ἕτοιμα βλάπτοντας] Τὰ ἕτοιμα, *sua*, opponit τοῖς μὴ προσήκουσι, *alienis*. I. 70. ὑμεῖς δὲ τῷ ἐπελθεῖν (οἴεσθε) καὶ τὰ ἕτοιμα ἂν βλάψαι. Vide ibi Scholiasten. Duker.

11. καὶ πειρᾶσθαι] μὴ νομιζέτωσαν διὰ τὸ συγγενεῖς (φησίν) εἶναι τοῖς Ἀθηναίοις οἱ Χαλκιδεῖς, ἐν ἀσφαλείᾳ καθεστάναι. οὐ γὰρ διότι πολέμιόν ἐστι τὸ Δωρικὸν γένος τῷ Ἰωνικῷ, διὰ τοῦτο ἐχθροὶ ὄντες οἱ Ἀθηναῖοι τοῖς Δωριεῦσιν ἐπίασιν, ἀλλ' ἐφιέμενοι τῶν ἐν τῇ Σικελίᾳ ἀγαθῶν. τὸ δὲ αὐτοὶ δίκαιον μᾶλλον τῆς ξυνθήκης παρέσχοντο, ἀντὶ τοῦ, προθυμότερον ἤπερ ἐχρῆν κατὰ συμμαχίαν, ἐβοήθησαν. Schol.

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tence or footing in Sicily, will of necessity abandon their designs.

“ κιδικὸν τῇ Ἰάδι ξυγγενείᾳ ἀσφαλές. οὐ γὰρ 3
“ τοῖς ἔθνεσιν, ὅτι δίχα πέφυκε, τοῦ ἑτέρου
“ ἔχθει ἐπίασιν, ἀλλὰ τῶν ἐν τῇ Σικελίᾳ
“ ἀγαθῶν ἐφιέμενοι, ἃ κοινῇ κεκτήμεθα. ἐδήλωσαν δὲ νῦν 4
“ ἐν τῇ τοῦ Χαλκιδικοῦ γένους παρακλήσει· τοῖς γὰρ οὐδε-
“ πώποτε σφίσι κατὰ τὸ ξυμμαχικὸν προσβοηθήσασιν αὐτοὶ
“ τὸ δίκαιον μᾶλλον τῆς ξυνθήκης προθύμως παρέσχοντο.
“ καὶ τοὺς μὲν Ἀθηναίους ταῦτα πλεονεκτεῖν τε καὶ προ- 5

1. ἰάδι] ἰδίᾳ I.K.O. 2. τοῖς] om. g. 3. ἀπίασιν P. τῇ] om. V.d.i. 4. ἀγαθῶν] καλῶν i. et Parm. 5. τοῖς] τοῖσδε f. οὐδεπώποτε B.C.E.F.G.H. I.K.L.N.O.T.V.f.h.i. Parm. Haack. Poppo. Goell. vulgo οὐδέποτε. 6. κατὰ ξυμμαχικὸν Q. 8. τε] om. d.i. et Parm.

2. τοῦ ἑτέρου ἔχθει κ. τ. λ.] I have followed Haack, Poppo, and Göller in placing the comma after πέφυκε, and omitting it after ἑτέρου: τοῦ ἑτέρου ἔχθει seems opposed to τῶν ἀγαθῶν ἐφιέμενοι ἃ κοινῇ κεκτήμεθα. “It is not a “national quarrel on account of a dis- “tinction of races, which makes them “invade us because one of our races “is their natural enemy.” τοῦ ἑτέρου ἔχθει is, “from their hatred of one of “our two races,” i. e. of the Dorian.

[Poppo and Goller however strike out the comma before ὅτι πέφυκε, and translate, “quod Sicilia in duas gentes, “(propr. gentibus eam habitantibus in “duas partes) divisa est;” thus making ἡ Σικελία the nominative case to πέφυκε. This makes the construction of τοῖς ἔθνεσιν apparently easier, inasmuch as it may be called an incorrectness to make it depend on ἐπίασιν, for the Athenians did not attack both of the nations of Sicily, but one only. Yet I believe that this is, notwithstanding, the true construction, and that τοῖς ἔθνεσιν ὅτι δίχα πέφυκεν ἐπίασιν means the same thing as ὅτι τὰ ἔθνη δίχα πέφυκεν, ἐπίασιν τῷ ἑτέρῳ δι' ἔχθος.]

5. ἐν τῇ τοῦ Χαλκιδικοῦ γένους παρακλήσει] “Upon the invitation of the “Chalcidian race.” Compare III. 86. where the Chalcidian states of Sicily and Italy are represented as calling in the Athenians to their aid. For the following clause, compare the speech of Nicias, VI. 13. ξυμμάχους—οἷς κακῶς μὲν πράξασιν ἀμυνοῦμεν, ὠφελείας δ' αὐτοὶ δεηθέντες οὐ τευξόμεθα. The words τὸ δίκαιον—παρέσχοντο, are understood by Dobree (Adversar. vol. I. p. 66.) to mean, that the Athenians offered to the Chalcidians all that they had a right to claim, “rather in the “spirit of an ally, than according to “the letter of a treaty.” He should have rather said, “*the* treaty;” for τῆς ξυνθήκης, according to Dobree's interpretation, refers to the παλαιὰν ξυμμαχίαν, on the strength of which the Chalcidian states appealed to Athens for assistance, III. 86. μᾶλλον τῆς ξυνθήκης, for μᾶλλον ἢ κατὰ τὴν ξυνθήκην, is something like I. 85. ἔξεστι δ' ἡμῖν μᾶλλον ἑτέρων, that is, μᾶλλον ἢ ἑτέροις. Compare also Matthiæ Gr. Gr. §. 454. But I am by no means certain that the interpretation of Portus is not after all mainly the true one. “Ipsi fœderis jus libentius præstiterunt.” Not, however, that μᾶλλον is to be taken with προθύμως, but applies to the whole sentence. “Instead of receiving or requiring aid “from the Chalcidians, they themselves “rather were forward to offer to them “the full benefit of the treaty.” τὸ δίκαιον τῆς ξυνθήκης is, “that to which “the treaty of alliance entitled them,” namely, “assistance in time of need:” and this he says they were rather forward in offering, than anxious themselves to receive their due share of it. Compare, for the construction and order, ch. 68. ἀσφάλεια δὲ αὐτοῖς μᾶλλον ἐγίγνετο τῆς ἀνοίξεως.

“ νοεῖσθαι πολλὴ ξυγγνώμη, καὶ οὐ τοῖς ἄρχειν βουλομένοις
“ μέμφομαι ἀλλὰ τοῖς ὑπακούειν ἑτοιμοτέροις οὖσι· πέφυκε
“ γὰρ τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἴκοντος,
6 “ φυλάσσεσθαι δὲ τὸ ἐπιόν. ὅσοι δὲ γιγνώσκοντες αὐτὰ μὴ
“ ὀρθῶς προσκοποῦμεν, μηδὲ τοῦτό τις πρεσβύτατον ἥκει
“ κρίνας τὸ κοινῶς φοβερὸν ἅπαντας εὖ θέσθαι, ἁμαρτά-
7 “ νομεν. τάχιστα δ᾽ ἂν ἀπαλλαγὴ αὐτοῦ γένοιτο, εἰ πρὸς
“ ἀλλήλους ξυμβαίημεν· οὐ γὰρ ἀπὸ τῆς αὐτῶν ὁρμῶνται
8 “ Ἀθηναῖοι, ἀλλ᾽ ἐκ τῆς τῶν ἐπικαλεσαμένων. καὶ οὕτως οὐ
“ πόλεμος πολέμῳ, εἰρήνη δὲ διαφοραὶ ἀπραγμόνως παύ-
“ ονται, οἵ τ᾽ ἐπίκλητοι εὐπρεπῶς ἄδικοι ἐλθόντες εὐλόγως

1. συγγνώμη K.Q. ἄρχοις c. 3. διαπαντὸς V. εἰκότος K.P. 5. σκοποῦμεν h. μηδὲ] μήτε K. μὴ δὲ L.O.V.m. πρεσβύτερον c.f.g. 6. κοινὸν f. ἅπαντες Parm. 7. αὐτοῦ ἀπαλλαγὴ c.g. 8. αὐτῶν E.F.H.K.L.M.N.O.R.V:m. Poppo. 9. οἱ ἀθηναῖοι g. οὐ] ὁ I.O.P.T.d.e. οὐχ ὁ L. 10. πολέμῳ] οὐ πολέμῳ I. διαφοραὶ A.B.F.G.L.N.O.T.V.d.f.h.i. Parm. Poppo. Goell. αἱ διαφοραὶ I. διαφορᾷ g. vulgo διαφορά.

2. ἑτοιμοτέροις οὖσιν] Bauer understands the comparative here as if it were equivalent to ἀλλὰ μέμφομαι μᾶλλον τοῖς ἑτοίμοις οὖσιν ὑπακούειν, and he refers to II. 40. where μὴ διαφεύγειν αἴσχιον is to be resolved into μᾶλλον δὲ τὸ μὴ διαφεύγειν αἰσχρόν. The cases, however, do not seem to me exactly parallel: and I should rather resolve ἑτοιμοτέροις ὑπακούειν into ἑτοίμοις ὑπακούειν μᾶλλον ἢ ἀντιστῆναι, or understand it simply as ἑτοιμοτέροις τοῦ δέοντος; “too ready to obey.” Compare Matthiæ, Gr. Gr. §. 457. 2.

6. φοβερὸν ἅπαντας εὖ θέσθαι] Κοινῶς φοβερὸν ἡ δούλωσις ἡ παρὰ τῶν Ἀθηναίων ἐπιβουλευομένη πᾶσιν ὁμοίως. ὡς καὶ Ἱπποκράτης· δύο πόνων ἅμα γινομένων ὁ σφοδρότερος ἀμαυροῖ τὸν ἕτερον (Aphor. II. 46.). τὸ δὲ ἑξῆς, πρεσβύτατον εὖ θέσθαι. τουτέστιν, ἐν πρώτοις τοῦτο φυλάξασθαι καὶ εὖ διαθέσθαι. τουτέστι τὴν δούλωσιν. Schol.

7. τάχιστα δ᾽ ἂν ἀπαλλαγὴ] Εἰ πρὸς ἀλλήλους (φησίν) εἰρηνεύσαιμεν, τάχιστα ἂν ἡ τῶν Ἀθηναίων ἐπιβουλὴ ἀδεεστέρα ἔσται. καὶ τὴν αἰτίαν ἐπιφέρει, διότι οὐχὶ ἀπὸ τῆς ἰδίας γῆς ὁρμῶνται πρὸς ἡμᾶς (οὐ γάρ εἰσιν ἀστυγείτονες) ἀλλ᾽ ἐκ τῆς τῶν ἐπικαλεσαμένων. καὶ εἰ τοῦτο ποιήσομεν οὕτως, οὐκέτι πόλεμος πόλεμον διαδέξεται, ἀλλ᾽ εἰρήνη τὴν διαφοράν. σκόπει δὲ πῶς τὸν πόλεμον εὐφήμως διαφορὰν καλεῖ. Schol.

αὐτοῦ] Τοῦ κοινῶς φοβεροῦ δηλαδή. Schol.

9. τῶν ἐπικαλεσαμένων] Ἤγουν τῶν Χαλκιδέων. Schol.

οὕτως] Οὕτω δηλαδή, ὡς εἶπεν. ἤτοι εἰ πρὸς ἀλλήλους ξυμβαίημεν. Schol.

11. οἵ τ᾽ ἐπίκλητοι] Οἱ Ἀθηναῖοι δηλονότι. Schol.

οἵ τ᾽ ἐπίκλητοι εὐπρεπῶς κ. τ. λ.] Generally in Thucydides, as here, εὐπρεπῶς signifies “speciously, with a “fair show;” and εὐλόγως, “justly, “with good reason.” See IV. 86, 87. VI. 76, 79. The future sense of the present tense of εἶμι in Attic writers is well known; (see Matthiæ, Gr. Gr. §. 504. 3. Poppo, Prolegom. tom. I. p. 153.) but here παύονται as well as ἀπίασι takes a future signification, because the future time is assumed as present in the word οὕτως.

εὐπρεπῶς ἄδικοι ἐλθόντες] Οἱ Ἀθηναῖοι μετὰ προφάσεως εὐπρεποῦς ἐλθόντες, ὡς δῆθεν συμμαχοῦντες τοῖς ἐνθάδε Χαλκιδεῦσιν, εὐλόγως ἄπρακτοι ἀπελεύσονται, διαλλαγέντων ἡμῶν. Schol.

εὐλόγως] Εὐλόγως φησὶ διὰ τὸ ξυμβῆναι. Schol.

" ἄπρακτοι ἀπίασι. LXII. καὶ τὸ μὲν πρὸς τοὺς Ἀθηναίους " τοσοῦτον ἀγαθὸν εὖ βουλευομένοις εὑρίσκε- " ται· τὴν δὲ ὑπὸ πάντων ὁμολογουμένην " ἄριστον εἶναι εἰρήνην πῶς οὐ χρὴ καὶ ἐν " ἡμῖν αὐτοῖς ποιήσασθαι; ἢ δοκεῖτε, εἴ τῳ τι " ἔστιν ἀγαθὸν ἢ εἴ τῳ τὰ ἐναντία, οὐχ ἡσυχία " μᾶλλον ἢ πόλεμος τὸ μὲν παύσαι ἂν ἑκα- " τέρῳ, τὸ δὲ ξυνδιασώσαι, καὶ τὰς τιμὰς καὶ λαμπρότητας " ἀκινδυνοτέρας ἔχειν τὴν εἰρήνην, ἄλλα τε ὅσα ἐν μήκει " λόγων ἄν τις διέλθοι ὥσπερ περὶ τοῦ πολεμεῖν; ἃ χρὴ " σκεψαμένους μὴ τοὺς ἐμοὺς λόγους ὑπεριδεῖν, τὴν δὲ αὑτοῦ " τινὰ σωτηρίαν μᾶλλον ἀπ' αὐτῶν προϊδεῖν. καὶ εἴ τις 2
" βεβαίως τι ἢ τῷ δικαίῳ ἢ βίᾳ πράξειν οἴεται, τῷ παρ'

Besides, independently of the danger from the Athenians, war is always an uncertain game; and it is wiser to avoid its fatal losses than to trust to its deceitful prospects of success.

1. ἐπίασι T. εὐλόγως deest in textu, N. sed in margine additur. πρὸς ἀθηναίους T. 5. ἢ δοκεῖται C. ἢ εἴ τῳ] ἢ τῳ K. 7. παύσαι ἂν—ξυνδιασώσαι Heilm. Poppo. Goell. vulgo παῦσαι—ξυνδιασῶσαι. 8. καὶ τὰς λαμπρότητας K. 9. ἀκινδύνως d.i. ἀκινδυνοτέρας F.V.g. Haack. Poppo. Goell. vulgo ἀκινδυνωτέρας. 10. λέγων B. qui mox cum h. διεξέλθοι. 11. αὐτοῦ E.F.H.K.L.N.O.V. Poppo. 12. εἴ τι βεβαίως τις L.O.P.

5. ἢ δοκεῖτε κ. τ. λ.] Ut hic, ita I. 3. post verbum δοκεῖ oratio ex verbo finito in verbum infinitum transit: δοκεῖ δέ μοι, οὐδὲ—εἶχεν, ἀλλὰ—οὐδὲ εἶναι ἡ ἐπίκλησις αὕτη. GÖLLER. That is to say, δοκεῖτε is first taken as wholly parenthetical, and then is made to affect the construction: "Would not peace rather than war, *think ye*, abate the "one, and continue the other; and "*think ye not* that the honours and "glories which peace gives are freer "from danger?" Another confusion arises from the absence of the negative before ἔχειν, as if the preceding οὐ had been joined with δοκεῖτε instead of with μᾶλλον. Göller rightly compares I. 71. οἴεσθε τὴν ἡσυχίαν οὐ τούτοις—ἀρκεῖν, οἳ ἂν—πράσσωσι—ἀλλ' ἐπὶ τῷ μὴ λυπεῖν—τὸ ἴσον νέμετε, where ἀλλὰ νέμετε is put for ἀλλ' οἳ ἂν νέμωσι; just as if he had written before οὐκ οἴεσθε—τούτοις—ἀρκεῖν, instead of οἴεσθε—οὐ τούτοις—ἀρκεῖν. The optative παύσαι—ξυνδιασώσαι has been properly restored by the recent editors instead of the infinitive παῦσαι—ξυνδιασῶσαι.

12. καὶ εἴ τις βεβαίως] Ἡ διάνοια· εἴτις βεβαίως τι καὶ πάντῃ πάντως οἴεται πράξειν καὶ κρατήσειν τῶν ἐναντίων, ἤτοι διὰ τὸ δικαίως αὐτοῖς ἐπιέναι νομίζειν, ἢ διὰ τὸ ἰσχυρὸς οἴεσθαι τυγχάνειν, μὴ χαλεπαινέτω, εἰ παρὰ τὴν οἰκείαν οἴησίν τε καὶ ἐλπίδα σφαλλόμενος ἐλέγχεται ὑπ' ἐμοῦ, ἐνθυμηθεὶς ὅτι πολλοὶ δικαίως τιμωρήσασθαι τοὺς ἀδικήσαντας διανοηθέντες, οὐ μόνον οὐκ ἠμύναντο αὐτοὺς, ἀλλὰ καὶ αὐτοὶ προσαπώλοντο. καὶ ἕτεροι δι' ἰσχὺν ἐλπίσαντες πλεονεκτήσειν τῶν πέλας, πρὸς τῷ μὴ σχεῖν πλεῖον, καὶ τὰ ἑαυτῶν ἀπώλεσαν. διὰ τούτων δὲ τὸ μὴ δεῖν αὐτοὺς ἐλεγχομένους χαλεπαίνειν συνάγεται. SCHOL.

13. βίᾳ] Ἰσχύϊ. SCHOL.

τῷ παρ' ἐλπίδα μὴ χαλεπῶς σφαλλέσθω] Göller supposes from the Scholiast's interpretation of this passage that his copy contained a different reading from that of our present MSS. But I believe that μὴ χαλεπαινέτω εἰ σφαλλόμενος ἐλέγχεται ὑπ' ἐμοῦ is merely his paraphrase of μὴ χαλεπῶς σφαλλέσθω, "Let him not be disappointed, taking "it ill;" i. e. "let him not take it ill if

" ἐλπίδα μὴ χαλεπῶς σφαλλέσθω, γνοὺς ὅτι πλείους ἤδη " καὶ τιμωρίαις μετιόντες τοὺς ἀδικοῦντας, καὶ ἐλπίσαντες " ἕτεροι δυνάμει τινὶ πλεονεκτήσειν, οἱ μὲν οὐχ ὅσον οὐκ " ἠμύναντο ἀλλ' οὐδ' ἐσώθησαν, τοῖς δ' ἀντὶ τοῦ πλέον ἔχειν
3 " προσκαταλιπεῖν τὰ αὑτῶν ξυνέβη. τιμωρία γὰρ οὐκ εὐτυχεῖ " δικαίως, ὅτι καὶ ἀδικεῖται· οὐδὲ ἰσχὺς βέβαιον, διότι καὶ " εὔελπι. τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλεῖστον " κρατεῖ, πάντων τε σφαλερώτατον ὂν ὅμως καὶ χρησιμώ- " τατον φαίνεται· ἐξ ἴσου γὰρ δεδιότες προμηθείᾳ μᾶλλον " ἐπ' ἀλλήλους ἐρχόμεθα. LXIII. καὶ νῦν τοῦ ἀφανοῦς τε " τούτου διὰ τὸ ἀτέκμαρτον δέος καὶ διὰ τὸ " ἤδη φοβεροὺς παρόντας Ἀθηναίους, κατ'

For every reason therefore let us make peace a-

4. ἐσώσθησαν g. τοὺς C.G.I.L.O.d.e.i. Parm. 5. προκαταλιπεῖν K.V. αὐτῶν E.F.H.K.L.M.N.O.V. Poppo. 6. δικαίῳ βίᾳ T. ὅτι N. (prima manu) g. 7. εὔελπις E.F.H.Q. ὡς] om. Q. 8. τε] δὲ O. καὶ ὅμως καὶ K. 9. προμηθίᾳ A.B.E.F.H.K.N.V.h. 10. τε] om. d.i. 12. κατὰ ἀμφότερα C.

" he be disappointed." Compare οὐ χαλεπῶς ἀπανίσταντο, I. 2. " They did " not care about leaving their homes." Τῷ παρ' ἐλπίδα is like τῷ παραλόγῳ, and is used completely as a single substantive, " unlooked-for evil." Compare VII. 66.

3. οἱ μὲν] Οἱ μετιόντες σὺν δίκῃ τοὺς ἀδικοῦντας. SCHOL.

οὐχ ὅσον οὐκ ἠμύναντο] Ἤγουν οὐ μόνον οὐκ ἠμύναντο. SCHOL.

5. προσκαταλιπεῖν] Προσζημιωθῆναι. SCHOL.

τιμωρία γὰρ οὐκ εὐτυχεῖ δικαίως] Οὐχ ὅτι ἀδικεῖται, εὐτυχεῖ δικαίως. οὐ γὰρ ἐπειδὴ ὁ τιμωρούμενος προηδίκηται, διὰ τοῦτο ἐπεξιὼν εὐτυχήσει. δίκαιον μὲν γὰρ τὸν ἀδικηθέντα εὐτυχῆσαι κατὰ τὴν εἴσπραξιν τῆς τιμωρίας, οὐ μὴν καὶ ἀποβαῖνον οὕτως. οὐδὲ ὁ ἰσχυρὸς (φησὶ) διὰ τὸ ἐλπίζειν ἐκ τῆς δυνάμεως κρατήσειν, διὰ τοῦτο καὶ τὸ βέβαιον ἔχει. SCHOL.

οὐκ εὐτυχεῖ δικαίως] " Does not suc- " ceed as of right it should."

7. τὸ δὲ ἀστάθμητον] Τὸ δὲ ἄστατον τῆς τύχης καὶ τὸ ἄδηλον ὡς ἐπιτοπλεῖστον πέφυκε κρατεῖν. ἔστι γὰρ πολλάκις νικῆσαι καὶ ἀπὸ ἰδίας ἀρετῆς, ἐκτὸς τύχης. SCHOL.

τὸ δὲ ἀστάθμητον κ. τ. λ.] " The " uncertainty of the future has mostly " the greatest control over events." Τὸ ἀστάθμητον τοῦ μέλλοντος is equivalent nearly to ἡ τύχη. Compare I. 140. τὴν τύχην ὅσα ἂν παρὰ λόγον ξυμβῇ εἰώθαμεν αἰτιᾶσθαι. " Capricious fortune is " generally the mistress" seems to be the exact meaning of Thucydides' words. [Compare Sophocl. Œd. Tyr. 977. Dindorf.

τί δ' ἂν φοβοῖτ' ἄνθρωπος ᾧ τὰ τῆς τύχης
κρατεῖ, προνοία δ' ἐστὶν οὐδενὸς σαφής ;]

8. κρατεῖ] Τὴν ἰσχὺν ἔχει. SCHOL.

9. προμηθείᾳ] Προγνώσει, σκέψει. SCHOL.

10. καὶ νῦν τοῦ ἀφανοῦς τε τούτου] Ἡ διάνοια. καὶ νῦν τῆς μὲν πρὸς ἀλλήλους διαφορᾶς ἐπιλαθώμεθα δι' ἀμφότερα, διά τε δηλαδὴ τὸ ἄδηλον τυγχάνειν, εἰ πεισόμεθά τι ὑπ' ἀλλήλων, καὶ διὰ τὸ τοὺς Ἀθηναίους ἤδη φοβεροὺς ἡμῖν εἶναι παρόντας, ἱκανὰ νομίσαντες αἴτια τῆς ἀποτροπῆς ταῦτα. SCHOL.

11. διὰ τὸ φοβεροὺς παρόντας Ἀθηναίους] A confusion between two modes of expression, διὰ Ἀθηναίους φοβεροὺς παρόντας and διὰ τὸ—παρεῖναι Ἀθηναίους. Compare V. 7, 9. Immediately after, τὸ ἐλλιπὲς τῆς γνώμης εἰρχθῆναι is a condensed expression for τὴν γνώμην εἰρχθῆναι ὥστε ἐλλιπῆ γίγνεσθαι; for it is not properly " the deficiencies" of their designs that were restrained, but

mongst ourselves for the longest possible period; shunning that continuance of hostilities in which victory over our neighbours would only throw us more surely into the power of our worst and common enemy.

" ἀμφότερα ἐκπλαγέντες, καὶ τὸ ἐλλιπὲς τῆς " γνώμης, ὧν ἕκαστός †τι† ᾠήθημεν πράξειν, " ταῖς κωλύμαις ταύταις ἱκανῶς νομίσαντες " εἰρχθῆναι, τοὺς ἐφεστῶτας πολεμίους ἐκ τῆς " χώρας ἀποπέμπωμεν, καὶ αὐτοὶ μάλιστα μὲν " ἐς ἀΐδιον ξυμβῶμεν, εἰ δὲ μὴ, χρόνον ὡς " πλεῖστον σπεισάμενοι τὰς ἰδίας διαφορὰς ἐς " αὖθις ἀναβαλώμεθα. τὸ ξύμπαν τε δὴ γνῶμεν πειθόμενοι 2
" μὲν ἐμοὶ πόλιν ἕξοντες ἕκαστος ἐλευθέραν, ἀφ' ἧς αὐτο- " κράτορες ὄντες τὸν εὖ καὶ κακῶς δρῶντα ἐξ ἴσου ἀρετῇ " ἀμυνούμεθα· ἢν δὲ ἀπιστήσαντες ἄλλοις ὑπακούσωμεν, οὐ " περὶ τοῦ τιμωρήσασθαί τινα, ἀλλὰ καὶ ἄγαν εἰ τύχοιμεν,

2. ὧν] ὡς h. τι B.C.E.F.H.M.O.d.h.i. Goell. τι[ς] Poppo. vulgo τις. ᾠήθη μὲν A.F.H. πρᾶξαι G.P.e. Parm. om. d.i. 3. ταύταις] om. Q. νομίζοντες Q. 5. χώρας πλεῖστον σπεισάμενοι τὰς ἰδίας T. ἀποπέμπομεν A.B.E. F.H.T.d.f. 7. πλεῖστον—ἰδίας] om. T. 8. ἀναβαλλώμεθα T.e. ἀναλαβώμεθα d. Parm. 10. καὶ] ἢ L.O.P.Q.e. κακῶς] καλῶς h. 11. ἀμυνόμεθα Q. ἢν δ' ἀπισ. C. διαπιστήσαντες E. ἀποστήσαντες L.d.e.i. ἀποστάντες O.P. ἀλλήλοις F.L. ἀλλήλων P. ἀλλήλοις ἄλλους g. ἀλλήλων ἄλλους O.

rather their designs were checked and restrained, so as to be rendered defective; that is, to fall short of what they were originally. Ὧν ἕκαστός τι ᾠήθημεν πράξειν: "In those thoughts which we "severally entertained of great achieve- "ments." Τι πράξειν (compare τι πρᾶξαι, III. 45. and τι πράξειν, IV. 55.) seems to contain the notion of enterprise or achievement, of doing something that should deserve the name of a deed. Compare the Latin word "facinus." With regard to the reading, τι has been adopted by Bekker and Göller, and has the best MSS. in its favour. But we should rather expect ᾠήθημέν τι πράξειν than τι ᾠήθημεν πράξειν. And as ἕκαστός τις makes a very good sense, and is supported by several good MSS., I have marked τι as of doubtful authority, although I have still retained it in the text.

1. καὶ τὸ ἐλλιπὲς τῆς γνώμης] Καὶ τοῦτο (φησὶν) ἐνθυμηθέντες, ὅτι ἃ προσεδοκήσαμεν πρᾶξαι (τουτέστι κρατῆσαι κατὰ τὸν πόλεμον) ἐλλιπῶς ἐγένετο καὶ οὐ κατὰ τὰς ἡμετέρας γνώμας ἀπέβη. ταῦτα οὖν αὐτὰ μὴ κατὰ τὴν ἡμετέραν γνώμην γενόμενα, ἱκανὰ κωλύματα ἡμῖν καὶ ἐμπόδια γεγενῆσθαι νομίσωμεν· καὶ τούτοις εἰρχθέντες εἰς τὸ μὴ προβῆναι ἡμῖν τὰ πράγματα ὡς ἠβουλόμεθα, τοὺς ἐπικειμένους ἡμῖν πολεμίους ἀπράκτους ἀποπεμψώμεθα. SCHOL.

8. τὸ ξύμπαν τὲ δὴ γνῶμεν] Τὸ σύνολον δὲ εἰδέναι (φησὶ) χρὴ, ὅτι πεισθέντες μὲν ἐμοὶ τὰς πατρίδας ἐλευθέρας οἰκήσομεν. SCHOL.

9. πόλιν ἕξοντες ἕκαστος] Τὴν ἰδίαν. SCHOL.

11. οὐ περὶ τοῦ τιμωρήσασθαι κ. τ. λ.] The old reading in this passage was γιγνώμεθα, which Bekker has altered, on the authority of all the best MSS. to γιγνόμεθα. But Poppo and Göller, considering that the indicative mood with ἂν cannot be tolerated under such circumstances, read γιγνοίμεθα. Hermann, in his Dissertation on the particle ἂν, book I. sect. 9. defends the indicative γιγνόμεθα, by supposing the sentence to be altogether condensed, and that if fully expanded it would run in this manner, οὐ περὶ τοῦ τιμωρή-

“ φίλοι μὲν ἂν τοῖς ἐχθίστοις, διάφοροι δὲ οἷς οὐ χρὴ κατ’ “ ἀνάγκην †γιγνόμεθα.† LXIV. καὶ ἐγὼ μέν, ἅπερ καὶ “ ἀρχόμενος εἶπον, πόλιν τε μεγίστην παρε- “ χόμενος καὶ ἐπιὼν τῳ μᾶλλον ἢ ἀμυνούμενος “ ἀξιῶ προειδόμενος αὐτῶν ξυγχωρεῖν καὶ μὴ “ τοὺς ἐναντίους οὕτω κακῶς δρᾷν ὥστε αὐτὸς

In urging peace, let me repeat that I am not speaking for the peculiar interest of Syracuse, but for the common interest of us all. I advise mu-

1. καὶ διάφοροι L.O.P. 2. γιγνόμεθα A.B.F.H.I.K.L.M.N.O.T.V.f.g. γινόμεθα Parm. γιγνοίμεθα Poppo. Goell. vulgo γιγνώμεθα. 3. εἶπον] om. Q. 4. ἢ] om. R. ἀμυνούμενος A.B.C.F.H.K.M.N.T.V.b.e.f.i. Parm. Haack. Poppo. Goell. ceteri ἀμυνόμενος. 5. προειδόμενος—αὐτὸς Reisk. Bekk. Goell. Dobree, probante Poppon. Libri omnes προειδομένους αὐτούς.

σασθαι ἀλλήλοις φίλοι γενησόμεθα, ἀλλὰ καὶ ἄγαν, εἰ τύχοιμεν, φίλοι μὲν ἂν τοῖς ἐχθίστοις γιγνοίμεθα, διάφοροι δὲ οἷς οὐ χρὴ γιγνόμεθα. It will be seen, by his manner of stopping the sentence, that Hermann understands it throughout differently from the common interpreters. But καὶ ἄγαν εἰ τύχοιμεν may well signify, “even if we were to succeed to the uttermost;” “succeed,” that is, “in obtaining the revenge that we wish for,” as the Scholiast explains it. On the other hand, the expression ἄγαν φίλοι γιγνοίμεθ’ ἄν, “we should become much too close friends to those who are our worst enemies,” seems exactly in the tone of Thucydides, and to be supported by a passage in another speech of Hermocrates, (VI. 78.) where he says that the object of the Athenians in attacking Syracuse is τὴν ἐκείνου (scilic. of the Athenian allies of Athens) φιλίαν οὐχ ἧσσον βεβαιώσασθαι. The words εἰ τύχοιμεν would, however, on this arrangement be rather difficult to interpret. On the whole I prefer the common pointing, and am inclined to follow Poppo and Göller in preferring the optative γιγνοίμεθα to the indicative, because φίλοι μὲν and διάφοροι δὲ must be opposed to one another, and there can be no reason why the latter clause should be asserted more positively than the former; why γιγνοίμεθα should be understood with φίλοι μὲν ἄν, and γιγνόμεθα expressed with διάφοροι. In the words οὐ περὶ τοῦ τιμωρήσασθαί τινα Thucydides was going probably to add ὁ ἀγὼν ἔσται, and then altered the subsequent part of the sentence, so that the construction of the first part is incomplete.

[Poppo in his notes on this passage, pars III. volum. III. p. 205, 206. accedes to Hermann's opinion, and defends γιγνόμεθα. But it is quite clear that the stress of the sentence does not lie in the last clause merely, διάφοροι δὲ οἷς οὐ χρὴ κατ’ ἀνάγκην γιγνόμεθα, and still clearer that the clause, φίλοι μὲν ἂν τοῖς ἐχθίστοις, is not meant to contain a possible alleviation of the Sicilians' condition, (as Poppo supposes, paraphrasing it thus, “forsitan Atheniensibus inimicissimis amici fiamus, quamquam ne id quidem certum et exploratum est,”) but one of its inevitable and worst evils. The contingent success, ἄγαν εἰ τύχοιμεν, relates as I have said in my original note, to revenge obtained by any one state through the Athenians' help upon its particular enemies. If the text therefore be in other respects sound, I should still prefer γιγνοίμεθα. But if here, as in some other places, our present MSS. exhibit only a patched reading, intended to hide a gap in the older MSS. from which they were copied, then various conjectures might be made as to its restoration, but till older and better MSS. come to light, we must be contented to leave it in uncertainty.]

5. προειδόμενος—αὐτὸς] This correction of Reiske's and Bekker's, instead of the common reading προειδομένους—αὐτούς, is so certainly right, that I have not hesitated to adopt it with Göller. Ἐγὼ μὲν—ἀξιῶ is clearly opposed to τοὺς ἄλλους δικαιῶ ταὐτό μοι ποιῆσαι,

SICILY. A. C. 424. Olymp. 89. 1.

tual concessions to one another, lest we have all alike to yield to Athens. Let us, by restoring peace at home, secure also our national independence.

" τὰ πλείω βλάπτεσθαι, μηδὲ μωρίᾳ φιλονει-
" κῶν ἡγεῖσθαι τῆς τε οἰκείας γνώμης ὁμοίως
" αὐτοκράτωρ εἶναι καὶ ἧς οὐκ ἄρχω τύχης,
" ἀλλ' ὅσον εἰκὸς ἡσσᾶσθαι. καὶ τοὺς ἄλλους 2
" δικαιῶ ταὐτό μοι ποιῆσαι †ὑφ'† ὑμῶν αὐτῶν,
" καὶ μὴ ὑπὸ τῶν πολεμίων τοῦτο παθεῖν. οὐδὲν γὰρ 3
" αἰσχρὸν οἰκείους οἰκείων ἡσσᾶσθαι, ἢ Δωριέα τινὰ Δω-
" ριέως ἢ Χαλκιδέα τῶν ξυγγενῶν, τὸ δὲ ξύμπαν γείτονας
" ὄντας καὶ ξυνοίκους μιᾶς χώρας καὶ περιρρύτου, καὶ ὄνομα
" ἓν κεκλημένους Σικελιώτας· οἳ πολεμήσομέν τε, οἶμαι, ὅταν
" ξυμβῇ, καὶ ξυγχωρησόμεθά γε πάλιν καθ' ἡμᾶς αὐτοὺς
" λόγοις κοινοῖς χρώμενοι, τοὺς δὲ ἀλλοφύλους ἐπελθόντας
" ἀθρόοι ἀεὶ, ἢν σωφρονῶμεν, ἀμυνούμεθα, εἴπερ καὶ καθ'

4. ἡττᾶσθαι A.B.C.E.F.H.K.L.N.O.P.T.V.c.d.e.f.g.h.i. Parm. Sic et infra F.K.L.O.Q.e. 5. ταυτά g. αὐτῶν] om. H. 6. οὐδὲ e.g. 7. οἰκείων οἰκείους K. τινος N.Q.V. 8. συγγενῶν K. 11. ξυγχωρησώμεθα I. correct. C. συγχωρησ. V. πάλιν] μᾶλλον L. 13. ἀθρόοι ἀεὶ ἢν B.C.E.F.G.H. L.N.O.P.T.V.d.e.f.i. Haack. Poppo. Goell. ἀθρόοι αἰεὶ ἢν b.c.h. ἀθρόοι αἰεὶ εἰ K. ἀθρόοι ἀεὶ Parm. vulgo omittunt ἀεί. σωφρονοῦμεν E.F.H.K.

and distinguishes what Hermocrates thinks should be done by others, from what he was prepared to do himself. The accusative προειδομένους could only therefore be justified by referring it to ἡμᾶς understood, rather than ὑμᾶς; but in this case αὐτοὶ, rather than αὐτοὺς, would seem to be required, and ἀξιῶ, besides, would be differently placed twice in the same sentence, once with a new subject intervening between it and the verb, ἀξιῶ (ἡμᾶς) προειδομένους, ξυγχωρεῖν, and ἀξιῶ—ἡγεῖσθαι. For the sentiment μωρίᾳ φιλονεικῶν—καὶ ἧς οὐκ ἄρχω τύχης, compare VI. 78. οὐ γὰρ οἷόν τε ἅμα τῆς τε ἐπιθυμίας καὶ τῆς τύχης τὸν αὐτὸν ὁμοίως ταμίαν γενέσθαι.

5. †ὑφ'† ὑμῶν αὐτῶν] I prefer Dobree's correction, ἀφ' ὑμῶν αὐτῶν, to the stopping adopted by Bekker, Poppo, and Göller, who connect the words with what follows, ὑφ' ὑμῶν αὐτῶν—τοῦτο παθεῖν. One of the two methods of correction, however, appears necessary, for a man cannot be said to do a thing ὑφ' ἑαυτοῦ, in the sense of "in obedience to himself," as I formerly interpreted it: at least I know no instances of such an expression.

8. τὸ δὲ ξύμπαν κ. τ. λ.] "For it is "no shame for men to give way to "their own blood, whether Dorians to "Dorians, or Chalcidians to their own "kinsmen; and, in short, it is no "shame for us to give way, for the "mere reason of our being locally con-"nected with each other, living all to-"gether in one land, and that too an "island, and all called by one common "name, Sicilians." Hermocrates introduces the latter clause, τὸ δὲ ξύμπαν—Σικελιώτας, because he was not only urging Dorians to give way to Dorians, but Dorians to Chalcidians, and Chalcidians to Dorians: so that the local connexion afforded the only argument that was universally applicable to every part of his case.

13. ἀμυνούμεθα—ἐπαξόμεθα] These words both refer to the relative οἳ in οἳ πολεμήσομεν: "And, being Sicilians, "we will fight, make peace, repel fo-"reign invaders unanimously, and ne-"ver call in any allies or mediators in "our quarrels."

“ ἑκάστους βλαπτόμενοι ξύμπαντες κινδυνεύομεν· ξυμμάχους
4 “ δὲ οὐδέποτε τὸ λοιπὸν ἐπαξόμεθα οὐδὲ διαλλακτάς. τάδε
“ γὰρ ποιοῦντες ἔν τε τῷ παρόντι δυοῖν ἀγαθοῖν οὐ στερή-
“ σομεν τὴν Σικελίαν, Ἀθηναίων τε ἀπαλλαγῆναι καὶ οἰκείου
“ πολέμου, καὶ ἐς τὸ ἔπειτα καθ᾽ ἡμᾶς αὐτοὺς ἐλευθέραν
“ νεμούμεθα καὶ ὑπὸ ἄλλων ἧσσον ἐπιβουλευομένην.”

LXV. Τοιαῦτα τοῦ Ἑρμοκράτους εἰπόντος πειθόμενοι οἱ
Σικελιῶται αὐτοὶ μὲν κατὰ σφᾶς αὐτοὺς ξυνηνέχθησαν
γνώμῃ, ὥστε ἀπαλλάσσεσθαι τοῦ πολέμου
ἔχοντες ἃ ἕκαστοι ἔχουσι, τοῖς δὲ Καμαριναίοις
Μοργαντίνην εἶναι ἀργύριον τακτὸν τοῖς Συ-
ρακοσίοις ἀποδοῦσιν· οἱ δὲ τῶν Ἀθηναίων
ξύμμαχοι παρακαλέσαντες αὐτῶν τοὺς ἐν τέλει
ὄντας εἶπον ὅτι ξυμβήσονται καὶ αἱ σπονδαὶ
2 ἔσονται κἀκείνοις κοιναί. ἐπαινεσάντων δὲ αὐ-
τῶν ἐποιοῦντο τὴν ὁμολογίαν, καὶ αἱ νῆες τῶν
3 Ἀθηναίων ἀπέπλευσαν μετὰ ταῦτα ἐκ Σικελίας. ἐλθόντας
δὲ τοὺς στρατηγοὺς οἱ ἐν τῇ πόλει Ἀθηναῖοι τοὺς μὲν φυγῇ
ἐζημίωσαν, Πυθόδωρον καὶ Σοφοκλέα, τὸν δὲ τρίτον Εὐρυ-
μέδοντα χρήματα ἐπράξαντο, ὡς ἐξὸν αὐτοῖς τὰ ἐν Σικελίᾳ
4 καταστρέψασθαι δώροις πεισθέντες ἀποχωρήσειαν. οὕτω
τῇ [τε] παρούσῃ εὐτυχίᾳ χρώμενοι ἠξίουν σφίσι μηδὲν

The Sicilian Greeks accordingly conclude a general peace, and the Athenian fleet retires from Sicily. Its commanders are punished on their return to Athens, as having been bribed to abandon the subjugation of Sicily, when it was within their reach.

1. *κινδυνεύσομεν* O. 2. *οὐδέπω τε* H. 3. *γὰρ*] om. Q. *ποθοῦντες* P. *ἐν τῷ* d. *δυεῖν* L.O.P. *στερησόμεθα* e. 7. *πυθόμενοι* R.f. 8. *κατὰ τὸ σφᾶς* Q. *ξυνήχθησαν* d.i. 9. *ἀπαλλάξεσθαι* Q. 10. *ἔχοντες ἕκαστοι ἃ ἔχουσι* Parm. 11. *μοργατίνην* B. 17. *μετὰ ταῦτα ἀπῆλθον* N.V. 19. *εὐθυμέδοντα* d.i. 20. *ἐν τῇ σικελίᾳ* L.P. 21. *ἀπεχώρησαν* d. 22. *τῇ τε παρούσῃ* A.B.C.E.F.G.H.K.L.N.O.P.R.T.V.b.d.e.h.i. Parm. Haack. Poppo. sed hic uncis inclusum. *τῇ παρούσῃ* Bekk. Goell. [an *τῇ τότε*? Bekk. in ed. 1832.]

11. *Μοργαντίνην*] Vide Cluverii Siciliam, lib. II. p. 335. et Casauboni notas ad Polybium, p. 127. ed. Amst. Huds. Quum oppidum inter Syracusas et Catanen situm Camarinæi tenere non potuerint, aut in nomine vel Morgantines vel Camarinæorum, pro quibus Catanæos expectaveris, necesse est erratum sit, aut præter notissimam illam Morgantinen alius obscurior ejusdem nominis locus inter Syracusas et Camarinam fuerit oportet. Poppo, Prolegom. II. p. 508. The latter is the more probable supposition, as the Morgetes were a tribe who once occupied a considerable tract of country in the interior of Sicily; so that more than one place may very naturally have been called after their name.

22. *τῇ παρούσῃ εὐτυχίᾳ*] Almost all

ἐναντιοῦσθαι, ἀλλὰ καὶ τὰ δυνατὰ ἐν ἴσῳ καὶ τὰ ἀπορώτερα μεγάλῃ τε ὁμοίως καὶ ἐνδεεστέρᾳ παρασκευῇ κατεργάζεσθαι. αἰτία δ᾽ ἦν ἡ παρὰ λόγον τῶν πλειόνων εὐπραγία αὐτοῖς ὑποτιθεῖσα ἰσχὺν τῆς ἐλπίδος.

MEGARA. Revolution of Megara. The distress of the whole city, owing to the war and the plundering hostility of some aristocratical exiles, encourages the friends of these exiles to press for their recall. The popular leaders, in fear for themselves,

LXVI. Τοῦ δ᾽ αὐτοῦ θέρους Μεγαρῆς οἱ ἐν τῇ πόλει πιεζόμενοι ὑπό τε Ἀθηναίων τῷ πολέμῳ, ἀεὶ κατὰ ἔτος ἕκαστον δὶς ἐσβαλλόντων πανστρατιᾷ ἐς τὴν χώραν, καὶ ὑπὸ τῶν σφετέρων φυγάδων τῶν ἐκ Πηγῶν, οἳ στασιασάντων ἐκπεσόντες ὑπὸ τοῦ πλήθους χαλεποὶ ἦσαν λῃστεύοντες, ἐποιοῦντο λόγους ἐν ἀλλήλοις ὡς χρὴ δεξαμένους τοὺς φεύγοντας μὴ ἀμφοτέρωθεν τὴν πόλιν φθείρειν. οἱ δὲ φίλοι τῶν ἔξω τὸν θροῦν 2
αἰσθόμενοι φανερῶς μᾶλλον ἢ πρότερον καὶ

1. ἀπορώτατα L.O.P. 3. παραλόγον F.H.K. παραλόγως L.O.P.e.i. τῶν πλειόν. πα. λόγ. R. τῶν πλειόνων om. e. 6. πιεζόμενοι post ἀεὶ ponunt N.V. ἔτος om. G. 7. ἐμβαλλόντων L. ἐμβαλόντων b. ἐκβαλόντων f. ἐμβάντων O. 11. λόγον g. 13. φέρειν Parm. θροῦν] ῥοῦν I. 14. μάλιστα Q.

the best MSS. read τῇ τε παρούσῃ εὐτυχίᾳ, which Haack has adopted, and translates it, "Ita, et præsenti felicitate "usi, postulabant." It seems almost ridiculous to make such a distinction; but the particle τε so often occurs in Thucydides in places where it is equally unnecessary, according to our present notions of language, that I cannot but follow the MSS. in inserting it, although unquestionably it would be much better away.

[Bekker's conjecture, τῇ τότε, seems probable as well as plausible.]

4. ἰσχὺν τῆς ἐλπίδος] Compare II. 62. ἐλπίδι—ἧς ἐν τῷ ἀπόρῳ ἡ ἰσχύς. "A "strength of hope" appears to mean, a strength not arising from reality, or from resources now in existence, but from the hope of gaining such. Compare also III. 45. ἡ ἐλπὶς—τὴν εὐπορίαν τῆς τύχης ὑποτιθεῖσα.

6. ἀεὶ κατὰ ἔτος ἕκαστον κ. τ. λ.] Compare Aristophanes, Acharn. 761. where a citizen of Megara complains that these annual invasions had left him not so much as a single plant of garlick standing in his garden:

ποῖα σκόροδ᾽; ὑμὲς τῶν ἀεὶ,
ὄκκ᾽ ἐσβάλητε, τὼς ἀρωραῖοι μύες,
πάσσακι τὰς ἀγλῖθας ἐξορύσσετε.

The play of the Acharnians was first acted about eighteen months before the period at which we are now arrived, that is, in February, 425. See Clinton's Fasti Hellenici.

7. Erat decreto publico cautum, ut στρατηγοὶ Atheniensium, patrium jusjurandum jurantes, insuper jurarent, ὅτι καὶ δὶς ἀνὰ πᾶν ἔτος εἰς τὴν Μεγαρικὴν ἐμβαλοῦσι. Plutarch. in Pericle, p. 306. Duker. Compare II. 31.

13. τὸν θροῦν αἰσθόμενοι] Lexicon MS. Bibl. Coislin. Montfauconii, p. 483. (Lex. Seg. p. 99, 7.) Θροῦς, Θουκυδίδης δ᾽. sine interpretatione. Scholiastes editus hic exponit ἄλογον: corrupte, sine dubio. Cass. melius σύλλογον; quæ vox ut plurimum quidem circulos et cœtus sermones inter se serentium, sed nonnumquam etiam ipsos sermones notat. Vid. Græv. ad Lucian. Reviviscs. p. 391. Rursus ita Thucyd. V. 7. et 30. Duker.

communicate with the Athenians, offering to give up the city to them, and first to put them in possession of the long walls connecting Megara with its port of Nisæa.

3 αὐτοὶ ἠξίουν τούτου τοῦ λόγου ἔχεσθαι. γνόντες δὲ οἱ τοῦ δήμου προστάται οὐ δυνατὸν τὸν δῆμον ἐσόμενον ὑπὸ τῶν κακῶν μετὰ σφῶν καρτερεῖν, ποιοῦνται λόγους δείσαντες πρὸς τοὺς τῶν Ἀθηναίων στρατηγοὺς, Ἱπποκράτην τε τὸν Ἀρίφρονος καὶ Δημοσθένην τὸν Ἀλκισθένους, βουλόμενοι ἐνδοῦναι τὴν πόλιν, καὶ νομίζοντες ἐλάσσω σφίσι τὸν κίνδυνον ἢ τοὺς ἐκπεσόντας ὑπὸ σφῶν κατελθεῖν.

4 ξυνέβησάν τε πρῶτα μὲν τὰ μακρὰ τείχη ἑλεῖν Ἀθηναίους (ἦν δὲ σταδίων μάλιστα ὀκτὼ ἀπὸ τῆς πόλεως ἐπὶ τὴν Νίσαιαν τὸν λιμένα αὐτῶν), ὅπως μὴ ἐπιβοηθήσωσιν ἐκ τῆς Νισαίας οἱ Πελοποννήσιοι, ἐν ᾗ αὐτοὶ μόνοι ἐφρούρουν βεβαιότητος ἕνεκα τῶν Μεγάρων, ἔπειτα δὲ καὶ τὴν ἄνω πόλιν πειρᾶσθαι ἐνδοῦναι· ῥᾷον δ' ἤδη ἔμελλον προσχωρήσειν τούτου γεγενημένου.

Accordingly an expedition is sent from Athens, under Hippocrates and Demosthenes, and the long walls are delivered up to the Athenians by their friends in Megara.

LXVII. οἱ οὖν Ἀθηναῖοι, ἐπειδὴ ἀπό τε τῶν ἔργων καὶ τῶν λόγων παρεσκεύαστο ἀμφοτέροις, ὑπὸ νύκτα πλεύσαντες ἐς Μινώαν τὴν Μεγαρέων νῆσον ὁπλίταις ἑξακοσίοις ὧν Ἱπποκράτης ἦρχεν, ἐν ὀρύγματι ἐκαθέζοντο, ὅθεν ἐπλίνθευον τὰ τείχη καὶ ἀπεῖχεν οὐ πολύ· οἱ δὲ μετὰ τοῦ Δημοσθένους τοῦ ἑτέρου στρατηγοῦ Πλαταιῆς τε ψιλοὶ καὶ ἕτεροι περίπολοι

2. δήμου] μήδου g. 9. πρῶτον i. Parm. 11. ἐς τὴν Νίσαιαν Parm. 12. μόνοι αὐτοὶ c.g. 13. μεγαρέων d.i. 14. ῥάδιον Q. παραχωρήσειν c.g. προχωρήσ. V. 15. ἐπεὶ Parm. 16. καὶ τῶν λόγων] om. P. 18. μεγάρων K. τῶν μεγαρέων V. 20. ἐπλινθεύοντο H.I.L.O.P.R.T.f. Parm. et prima manu N. 21. τοῦ] om. K. 22. πλαταιεῖς V. περίπολοι] πολλοὶ K.

3. μετὰ σφῶν καρτερεῖν] "To continue to hold with them;" that is, distress was likely so to irritate, and at the same time to depress, the minds of the poorer citizens, that they would be anxious at all events to purchase quiet, even by recalling the aristocratical exiles, and thus abandoning their own leaders to certain ruin.

22. περίπολοι] Τῶν φυλάκων οἱ μὲν ἱδρυμένοι καλοῦνται, οἱ δὲ περίπολοι· ἱδρυμένοι μὲν οὖν εἰσιν οἱ ἀεὶ παρακαθεζόμενοι καὶ πολιορκοῦντες, περίπολοι δὲ οἱ περιερχόμενοι καὶ περιπολοῦντες τὰ φρούρια ἐν τῷ φυλάττειν. SCHOL. Suidas h. v. Vid. Petitum ad leges Atticas, p. 547. Nostrum p. 519. Dionys. Halicarn. p. 618. Hesychium, Schol. Sophoclis, p. 261. et Xenophontem, p. 929. WASS. Agunt de περιπόλοις Atheniensium etiam Maussacus ad Harpocration. h. v. et Valesius ad Notas Maussaci. Adnotant hi ex Ulpiano ad Demosth. Olynth. III. et Artemidoro I. Oneiro-

ἐνήδρευσαν ἐς †τὸν Ἐνυάλιον,† ὅ ἐστιν ἔλασσον ἄποθεν. καὶ ᾔσθετο οὐδεὶς εἰ μὴ οἱ ἄνδρες οἷς ἐπιμελὲς ἦν εἰδέναι τὴν

1. τὴν f. ἐνάλιον P.Q. ἔλασσον] om. N. 2. οἱ] om. Parm. εἰδέναι] om. R.T.f.

crit. 56. περιπόλους non fuisse eductos ad bella ὑπερόρια, id est, externa, quæ extra fines Atticæ gerebantur. Si de his agit Thucydides, quid ergo est, quod cum cetero exercitu in Megaridem profecti fuerunt? Nimirum quia Minoa jam ante ab Atheniensibus occupata, in eaque præsidium positum erat, ut est III. 51. ibi quoque περιπόλους videntur habuisse. Duker. The περίπολοι of Athens formed a part of the force employed for the defence of the country, and which at the beginning of the war had amounted to sixteen thousand men. Of this number the περίπολοι were employed as a moveable force, not confined exclusively within the walls of fortified places, but disposable for the defence of any point that might be particularly threatened. If we could safely assume that the institutions recommended by Plato in his Dialogue on Laws were borrowed from those actually existing in Attica, (as those propounded by Cicero in his Dialogue de Legibus, are little more than a transcript of the actual laws of Rome,) we should conclude that the περίπολοι of each tribe were stationed in the several parts of Attica in rotation, in order to make every citizen familiar with every part of his country. See Plato, de Legibus, VI. p. 760. (185. Tauchnitz.) The service of the περίπολοι commenced at eighteen years of age, and lasted till twenty. (Pollux, VIII. 105. Æschines, de falsa Legat. p. 50. Compare also Plato, as quoted above, and Harpocration in περίπολος.) But it would seem from a passage of Aristotle quoted by Harpocration, and from the words of Artemidorus, quoted by Valois in his notes on Maussac's Commentary on Harpocration, p. 318. (p. 491. ed. Leipzig, 1824.) that during the first of these years the περίπολοι were employed only in Athens itself; and it was not till the second that they commenced their actual service all over Attica; a service too, which, as appears from the present passage of Thucydides, was extended occasionally to posts occupied by the Athenians, even beyond the frontier of Attica. Although employed as a moveable force, the περίπολοι carried the regular arms of the phalanx, the round shield and the long spear. See Harpocration, as above quoted; and compare Xenophon, Memorab. III. 5. §. 27. where he recommends the use of lighter arms for such duty. They had stations or barracks in different parts of the country, called περιπόλια. See Thucyd. VI. 45. VII. 48. and Dionys. Halicarn. Antiq. Rom. IX. 56. Göller refers his readers to a work of Platner, Beitragen zur Kenntniss des Attischen Rechts, p. 173, &c. for the best information about the περίπολοι; but with this work I have no acquaintance. The περιπόλαρχος, spoken of in VIII. 92. may have been the commander of those περίπολοι who were in their first year of service, and thus employed only in Athens: or there may have been one or two περιπόλαρχοι as there were two ἵππαρχοι, and the commanders of the περίπολοι of each tribe may have been distinct and subordinate officers, like the φύλαρχοι of the cavalry.

1. ἐς †τὸν Ἐνυάλιον†] Notus veterum usus est, Deum pro Dei templo ponere. Letronne, Topographie de Syracuse, p. 40. "Τύχη, *Génie de la ville*, se disait pour *τύχειον, temple du Génie public*. Par une métonymie semblable, le fameux temple de Diane à Ephèse était appelé tout simplement ἡ Ἄρτεμις: celui de Jupiter Ammon, ὁ Ἄμμων, métonymie qui a passé dans plusieurs langues modernes." Göller. (on Thucyd. I. 128.) Compare IV. 118. τῶν πυλῶν τῶν παρὰ τοῦ Νίσου, where some editors would needlessly read τοῦ Νισαίου. But the difficulty of the present passage consists in the preposition ἐς, because it is not true that the name of the God is used as absolutely synonymous with his temple: nor do either of the passages quoted by Letronne and Göller [Ar-

2 νύκτα ταύτην. καὶ ἐπειδὴ ἕως ἔμελλε γίγνεσθαι, οἱ προδιδόντες τῶν Μεγαρέων οὗτοι τοιόνδε ἐποίησαν· ἀκάτιον ἀμφηρικὸν ὡς λῃσταὶ, ἐκ πολλοῦ τεθεραπευκότες τὴν ἄνοιξιν τῶν πυλῶν, εἰώθεσαν ἐπὶ ἁμάξῃ, πείθοντες τὸν ἄρχοντα, διὰ τῆς τάφρου κατακομίζειν τῆς νυκτὸς ἐπὶ τὴν θάλασσαν καὶ ἐκπλεῖν· καὶ πρὶν ἡμέραν εἶναι, πάλιν αὐτὸ τῇ ἁμάξῃ κομίσαντες ἐς τὸ τεῖχος κατὰ τὰς πύλας ἐσῆγον, ὅπως τοῖς ἐκ τῆς Μινώας Ἀθηναίοις ἀφανὴς δὴ εἴη ἡ φυλακὴ, μὴ
3 ὄντος ἐν τῷ λιμένι πλοίου φανεροῦ μηδενός. καὶ τότε πρὸς ταῖς πύλαις ἤδη ἦν ἡ ἅμαξα, καὶ ἀνοιχθεισῶν κατὰ τὸ εἰωθὸς ὡς τῷ ἀκατίῳ οἱ Ἀθηναῖοι (ἐγίγνετο γὰρ ἀπὸ ξυνθήματος τὸ τοιοῦτον) ἰδόντες ἔθεον δρόμῳ ἐκ τῆς ἐνέδρας, βουλόμενοι φθάσαι πρὶν ξυγκλῃθῆναι πάλιν τὰς πύλας καὶ

2. οὗτοι τῶν μεγαρέων Q. 3. ἀφηρικὸν V. λῃσταὶ] om. Parm. 4. εἰώθεσαν] ἐνέθεσαν L.O. ἀνέθησαν P. 4. ἁμάξῃ Q. 5. κομίζειν d.i. τὴν] om. g. 7. τὰς] om. C.K.c.g. 8. ἀθηναίοις] om. d. εἴη ἡ] ἤδη K. 10. ἤδη ἦν A.B.C.F.H.K.L.N.O.P.Q.T.V.c.d.e.f.g.h.i. Parm. Haack. Poppo. Goell. vulgo ἦν ἤδη. 11. εἰκὸς prima manu T. τὸ ἀκάτιον I. 13. ξυγκλῃθῆναι Bekk. ed. 1832. ξυγκλῃσθῆναι E. Poppo. Goell. vulgo ξυγκλεισθῆναι. ξυγκληθῆναι H.

rian. Exped. Alexand. III. 3. Xenoph. Hellen. I. 2. §. 6.] bear them out in attaching such a meaning to expressions of that kind. In speaking of religious worship paid to the God, or of visits to his temple to obtain from him an oracular answer, he is naturally spoken of as a person; but then the language is framed accordingly, and the preposition παρὰ is used instead of ἐς, to denote the approach to the actual presence of the God. See Herodot. I. 46. οἱ δέ τινες ἐπέμποντο παρά τε Ἀμφιάρεων καὶ παρὰ Τροφώνιον. Until therefore it can be shewn that the name of the God is applied to denote the mere locality of the temple, I shall believe, with Poppo, that ἐνήδρευσαν ἐς τὸν Ἐνυάλιον is wrong: and that it should be either ἐς τὸ Ἐνυαλεῖον (Comp. Lobeck on Phrynich. p. 370.) or παρὰ τὸν Ἐνυάλιον.

1. οἱ προδιδόντες] Οἱ προδιδόντες δηλαδὴ τοῖς Ἀθηναίοις τὰ Μέγαρα, πλοῖον κατέφερον ἑκάστης νυκτὸς ἐπὶ θάλατταν, τεθεραπευκότες τὸν ἐπὶ τῶν πυλῶν ἄρχοντα ὅπως αὐτοὺς μὴ κωλύῃ, ὡς δῆθεν ἐπὶ λῃστείας ἐκπλέοντας τῶν Ἀθηναίων τῶν ἐν τῇ Μινῴᾳ φυλαττόντων, καὶ αὖθις πρὸ ἡμέρας ἀνέφερον αὐτὸ εἰς τὸ τεῖχος, ὅπως ἀφανὲς δῆθεν ᾖ τοῖς Ἀθηναίοις, τί χρὴ φυλάττεσθαι. οὐ γὰρ ὄντος οὐδενὸς ἐν τῷ Μεγαρικῷ λιμένι πλοίου φανεροῦ, διὰ τὸ ἐντὸς τειχῶν μεθ' ἡμέραν κρύπτεσθαι τὸ ἀκάτιον, ἄπορον ἦν γνῶναι τοῖς Ἀθηναίοις, ὑφ' ὧν τινῶν λῃστεύονται. SCHOL.

2. ἀκάτιον ἀμφηρικὸν] Πλοιάριον ἑκατέρωθεν ἐρεσσόμενον, ἐν ᾧ ἕκαστος τῶν ἐλαυνόντων δικωπίας ἐρέττει. SCHOL. The vessel was carried down in the trench that it might be more concealed than if carried on the open plain. And it was launched from the open shore on the outside of the harbour of Nisæa, because otherwise it might have been intercepted by the Athenians, whose position at Minoa enabled them to command the entrance of the harbour.

ἕως ἔτι ἡ ἅμαξα ἐν αὐταῖς ἦν κώλυμα οὖσα προσθεῖναι· καὶ αὐτοῖς ἅμα καὶ οἱ ξυμπράσσοντες Μεγαρῆς τοὺς κατὰ πύλας φύλακας κτείνουσι. καὶ πρῶτον μὲν οἱ περὶ τὸν Δημοσθένην 4
Πλαταιῆς τε καὶ περίπολοι ἐσέδραμον οὗ νῦν τὸ τροπαῖόν ἐστι, καὶ εὐθὺς ἐντὸς τῶν πυλῶν (ᾔσθοντο γὰρ οἱ ἐγγύτατα Πελοποννήσιοι) μαχόμενοι τοὺς προσβοηθοῦντας οἱ Πλαταιῆς ἐκράτησαν, καὶ τοῖς τῶν Ἀθηναίων ὁπλίταις ἐπιφερομένοις βεβαίους τὰς πύλας παρέσχον. LXVIII. *ἔπειτα δὲ καὶ τῶν Ἀθηναίων ἤδη ὁ ἀεὶ ἐντὸς γιγνόμενος χωρεῖ ἐπὶ τὸ τεῖχος. καὶ οἱ Πελοποννήσιοι* 2
φρουροὶ τὸ μὲν πρῶτον ἀντισχόντες ἠμύνοντο ὀλίγοι, καὶ ἀπέθανόν τινες αὐτῶν, οἱ δὲ πλείους ἐς φυγὴν κατέστησαν φοβηθέντες, ἐν νυκτί τε πολεμίων προσπεπτωκότων καὶ τῶν προδιδόντων Μεγαρέων ἀντιμαχομένων νομίσαντες τοὺς ἅπαντας σφᾶς Μεγαρέας προδεδωκέναι. ξυνέπεσε γὰρ καὶ τὸν τῶν Ἀθηναίων κήρυκα ἀφ' 3
ἑαυτοῦ γνώμης κηρῦξαι, τὸν βουλόμενον ἰέναι Μεγαρέων μετὰ Ἀθηναίων θησόμενον τὰ ὅπλα. οἱ δ' ὡς ἤκουσαν, οὐκέτι ἀνέμενον, ἀλλὰ τῷ ὄντι νομίσαντες κοινῇ πολεμεῖσθαι κατέφυγον ἐς τὴν Νίσαιαν. ἅμα δὲ ἕῳ, ἑαλωκότων ἤδη τῶν 4
τειχῶν καὶ τῶν ἐν τῇ πόλει Μεγαρέων θορυβουμένων, οἱ πρὸς τοὺς Ἀθηναίους πράξαντες καὶ ἄλλοι μετ' αὐτῶν, πλῆθος ὃ ξυνῄδει, ἔφασαν χρῆναι ἀνοίγειν τὰς πύλας καὶ

The conspiracy is detected, however, by the aristocratical party, in time to prevent the betrayal of Megara itself.

1. ἔτι] om. B. 2. αὐτοῖς A.B.C.E.F.H.I.K.L.N.O.P.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goell. vulgo αὐτοί. κατὰ τὰς πύλας G.H.L.N.O.P.R.T.V.f. Parm. Haack. Poppo. 3. ἀποκτείνουσι O. 4. πλαταιεῖς καὶ V. 5. ᾔσθοντο καὶ γὰρ T. 7. ὁπλίταις] om. g. 8. βεβαίως c.g.G. δὲ] om. g. 9. ὁ] om. P. 10. ἐχώρει I.L.N.O.P.R.T.V.d.f.i. Parm. 11. ἠμύναντο A.B. E.F.R.T.f.h. 16. τὸν] om. F. 17. καὶ μεγαρέων T. 19. ἀνέμειναν R. 22. ἄλλο Q. 23. ἔφθασαν P.

1. προσθεῖναι] Locus Herodoti est lib. III. cap. 78. in quo Suidas προσθεῖναι interpretatur ἀποκλεῖσαι. Pollux. X. 25. προσθεῖναι τὴν θύραν. Duker.

5. ᾔσθοντο γὰρ] The conjunction γὰρ is intended to explain the word μαχόμενοι. "Notwithstanding the surprise, "the Athenians did not win the gates "without fighting, *for* the Peloponne"sian garrison discovered the attempt "in time to offer some resistance to "it."

10. χωρεῖ ἐπὶ τὸ τεῖχος] Confer Diodorum XII. 320. Wass.

18. θησόμενον τὰ ὅπλα] See the note on II. 2.

5 ἐπεξιέναι ἐς μάχην. ξυνέκειτο δὲ αὐτοῖς, τῶν πυλῶν ἀνοι-
χθεισῶν ἐσπίπτειν τοὺς Ἀθηναίους, αὐτοὶ δὲ διάδηλοι
ἔμελλον ἔσεσθαι· λίπα γὰρ ἀλείψεσθαι, ὅπως μὴ ἀδικῶνται.
ἀσφάλεια δὲ αὐτοῖς μᾶλλον ἐγίγνετο τῆς ἀνοίξεως· καὶ γὰρ
οἱ ἀπὸ τῆς Ἐλευσῖνος κατὰ τὸ ξυγκείμενον τετρακισχίλιοι
ὁπλῖται τῶν Ἀθηναίων καὶ ἱππῆς ἑξακόσιοι [οἱ] τὴν νύκτα
6 πορευόμενοι παρῆσαν. ἀληλιμμένων δὲ αὐτῶν καὶ ὄντων
ἤδη περὶ τὰς πύλας καταγορεύει τις ξυνειδὼς τοῖς ἑτέροις
τὸ ἐπιβούλευμα. καὶ οἱ ξυστραφέντες ἀθρόοι ἦλθον καὶ οὐκ
ἔφασαν χρῆναι οὔτε ἐπεξιέναι (οὐδὲ γὰρ πρότερόν πω τοῦτο
ἰσχύοντες μᾶλλον τολμῆσαι) οὔτε ἐς κίνδυνον φανερὸν τὴν
πόλιν καταγαγεῖν· εἴ τε μὴ πείσεταί τις, αὐτοῦ τὴν μάχην
ἔσεσθαι. ἐδήλουν δὲ οὐδὲν ὅτι ἴσασι τὰ πρασσόμενα, ἀλλ'
ὡς τὰ βέλτιστα βουλεύοντες ἰσχυρίζοντο, καὶ ἅμα περὶ τὰς
πύλας παρέμενον φυλάσσοντες, ὥστε οὐκ ἐγένετο τοῖς ἐπι-
βουλεύουσι πρᾶξαι ὃ ἔμελλον. LXIX. γνόντες δὲ οἱ τῶν

Upon this the Athenians attack Nisæa where the Peloponnesian garrison of the long walls had taken refuge, and after two days take it.

Ἀθηναίων στρατηγοὶ ὅτι ἐναντίωμά τι ἐγένετο
καὶ τὴν πόλιν βίᾳ οὐχ οἷοί τε ἔσονται λαβεῖν,
τὴν Νίσαιαν εὐθὺς περιετείχιζον, νομίζοντες, εἰ
πρὶν ἐπιβοηθῆσαί τινας ἐξέλοιεν, θᾶσσον ἂν
2 καὶ τὰ Μέγαρα προσχωρῆσαι, (παρεγένετο δὲ

1. ξυνέκειντο Parm. 3. ἀλείψασθαι P. 4. μᾶλλον αὐτοῖς R. 6. οἱ] om. L.N.O.P.V.d.i. Uncis inclusit Poppo. οἳ T. 7. παρῆσαν] ἦσαν R.T. ἤδη ὄντων O.c.g. 8. περὶ] ἐπὶ O. ἑταίροις A.B.E.F.h. 9. καὶ οἳ N. Haack. Poppo. vulgo, Bekk. Goell. καὶ οἱ. καὶ οὐκ] καὶ om. R.T. 10. οὔτε] οὐκέτι K. 11. φανερὰν L.O. 12. πείθεται d.i. Parm. ἢν πείσηται R. 13. ἐδήλου T. οὐδὲ E.K.c.g. εἴσασι K. ἀλλὰ ὡς C.F.H.L.O.P.R.V. d.e.h.i. Poppo. 14. περὶ] παρὰ g. 15. ἔμενον T. 18. οὐχ οἷοί τε ἔσονται βίᾳ c.g. βίᾳ οὐχ οἷόν τε ἔσονται I. 19. νομίσαντες g. 21. τὰ] κατὰ O.P.

2. αὐτοὶ δὲ διάδηλοι κ. τ. λ.] The rubbing themselves over with oil was so common, as preparatory to any great bodily exertion, that it would excite no suspicion.

6. [οἱ] τὴν νύκτα πορευόμενοι] The article here seems quite indefensible. "The goers by night," cannot be a term applied to any portion of the Athenian cavalry, and the sense required by the passage being merely, "that six hundred cavalry marched all "night to reinforce the Athenians," I have followed several MSS. and the authority of Reiske, Poppo, and Dobree, in enclosing the word οἱ in brackets.

12. αὐτοῦ τὴν μάχην ἔσεσθαι] They should fight it out first on the spot, there, in Megara, before they came to any fighting with or against the Athenians.

σίδηρός τε ἐκ τῶν Ἀθηνῶν ταχὺ καὶ λιθουργοὶ καὶ τἆλλα ἐπιτήδεια,) ἀρξάμενοι δ' ἀπὸ τοῦ τείχους ὃ εἶχον, καὶ διοικοδομήσαντες τὸ πρὸς Μεγαρέας, ἀπ' ἐκείνου ἑκατέρωθεν ἐς θάλασσαν τῆς Νισαίας, τάφρον τε καὶ τείχη διελομένη ἡ στρατιὰ, ἔκ τε τοῦ προαστείου λίθοις καὶ πλίνθοις χρώμενοι, καὶ κόπτοντες τὰ δένδρα καὶ ὕλην ἀπεσταύρουν εἴ πῃ δέοιτό τι· καὶ αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὐταὶ

2. οἰκοδομήσαντες K. 4. τε] om. T. 5. τε] om. L.O. 6. εἴποι c.g. εἴπου R.T.e.f. δέοιτό τοι T. 7. προαστίου F.H. αὐταὶ A.B.C.F.H.L.N. O.T.V. Haack. Poppo. Goell. vulgo αὗται.

2. *ἀρξάμενοι δ' ἀπὸ τοῦ τείχους κ.τ.λ.*] Poppo and others make *ἀπεσταύρουν* the principal verb, which cannot be, I think, because "the fortifying with "stakes or palisades such points as "might need it" can in no sense be considered the principal idea of the whole sentence, to which the preceding clauses are subordinate, but is in fact coordinate with them, expressing one part only, as they express other parts, of the general notion contained in *περιετείχιζον*. And the amended stopping, in which I have followed Bekker's edit. of 1832, makes the whole construction clear, which is as follows:—*περιετείχιζον—νομίζοντες—ἀρξάμενοι δὲ,—καὶ διοικοδομήσαντες,—τάφρον τε διελομένη ἡ στρατιά,—ἔκ τε τοῦ προαστείου χρώμενοι.* With regard to the last clause, *καὶ κόπτοντες τὰ δένδρα—ἀπεσταύρουν*, I am not sure whether we should regard the finite verb *ἀπεσταύρουν* as used by confusion instead of the participle; or whether it would not be better to make the former sentence end at *χρώμενοι*, and to make what follows from *καὶ κόπτοντες* to *ὑπῆρχον ἔρυμα* another sentence by itself. That is the "long *walls*," which are here spoken of as one, because they were so close together, that with a view to the operations here described, they were but as a single wall, from each side of which the circumvallation branched off. And probably the space between them was filled up by a cross wall and rampart, so that in fact they would be only one wall at the point where the circumvallation walls joined them. Compare the note on II. 13. *διοικοδομήσαντες τὸ πρὸς Μεγαρέας*, building a cross wall or countervallation on the side towards Megara, to prevent succour from thence being thrown into Nisæa. *τῆς Νισαίας* depends upon *ἑκατέρωθεν*, according to most of the editors; and it may be taken I suppose as explaining the term *ἑκατέρωθεν*; but is it not possible that it may depend on *τὸ πρὸς Μεγαρέας*? "Having built a cross wall on "both sides from the long walls to the "sea on the side of Nisæa looking to-"wards Megara." According to any construction the words *τῆς Νισαίας* are out of their proper place. *τάφρον τε καὶ τείχη διελομένη ἡ στρατιὰ*, "the army "having divided amongst themselves "the several parts of the trench and "walls that were to be made." Compare II. 78. *διελόμενοι κατὰ πόλεις τὸ χωρίον.*—*τὰ δένδρα καὶ ὕλην*, that is, "*the* fruit trees which they would na-"turally find in the gardens of the *προ-"αστεῖον*, and timber from forest trees "wherever they could meet with "them." Compare II. 75. and the note there. The *προαστεῖον* of a Greek city was not what we call a suburb, but rather an open space like the parks in London, partly planted with trees, and containing public walks, colonnades, temples, and the houses of some of the principal citizens. It was used as a ground for reviews of the army, and for public games. At Rome the Campus Martius was exactly what the Greeks call *προαστεῖον*.

ὑπῆρχον ἔρυμα. καὶ ταύτην μὲν τὴν ἡμέραν ὅλην εἰργάζοντο. 3 τῇ δ' ὑστεραίᾳ περὶ δείλην τὸ τεῖχος ὅσον οὐκ ἀπετετέλεστο, καὶ οἱ ἐν τῇ Νισαίᾳ δείσαντες, σίτου τε ἀπορίᾳ (ἐφ' ἡμέραν γὰρ ἐκ τῆς ἄνω πόλεως ἐχρῶντο) καὶ τοὺς Πελοποννησίους οὐ νομίζοντες ταχὺ ἐπιβοηθήσειν, τούς τε Μεγαρέας πολεμίους ἡγούμενοι, ξυνέβησαν τοῖς Ἀθηναίοις ῥητοῦ μὲν ἕκαστον ἀργυρίου ἀπολυθῆναι ὅπλα παραδόντας, τοῖς δὲ Λακεδαιμονίοις, τῷ τε ἄρχοντι καὶ εἴ τις ἄλλος ἐνῆν, 4 χρῆσθαι Ἀθηναίους ὅ τι ἂν βούλωνται. ἐπὶ τούτοις ὁμολογήσαντες ἐξῆλθον. καὶ οἱ Ἀθηναῖοι τὰ μακρὰ τείχη ἀποῤῥήξαντες ἀπὸ τῆς τῶν Μεγαρέων πόλεως καὶ τὴν Νίσαιαν παραλαβόντες τἄλλα παρεσκευάζοντο.

LXX. Βρασίδας δὲ ὁ Τέλλιδος Λακεδαιμόνιος κατὰ τοῦτον τὸν χρόνον ἐτύγχανε περὶ Σικυῶνα καὶ Κόρινθον ὤν, ἐπὶ Θρᾴκης στρατιὰν παρασκευαζόμενος. καὶ ὡς ᾔσθετο τῶν τειχῶν τὴν ἅλωσιν, δείσας περί τε τοῖς ἐν τῇ Νισαίᾳ Πελοποννησίοις καὶ μὴ τὰ Μέγαρα ληφθῇ, πέμπει ἔς τε τοὺς Βοιωτοὺς κελεύων κατὰ τάχος στρατιᾷ ἀπαντῆσαι ἐπὶ Τριποδίσκον, (ἔστι δὲ κώμη τῆς Μεγαρίδος ὄνομα τοῦτο ἔχουσα ὑπὸ τῷ ὄρει τῇ Γερανίᾳ), καὶ αὐτὸς ἔχων ἦλθεν ἑπτακοσίους μὲν καὶ δισχιλίους Κοριν-

Meantime Brasidas, who was then near Corinth preparing for his march into Thrace, assembles a large force of the allies of Lacedæmon, in order to save Megara, and calls upon the Megareans to receive him within their city.

2. δ'] τε d. τῇ δὲ ὑστερ. C.E.F.H.K.R.c.e.f.g.i. Poppo. παρὰ O.P. τὸ τεῖχος] τοῦ τείχους τοσοῦτον b.E. οὐκ] οὔπω e. ἀποτετέλεστο F.L.O.Q. Bekker. ed. 1832. τετέλεστο e. 3. ἐφ' ἡμερίαν C. 4. Deest ἐκ. Parm. 5. ἐπιβοηθεῖν K. 7. ἀργύριον P. παραδόντες T.g. παραδιδόντες d. τοῖς δὲ A.B.F. Bekk. Goell. Dobree. ceteri τοῖς τε. 9. ἂν] om. g. 11. τῶν] om. N.V. 12. παρασκευάζοντο F. 13. τε i. ὁ] om. c. τέλλιος d.i. 14. ἐτύγχανε γὰρ περὶ i. καὶ ἐπὶ θρᾴκης L.O. 15. στρατείαν Haack. Poppo. 17. λακεδαιμονίοις R. 20. τριποδίσκον A.B.C.E.F.G.H.I.N.T.V.c.f.g.h.i. Parm. Haack. Poppo. Goell. τὸ τριποδίσκον K. ceteri τριποδίσκου. 21. γερανίᾳ E.F.H.Q.R.f. Poppo. Bekker. ed. 1832. vulgo γερανείᾳ. 22. ἦλθεν ἔχων f. χιλίους c. δισχιλίων T.

7. τοῖς δὲ Λακεδαιμονίοις] It appears now from Bekker's smaller edition that three of the best MSS. support his correction of δὲ instead of τε. There can therefore be no longer any hesitation as to admitting it into the text. The ἄρχων here spoken of was the Spartan commander of the Peloponnesian garrison, like Tantalus at Thyrea, c. 57. Pasitelidas at Torone, V. 3. Menedæus and his colleagues in Acarnania, III. 100.

θίων ὁπλίτας, Φλιασίων δὲ τετρακοσίους, Σικυωνίων δὲ ἑξακοσίους, καὶ τοὺς μεθ' αὑτοῦ ὅσοι ἤδη ξυνειλεγμένοι ἦσαν, οἰόμενος τὴν Νίσαιαν ἔτι καταλήψεσθαι ἀνάλωτον. ὡς δὲ ἐπύθετο, (ἔτυχε γὰρ νυκτὸς ἐπὶ τὸν Τριποδίσκον 2
ἐξελθὼν,) ἀπολέξας τριακοσίους τοῦ στρατοῦ, πρὶν ἔκπυστος γενέσθαι, προσῆλθε τῇ τῶν Μεγαρέων πόλει λαθὼν τοὺς Ἀθηναίους ὄντας περὶ τὴν θάλασσαν, βουλόμενος μὲν τῷ λόγῳ καὶ ἅμα, εἰ δύναιτο, ἔργῳ τῆς Νισαίας πειρᾶσαι, τὸ δὲ μέγιστον, τὴν τῶν Μεγαρέων πόλιν εἰσελθὼν βεβαιώσασθαι. καὶ ἠξίου δέξασθαι σφᾶς, λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν. LXXI. αἱ δὲ τῶν Μεγαρέων στάσεις φοβούμεναι, οἱ μὲν μὴ τοὺς φεύγοντας σφίσιν ἐσαγαγὼν αὐτοὺς ἐκβάλῃ, οἱ δὲ μὴ αὐτὸ τοῦτο ὁ δῆμος δείσας ἐπιθῆται σφίσι καὶ ἡ πόλις ἐν μάχῃ καθ' αὑτὴν οὖσα ἐγγὺς ἐφεδρευόντων Ἀθηναίων ἀπόληται, οὐκ ἐδέξαντο, ἀλλ' ἀμφοτέροις ἐδόκει ἡσυχάσασι τὸ μέλλον περιιδεῖν· ἤλπιζον γὰρ καὶ μάχην ἑκάτεροι ἔσεσθαι τῶν τε Ἀθηναίων καὶ τῶν προσβοηθησάντων, καὶ οὕτω σφίσιν ἀσφαλεστέρως ἔχειν, οἷς τις εἴη εὔνους, κρατήσασι προσχωρῆσαι. ὁ δὲ Βρασίδας ὡς οὐκ ἔπειθεν, 2
ἀνεχώρησε πάλιν ἐς τὸ ἄλλο στράτευμα.

They, however, thought it safest to wait the event, and see whether he could cope successfully with the Athenian army.

LXXII. Ἅμα δὲ τῇ ἕῳ οἱ Βοιωτοὶ παρῆσαν, διανενοημένοι μὲν καὶ πρὶν Βρασίδαν πέμψαι βοηθεῖν ἐπὶ τὰ Μέγαρα ὡς οὐκ ἀλλοτρίου ὄντος τοῦ κινδύνου, καὶ ἤδη

The Bœotians come up to aid

1. σικυωνίων δὲ] καὶ σικυωνίων L. om. C.G.I.O.P.d.e.i. cum ipso ἑξακοσίους. 2. καὶ] om. L. ἑαυτοῦ G.H.N.O.P.T.V.c.d.e.f.g.i.m. Poppo. 4. ἐτύγχανε N.V. 5. ἐξελθεῖν Q. ἀπολέξας τριακοσίους τοῦ στρατοῦ] om. c.g. 6. μεγάρων K. 8. πειρᾶσθαι e. cum Prisciano 18. p. 1198, 30. πειρᾶσαι E. Poppo. Goell. vulgo πειράσαι. 12. ἐξαγαγὼν Parm. 13. εἰ δὲ f. τὸ αὐτὸ τοῦτο i. Parm. 14. ἐπιθῆται E.F.H. Goell. vulgo ἐπίθηται. 15. ἑαυτὴν N.V. 16. ἀπολεῖται A.B.E.F.H.Q.T.h. ἀπόλληται e. ἀπόλλυται b. ἐπεδέξαντο c. 18. ἑκάτεροι] om. N. 19. οἷς C.d.e.i. Poppo. Goell. corr. N. vulgo ὅς. τις εἴη εὔνους] τι εἴη εὔνουν d.i. τισιν εὔνους e. 20. προχωρῆσαι L.O.P.

17. περιιδεῖν] Thomas Mag. in περιορῶ, περιϊδεῖν καὶ ἀντὶ τοῦ περισκοπῆσαι, et adfert ex hoc loco, ἀλλ' ἀμφοτέροις— περιϊδεῖν. DUKER.

Brasidas, and their cavalry skirmishes with the Athenians, without any decisive result.

ὄντες πανστρατιᾷ Πλαταιᾶσιν, ἐπειδὴ δὲ καὶ ἦλθεν ὁ ἄγγελος, πολλῷ μᾶλλον ἐῤῥώσθησαν, καὶ ἀποστείλαντες διακοσίους καὶ δισχιλίους ὁπλίτας καὶ ἱππέας ἑξακοσίους τοῖς πλείοσιν ἀπῆλθον πάλιν.
2 παρόντος δὲ ἤδη ξύμπαντος τοῦ στρατεύματος, ὁπλιτῶν οὐκ ἔλασσον ἑξακισχιλίων, καὶ τῶν Ἀθηναίων τῶν μὲν ὁπλιτῶν περί [τε] τὴν Νίσαιαν ὄντων καὶ τὴν θάλασσαν ἐν τάξει, τῶν δὲ ψιλῶν ἀνὰ τὸ πεδίον ἐσκεδασμένων, οἱ ἱππῆς οἱ τῶν Βοιωτῶν ἀπροσδοκήτοις ἐπιπεσόντες τοῖς ψιλοῖς ἔτρεψαν ἐπὶ τὴν θάλασσαν· ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω
3 τοῖς Μεγαρεῦσιν οὐδαμόθεν ἐπῆλθεν. ἀντεπεξελάσαντες δὲ καὶ οἱ τῶν Ἀθηναίων ἐς χεῖρας ᾖεσαν, καὶ ἐγένετο ἱππομαχία
4 ἐπὶ πολὺ, ἐν ᾗ ἀξιοῦσιν ἑκάτεροι οὐχ ἥσσους γενέσθαι. τὸν μὲν γὰρ ἵππαρχον τῶν Βοιωτῶν καὶ ἄλλους τινὰς οὐ πολλοὺς πρὸς †αὐτῇ τῇ Νισαίᾳ† προσελάσαντες οἱ Ἀθηναῖοι καὶ ἀποκτείναντες ἐσκύλευσαν, καὶ τῶν τε νεκρῶν τούτων κρατήσαντες ὑποσπόνδους ἀπέδοσαν καὶ τροπαῖον ἔστησαν·

1. πλαταιάσιν A. πλαταίασιν B. πλαταιεῦσιν G.L.Q. om. O.P. πλατιεῦσι C. ἐπεὶ c. καὶ ἤδη ἦλθεν d. 3. διακοσίους δὲ καὶ K. χιλίους N. (prima manu) Q.d.i. 6. ἔλαττον A.B.C.E.F.G.N.T.V.b.d.e.f.h.i. 7. περὶ τὴν A.B. F.c. Bekk. Goell. τὴν om. Parm. 8. παιδίον ἐσκεδασμένον E. 9. ἀπροσδοκήτως Q.V. 10. ἐν δὲ c. ἐν τῷ γὰρ πρὸ τοῦ T. μηδεμία K. πω] om. C.G.L.O.e. 11. οὐδαμόθεν] om. N. prima manu. ἀπῆλθεν Q. ἐπῆλθον Parm. ἀντεξελάσαντες h. Parm. 14. ὕπαρχον Parm. 15. πρὸς †αὐτῇ τῇ Νισαίᾳ†. Libri omnes et edd. αὐτὴν τὴν Νίσαιαν.

6. ἔλασσον] Etsi autem hoc tantum unius Cod. MS. auctoritate nititur, tamen vel sine ea in contextum admitti potuisset; quum Grammatici veteres testentur, Thucydidem numquam in talibus gemino τ usum fuisse, quod supra plus semel monitum est. Duk.

10. ἐν γὰρ τῷ πρὸ τοῦ κ. τ. λ.] Hæc verba rationem reddunt cur in ἀπροσδοκήτους inciderint. Haack.

15. πρὸς †αὐτῇ τῇ Νισαίᾳ†] The sense requires the dative, "close under the "walls of Nisæa." Portus's conjecture, προσελάσαντας, although approved by Dobree, is inconsistent, as Poppo rightly observes, with the conjunction καὶ immediately following. Nor can πρὸς αὐτὴν τὴν Νίσαιαν προσελάσαντες be taken to signify, as Poppo seems to understand it, "Athenienses prope Ni-"sæam consulto se recepisse:" for προσελάσαντες, when expressing the movements of cavalry, can only mean, "charging the enemy." The Bœotians had chased the Athenians down to Nisæa; then the Athenians faced about, charged them in return, and cut some of them off. In c. 92. where all the MSS. read τούτοις, the later editors have restored the accusative τούτους, as the sense required; and here, on the other hand, I have no hesitation in substituting, for the same reason, the dative for the accusative.

οὐ μέντοι ἔν γε τῷ παντὶ ἔργῳ βεβαίως οὐδέτεροι τελευτήσαντες ἀπεκρίθησαν, ἀλλ' οἱ μὲν Βοιωτοὶ πρὸς τοὺς ἑαυτῶν, οἱ δὲ ἐπὶ τὴν Νίσαιαν.

LXXIII. Μετὰ δὲ τοῦτο Βρασίδας καὶ τὸ στράτευμα ἐχώρουν ἐγγυτέρω τῆς θαλάσσης καὶ τῆς τῶν Μεγαρέων πόλεως, καὶ καταλαβόντες χωρίον ἐπιτήδειον παραταξάμενοι ἡσύχαζον, οἰόμενοι σφίσιν ἐπιέναι τοὺς Ἀθηναίους, καὶ τοὺς Μεγαρέας ἐπιστάμενοι περιορωμένους ὁποτέρων ἡ νίκη ἔσται.

Brasidas then, being aware that the Megareans were waiting to see which side would prove victorious, offers the enemy battle; but they, being inferior in numbers, decline it.

καλῶς δὲ ἐνόμιζον σφίσιν ἀμφότερα ἔχειν, ἅμα 2
μὲν τὸ μὴ ἐπιχειρεῖν προτέρους μηδὲ μάχης καὶ κινδύνου ἑκόντας ἄρξαι, ἐπειδή γε ἐν φανερῷ ἔδειξαν ἑτοῖμοι ὄντες ἀμύνεσθαι, καὶ αὐτοῖς ὥσπερ ἀκονιτὶ τὴν νίκην δικαίως ἂν τίθεσθαι· ἐν τῷ αὐτῷ δὲ καὶ πρὸς τοὺς Μεγαρέας ὀρθῶς ξυμβαίνειν. εἰ μὲν γὰρ μὴ ὤφθησαν ἐλθόντες, οὐκ ἂν ἐν 3
τύχῃ γίγνεσθαι σφίσιν, ἀλλὰ σαφῶς ἂν ὥσπερ ἡσσηθέντων στερηθῆναι εὐθὺς τῆς πόλεως· νῦν δὲ κἂν τυχεῖν αὐτοὺς Ἀθηναίους μὴ βουληθέντας ἀγωνίζεσθαι, ὥστε ἀμαχεὶ ἂν

1. ἐν] om. Parm. παντὶ] παρόντι e. 4. τοῦτο δὲ K. 6. ἐπιτήδειον καὶ παραταξάμενοι e. 7. ἡσύχαζον] om. L.O.P. 9. περιορωμένους] om. pr. man. N. 10. καλῶς] καὶ ὡς P. μὴ δὲ C.V. ἔχειν] om. E. 11. τὸ ἐπιχειρεῖν e. τῷ μὴ F. Parm. 12. ἄρξασθαι T.Q.f. ἐπειδὴ—ἔδειξαν] om. C.G.I.L.O.P.e. 13. ἀκονειτὶ C.I.K. ἀκονητὶ E.F.f. ἀκοντὶ d. ἀνονητὶ e. τὴν νίκην δικαίως ἂν τίθεσθαι A.G.H.I.K.L.N.O.P.T.V.c.d.e.f.g.h.i.m. Parm. Poppo. Goell. ἀντίθεσθαι C. ἀντιθέσθαι B.E.F. ἀντιτίθεσθαι Q. vulgo et Haack. δικ. ἂν τὴν νίκην τίθεσθαι. 15. οὐκ ἂν] om. O.P. 16. ἡσσηθέντες V. 17. ἀθηναίους αὐτούς G. 18. ἀμαχεὶ A.B.E.F.H.N.T.V. Haack. Poppo. Goell. vulgo ἀμαχητί.

9. *βεβαίως* should be taken with *τελευτήσαντες*, "with a decided result."

10. *καλῶς δὲ ἐνόμιζον κ. τ. λ.*] The word *ἀμφότερα* is explained by what follows, *ἅμα μὲν τὸ μὴ ἐπιχειρεῖν—ἐν τῷ αὐτῷ δὲ καὶ πρὸς τοὺς Μεγαρέας ὀρθῶς ξυμβαίνειν*. In the last clause, the words *ὀρθῶς ξυμβαίνειν* are a mere repetition of *καλῶς ἔχειν*, but added again to make the meaning more palpable. The words *καὶ αὐτοῖς—τίθεσθαι* seem to be parenthetical, and to depend upon *ἐνόμιζον* at the beginning of the chapter.

15. *οὐκ ἂν ἐν τύχῃ κ. τ. λ.*] "They would have had not a chance of success, but would clearly have lost the city at once, being considered to have been as good as beaten." The genitive absolute *ἡσσηθέντων* is remarkable, referring as it does to the subject of the verb *στερηθῆναι*; so that *ἡσσηθέντας* or *ἡσσηθέντες* might seem more natural. But compare V. 33. VI. 7. VII. 57. Herodotus, VIII. 108. IX. 58. and Poppo, Prolegom. I. c. x. p. 119.

17. *κἂν τυχεῖν — μὴ βουληθέντας*] "Might chance to be unwilling." For this use of *τυγχάνειν* with a participle, see Matthiæ, Gr. Gr. §. 533. 4.

4 περιγενέσθαι αὐτοῖς ὧν ἕνεκα ἦλθον. ὅπερ καὶ ἐγένετο. οἱ γὰρ Μεγαρῆς—ὡς οἱ Ἀθηναῖοι ἐτάξαντο μὲν παρὰ τὰ μακρὰ τείχη ἐξελθόντες, ἡσύχαζον δὲ καὶ αὐτοὶ μὴ ἐπιόντων, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, ἐπειδὴ καὶ τὰ πλείω αὐτοῖς προεκεχωρήκει, ἄρξασι μάχης πρὸς πλείονας αὐτῶν ἢ λαβεῖν νικήσαντας Μέγαρα ἢ σφαλέντας τῷ βελτίστῳ τοῦ ὁπλιτικοῦ βλαφθῆναι, τοῖς δὲ ξυμπάσης τῆς δυνάμεως καὶ τῶν παρόντων μέρος ἕκαστον κινδυνεύειν εἰκότως ἐθέλειν τολμᾶν· χρόνον δὲ ἐπισχόντες, καὶ ὡς οὐδὲν ἀφ᾽ ἑκατέρων ἐπεχειρεῖτο, ἀπῆλθον πρότερον οἱ Ἀθηναῖοι ἐς τὴν Νίσαιαν καὶ αὖθις οἱ Πελοπον-

1. ὥσπερ i. 2. περὶ L.O.P. μικρὰ c.g. 4. καὶ ἐκείνων Q. 5. προκεχωρήκει P. 6. ἄρξασθαι d.i. αὐτῶν E.H.K.L.N.O.V. 7. βελτίστῳ] πλείστῳ c.f.g. 8. τῆς] om. prim. man. N. τῆς δὲ ξυμπάσης d.i. μέρος ἑκατὸν C. ἑκάστων Poppo. Goell. ἑκάστου κινδυνεῦον Dobree. 10. οὐδένα ἐφ᾽ ἑκάτερον d.i.

1. *οἱ γὰρ Μεγαρῆς κ. τ. λ.*] The verb to this nominative case is to be found in what, according to the common division, is the following chapter; so little could the author of this division have understood the construction of the passage. The construction, if so it may be called, is as follows: *οἱ γὰρ Μεγαρῆς—τοῦτ᾽ ἔστιν, ἀκριβέστερον εἰπόντι, οἱ τῶν φευγόντων φίλοι Μεγαρῆς,—ἀνοίγουσί τε τὰς πύλας καὶ ἐς λόγους ἔρχονται.* The subject, which was at first stated to be *οἱ Μεγαρῆς*, is, after a long parenthesis of twelve lines, stated again more accurately to be *οἱ τῶν φευγόντων φίλοι Μεγαρῆς.* Compare a somewhat similar passage in Herodotus, VI. 137. where the nominative case *Πελασγοὶ* at the beginning of the chapter is separated by an interval of half a page from its verb *ἐλόχησαν*, which occurs, according to our present division, in the following chapter. So that Aristotle had good reason to notice this sort of carelessness, Rhetor. III. 5. where he says, *δεῖ δὲ, ἕως μέμνηται, ἀνταποδιδόναι ἀλλήλοις, καὶ μήτε μακρὰν ἀπαρτᾶν, μήτε σύνδεσμον πρὸ συνδέσμου ἀποδιδόναι τοῦ ἀναγκαίου.*

5. *ἐπειδὴ καὶ τὰ πλείω κ. τ. λ.*] "Since "in more than half of their object they "had succeeded; having taken Nisæa, "and thus completely shut out the "Megareans from all communication "with the sea."

8. *τοῖς δὲ ξυμπάσης κ. τ. λ.*] That something here is corrupt, seems evident. Various corrections are proposed, of which Dobree's first seems to me one of the neatest, *οἷς δὲ—ἑκάστου κινδυνεύοι.* One might correct also *ἑκάστῳ* simply, and insert either *γὰρ* after *ξυμπάσης*, or *οὖν* after *εἰκότως.* For the sense is clear, namely, that the enemy might naturally be willing to risk a battle, seeing that each general among them staked only a part of his whole national force, *ξυμπάσης τῆς δυνάμεως*, and also a part only of the force actually engaged, *τῶν παρόντων.* So that if the whole army were cut off, still the loss of each state would be but small: and still farther, the army might be defeated without being destroyed, and the loss might fall wholly or chiefly on one wing, so that as the soldiers of each state occupied only a part of the line of battle, the loss to any one state might possibly, even in the event of a defeat, be next to nothing. The expression *ἐθέλειν τολμᾶν* resembles I. 71. *βουλομένων ὑμῶν προθύμων εἶναι.*

νήσιοι ὅθεν περ ὡρμήθησαν—οὕτω δὴ τῷ μὲν Βρασίδᾳ αὐτῷ καὶ τοῖς ἀπὸ τῶν πόλεων ἄρχουσιν οἱ τῶν φευγόντων φίλοι Μεγαρῆς, ὡς ἐπικρατήσαντι καὶ τῶν Ἀθηναίων οὐκέτι ἐθελησάντων μάχεσθαι, θαρσοῦντες μᾶλλον ἀνοίγουσί τε τὰς πύλας καὶ δεξάμενοι καταπεπληγμένων ἤδη τῶν πρὸς [τοὺς] Ἀθηναίους πραξάντων ἐς λόγους ἔρχονται. LXXIV. καὶ ὕστερον ὁ μέν, διαλυθέντων τῶν ξυμμάχων κατὰ πόλεις, ἐπανελθὼν καὶ αὐτὸς ἐς τὴν Κόρινθον τὴν ἐπὶ Θρᾴκης στρατείαν παρεσκεύαζεν, ἵνα περ καὶ τὸ πρῶτον ὥρμητο· οἱ δὲ ἐν τῇ πόλει Μεγαρῆς, ἀποχωρησάντων καὶ τῶν Ἀθηναίων ἐπ' οἴκου, ὅσοι μὲν τῶν πραγμάτων πρὸς τοὺς Ἀθηναίους μάλιστα μετέσχον, εἰδότες ὅτι ὤφθησαν εὐθὺς ὑπεξῆλθον, οἱ δὲ ἄλλοι κοινολογησάμενοι τοῖς τῶν φευγόντων φίλοις κατάγουσι τοὺς ἐκ Πηγῶν, ὁρκώσαντες πίστεσι μεγάλαις μηδὲν μνησικακήσειν, βουλεύσειν δὲ τῇ πόλει τὰ ἄριστα. οἱ δὲ ἐπειδὴ ἐν ταῖς ἀρχαῖς ἐγένοντο 2
καὶ ἐξέτασιν ὅπλων ἐποιήσαντο, διαστήσαντες τοὺς λόχους ἐξελέξαντο τῶν τε ἐχθρῶν καὶ οἳ ἐδόκουν μάλιστα ξυμ-

Upon this the Megareans admit Brasidas into their city. The principal popular leaders fly to Athens, and the aristocratical exiles are recalled, under solemn oaths to forget all past differences. But as soon as they returned, they treacherously seized and put to death about 100 of the popular party, and changed the government into a very strict and exclusive oligarchy.

1. περ ὡρμήθησαν] περιορμήθησαν P. περ om. e. 3. οὐκ, omisso ἔτι, A. 4. τε] om. prim. man. N. 5. τοὺς] om. H.K.L.N.O.V.g. 7. συμμάχων B.C.F.Q.V.c.d.e.g. 8. κατὰ deest Parm. 10. ὥρμηντο d.e.m. Parm. 13. ἔσχον C. ex ras. 14. ἐξῆλθον N.V. 16. κατάγουσι τοὺς] κατὰ τοῦ σίτου E. ἐκ τῶν πηγῶν T. ὁρκίσαντες L.O.P.Q. Conf. Lobeck. ad Phrynich. p. 361. 17. μεγάλοις c.g. 18. τὰ] om. Parm. 19. ὄχλους d. λόγους Parm. 20. τῶν] om. Q.

19. ἐξέτασιν ὅπλων] A similar proceeding, with a similar object, is described by Xenophon, Hellen. II. 4. §. 8, 9, 10. when the thirty tyrants of Athens wanted to arrest some suspected persons at Eleusis. The review first of all brought the whole population, from whom the victims were to be selected, into one place; and then, as the Greek soldiers always piled their arms before their generals addressed them, an opportunity was thus afforded of seizing the arms, and of securing any obnoxious individual without resistance, as he must appear before his commander without his spear and shield. A small body either of mercenary troops, or of the aristocracy themselves or their dependents, were the instruments employed in this service; and the citizens themselves were reviewed in different parts of the town, διαστήσαντες τοὺς λόχους, that they might be the more easily overpowered, and deprived of the means of cooperating with each other.

πρᾶξαι τὰ πρὸς τοὺς Ἀθηναίους ἄνδρας ὡς ἑκατὸν, καὶ τούτων πέρι ἀναγκάσαντες τὸν δῆμον ψῆφον φανερὰν διενεγκεῖν, ὡς κατεγνώσθησαν, ἔκτειναν, καὶ ἐς ὀλιγαρχίαν τὰ μάλιστα κατέστησαν τὴν πόλιν.

3 καὶ πλεῖστον δὴ χρόνον αὕτη ὑπ' ἐλαχίστων γενομένη ἐκ στάσεως μετάστασις ξυνέμεινεν.

COAST of ASIA. The settlement of the Lesbian exiles at Antandrus, (see ch. 52.) is taken by the Athenians.

LXXV. Τοῦ δ' αὐτοῦ θέρους, τῆς Ἀντάνδρου ὑπὸ τῶν Μυτιληναίων, ὥσπερ διενοοῦντο, μελλούσης κατασκευάζεσθαι, οἱ τῶν ἀργυρολόγων Ἀθηναίων στρατηγοὶ Δημόδοκος καὶ Ἀριστείδης, ὄντες περὶ Ἑλλήσποντον (ὁ γὰρ τρίτος αὐτῶν Λάμαχος δέκα ναυσὶν ἐς τὸν Πόντον ἐσεπεπλεύκει), ὡς ᾐσθάνοντο τὴν παρασκευὴν τοῦ χωρίου καὶ ἐδόκει αὐτοῖς δεινὸν εἶναι, μὴ ὥσπερ τὰ Ἄναια ἐπὶ τῇ Σάμῳ γένηται, ἔνθα οἱ φεύγοντες τῶν Σαμίων καταστάντες τούς τε Πελοποννησίους ὠφέλουν ἐς τὰ ναυτικὰ κυβερνήτας πέμποντες καὶ τοὺς ἐν τῇ πόλει Σαμίους ἐς ταραχὴν καθίστασαν καὶ τοὺς ἐξιόντας ἐδέχοντο, οὕτω δὴ ξυναγείραντες ἀπὸ τῶν ξυμμάχων στρατιὰν καὶ

1. τοὺς] om. g. 2. φανερὰν ψῆφον c. 5. γενομένη A.E.F.G.H.K.N.c.f.g.h. Haack. Poppo. Bekk. Goell. νεμομένη C.T.V. (vulgo νεμομένη.) συνέμεινεν H.K. 8. ἀθηναῖοι νεῶν E. 9. δημόδηκος L. ῥιστίδης E. 10. λαμάχας c.g. 11. ἐπεπεπλείκει d. ἐσπεπλεύκει R. 12. δεινὸν] δίκαιον e. 13. τὰ ἄναια] ἄνω Q. 14. τε] om. d.i. 17. ἀπὸ—πλεύσαντες] om. B.E.F.h. et prima manu N. στρατίας C.e.

2. ψῆφον φανερὰν διενεγκεῖν] Compare Lysias against Agoratus, p. 467. Reiske: οἱ μὲν γὰρ τριάκοντα ἐκάθηντο ἐπὶ τῶν βάθρων· δύο δὲ τράπεζαι ἐν τῷ πρόσθεν τῶν τριάκοντα ἐκείσθην· τὴν δὲ ψῆφον οὐκ εἰς καδίσκους, ἀλλὰ φανερὰν ἐπὶ τὰς τραπέζας ταύτας ἔδει τίθεσθαι· τὴν μὲν καθαιροῦσαν ἐπὶ τὴν ὑστέραν, τὴν δὲ σώζουσαν, ἐπὶ τὴν προτέραν.

5. ὑπ' ἐλαχίστων γενομένη.] Because probably not all of the restored exiles, and still less of their friends who had been left in Megara, were concerned in the perfidy of this revolution, any more than the whole aristocratical party at Athens approved of the crimes of Critias. But a few daring men effected the revolution, tacitly countenanced probably by the aristocratical party in general, who thought the worst oligarchy better than the ascendency of the popular party. What Thucydides notices as remarkable is the long duration of a government which owed its existence to a violent revolution, and that too a revolution effected by a very small number of active instruments: ὑπ' ἐλαχίστων γενομένη ἐκ στάσεως μετάστασις. I have therefore followed Duker and the later editors in adopting the reading γενομένη instead of νεμομένη.

6. τῆς Ἀντάνδρου] Confer Diodorum, lib. XII. p. 322. ubi pro Ἀριστείδην καὶ Σύμμαχον lege omnino Ἀριστείδην καὶ Δημόδοκον. Wass. De hoc consilio exsulum Mitylenæorum et aliorum Lesbiorum est supr. cap. 52. Duker.

13. τὰ ἄναια] Vid. ad lib. III. cap. 19 et 32. Duker.

πλεύσαντες, μάχῃ τε νικήσαντες τοὺς ἐκ τῆς Ἀντάνδρου
ἐπεξελθόντας, ἀναλαμβάνουσι τὸ χωρίον πάλιν. καὶ οὐ πολὺ 2
ὕστερον ἐς τὸν Πόντον ἐσπλεύσας Λάμαχος, ἐν τῇ Ἡρακλε-
ώτιδι †ὁρμήσας† ἐς τὸν Κάληκα ποταμὸν, ἀπόλλυσι τὰς
ναῦς ὕδατος ἄνωθεν γενομένου καὶ κατελθόντος αἰφνιδίου τοῦ
ῥεύματος. αὐτός τε καὶ ἡ στρατιὰ πεζῇ διὰ Βιθυνῶν Θρᾳ- 3
κῶν, οἵ εἰσι πέραν ἐν τῇ Ἀσίᾳ, ἀφικνεῖται ἐς Χαλκηδόνα τὴν
ἐπὶ τῷ στόματι τοῦ Πόντου Μεγαρέων ἀποικίαν.

2. ὑπεξελθόντας B.h. ἐπελθόντας d. καὶ ἐκ f. 3. τὸν] om. d. καὶ ἐν τῇ e. 4. ὁρμήσας A.B.E.F.H.K.N.Q.T.V.d.f.h.i. Haack. Poppo. Goell. vulgo ὁρμίσας. [Quod ad N. attinet, hodie in textu habet ὁρμίσας: videtur autem rasuram in charta factam esse, et ubi nunc est ι, aliam olim literam extitisse.] κάλικα d. κάλυκα L.O. ἀπόλυσι V. 5. καὶ] om. L.O.P.Q. 7. χαλκιδόνα g. καλκεδόνα d. τὴν] om. d.

2. οὐ πολὺ ὕστερον—ἐσπλεύσας Λάμαχος—ἀπόλλυσι. The words οὐ πολὺ ὕστερον refer to the loss of the ships, and not to their entrance into the Euxine, for that had taken place before Antandrus was recovered. Λάμαχος—ἐς τὸν Πόντον ἐσεπεπλεύκει.

4. †ὁρμήσας†] This is undoubtedly the reading of the best MSS. and Poppo objects to the use of the active ὁρμίσας instead of the middle ὁρμισάμενος. Yet the words ὁρμεῖν and ὁρμίζειν are so frequently confounded in the MSS. that their authority is of little weight; as, for instance, in VIII. 34. the best MSS. read ὁρμίσασαι, where ὁρμήσασαι is certainly the true reading; and again in VIII. 43. there is a similar mistake. And with the accusative τὰς ναῦς following so immediately afterwards, ὁρμίσας for ὁρμισάμενος seems sufficiently excusable. On the other hand, ὁρμίζειν ἐς τὸν Κάληκα is more correct than ὁρμεῖν ἐς τὸν Κάληκα. I have accordingly marked the word as doubtful.

Κάληκα] Hujus fluvii nomen apud Auctores multum variat. Arrianus in Periplo Κάλητα vocat, Diodorus Κάχητα. Sed Memnon, cui magis credendum, utpote Heracleotæ et Bithyniæ vicino, Κάλλητα nominat. Hodie etiam *Chelit* dicitur, ut ait Belonius in suis Observationibus. *Palmerius* in Exercitat. p. 51. HUDS. Κάλητα vocat Eustathius ad Dionys. Perieg. v. 793. Thraces Bithyniæ incolas memorat ibid. ex Herodot. VII. 75. Add. Strab. XII. p. 541. DUKER. The river Calex, or Cales, is hardly more than a mountain torrent; or at least has its source in the mountains at so short a distance from the sea, that its floods must be exceedingly sudden and violent; and, like the *fiumare* in Sicily, they would come down with such a body of water, sweeping trees and rocks along with them in their course, that vessels drawn up on the shore, just at the mouth of the river, might very easily have been swamped or dashed to pieces.

5. ὕδατος ἄνωθεν γενομένου] Poppo understands ἄνωθεν to mean "cœlitus," but is there any instance in the early Greek writers in which ὕδωρ ἄνωθεν γενομένον is used as synonymous with ὕδωρ ἐξ οὐρανοῦ γενομένον? Thucydides uses the word ἄνωθεν often, but never in the sense of ἐξ οὐρανοῦ. I believe that the words mean, "Rain having "fallen in the interior," "in the upper "country." It is well known that ἄνωθεν does not always strictly signify "*from* above," but also "above" simply, as in III. 68. IV. 108. VII. 63. That ὕδωρ ἐγένετο will signify "there "was rain," without any addition of ἐξ οὐρανοῦ or ἄνωθεν, may be seen from Herodotus VIII. 12. ἐγίνετο δὲ ὕδωρ ἄπλετον διὰ πάσης τῆς νυκτός.

7. Χαλκηδόνα] The true name of this city, as given universally on its coins, is Καλχήδονα. See Eckhel, de Doctr.

BŒOTIA. A. C. 424. Olymp. 89. 1.

LXXVI. Ἐν δὲ τῷ αὐτῷ θέρει καὶ Δημοσθένης Ἀθη-
ναίων στρατηγὸς τεσσαράκοντα ναυσὶν ἀφικνεῖται ἐς Ναύ-
πακτον, εὐθὺς μετὰ τὴν ἐκ τῆς Μεγαρίδος
2 ἀναχώρησιν. τῷ γὰρ Ἱπποκράτει καὶ ἐκείνῳ
τὰ Βοιώτια πράγματα ἀπό τινων ἀνδρῶν ἐν
ταῖς πόλεσιν ἐπράσσετο, βουλομένων μετα-
στῆσαι τὸν κόσμον καὶ ἐς δημοκρατίαν ὥσπερ
οἱ Ἀθηναῖοι τρέψαι· καὶ Πτοιοδώρου μάλιστ'
ἀνδρὸς φυγάδος ἐκ Θηβῶν ἐσηγουμένου τάδε
3 αὐτοῖς παρεσκευάσθη. Σίφας μὲν ἔμελλόν τινες
προδώσειν· αἱ δὲ Σίφαι εἰσὶ τῆς Θεσπικῆς γῆς
ἐν τῷ Κρισαίῳ κόλπῳ ἐπιθαλασσίδιοι· Χαι-
ρώνειαν δὲ, ἣ ἐς Ὀρχομενὸν τὸν Μινύειον πρότερον καλού-
μενον νῦν δὲ Βοιώτιον ξυντελεῖ, ἄλλοι ἐξ Ὀρχομενοῦ ἐν-

BŒOTIA. Plan for effecting a popular revolution in Bœotia. Overtures made to Athens for aid. Demosthenes is sent to Naupactus, to enter Bœotia on the side of Phocis, while Hippocrates, with the whole force of Athens, was to attack it simultaneously from Attica, and occupy the post of Delium, near Tanagra.

5. *βοιώτεια* h. 7. *τὸν κόσμον*] *τὴν πολιτείαν* K. 8. *ποιοδώρου* G.I.K. *πτιοδώρου* P. 10. *παρεσκευάσθη τι σίφας* P. 11. *προδώσειν* B.E.F.H.N.T. V.d.f.h.i. Poppo. Goell. vulgo *παραδώσειν*. *τῆς*] om. i. 12. *κροισαίῳ* T. *κρισσαίῳ* N.V. *ἐπιθαλάσσιοι* T. *χερώνεια* T. *χερώνειαν* F. 13. *τὸν*] om. b. *μινύιον* H. *μινῦιον* A.E.F.Q.T. 14. *βοιώτιον* A.B.E.F.H.K.N.Q.T.V.e.f.h. Haack. Poppo. Goell. vulgo *βοιώτειον*.

Numor. vol. II. p. 411. And so it is written in Herodotus, IV. 144. But the Attic writers, or at least the existing MSS. of them, have adopted the form *Χαλκηδὼν*, and the Romans followed them in writing "Chalcedon," and not "Calchedon."

13. *ἐς Ὀρχομενὸν—ξυντελεῖ*] The Bœotian confederacy consisted of a number of free and sovereign states, each of which elected its Bœotarch, or member of the supreme executive government of Bœotia, with the exception of Thebes, which, on account of its preeminence in rank and power, elected two Bœotarchs. In the Peloponnesian war these states appear to have been either ten or twelve in number, as the Bœotarchs are said to have been either eleven or thirteen, according to the various interpretations of IV. 91. and two of these were Thebans. Their names were, Thebes, Orchomenus, Coronea, Copæ, Tanagra, Thespiæ, Haliartus, and, according to Müller's conjecture, Lebadea, Onchestus, and Okalea; but this last place seems hardly entitled to rank amongst the sovereign states, as Strabo classes it among the dependencies of Haliartus. However this may have been, the sovereign states, whichever they were, had each a number of smaller states subject to their authority; as, Chæronea was dependent upon Orchomenus; Leuctra and Siphæ on Thespiæ; Acræphia, Glisas, Therapne, and others, on Thebes. These smaller states were called *ξύμμοροι*, or *ξυντελεῖς*, to the larger ones; and were obliged to furnish troops and money, to make up the contingent of the state to which they belonged, to the general confederacy of Bœotia.

[All the existing information respecting the constitution and magistrates of Bœotia may be found in Böckh's Introduction to the Bœotian Inscriptions, in his Corpus Inscription. Græcar. p. 726—732. or in a shorter compass, in Hermann's Politic. Antiquit. of Greece,

εδίδοσαν, καὶ οἱ Ὀρχομενίων φυγάδες ξυνέπρασσον τὰ μάλιστα, καὶ ἄνδρας ἐμισθοῦντο ἐκ Πελοποννήσου· ἔστι δὲ ἡ Χαιρώνεια ἔσχατον τῆς Βοιωτίας πρὸς τῇ Φανότιδι τῆς Φωκίδος· καὶ Φωκέων μετεῖχόν τινες. τοὺς δὲ Ἀθηναίους 4 ἔδει Δήλιον καταλαβεῖν τὸ ἐν τῇ Ταναγραίᾳ πρὸς Εὔβοιαν τετραμμένον Ἀπόλλωνος ἱερὸν, ἅμα δὲ ταῦτα ἐν ἡμέρᾳ ῥητῇ γίγνεσθαι, ὅπως μὴ ξυμβοηθήσωσιν ἐπὶ τὸ Δήλιον οἱ Βοιωτοὶ ἀθρόοι, ἀλλ' ἐπὶ τὰ σφέτερα αὐτῶν ἕκαστοι κινούμενα. καὶ εἰ κατορθοῖτο ἡ πεῖρα καὶ τὸ Δήλιον τειχισθείη, ῥᾳδίως 5 ἤλπιζον, εἰ καὶ μὴ παραυτίκα †νεωτερίζοι† τι τῶν κατὰ τὰς πολιτείας τοῖς Βοιωτοῖς, ἐχομένων τούτων τῶν χωρίων καὶ ληστευομένης τῆς γῆς καὶ οὔσης ἑκάστοις διὰ βραχέος ἀποστροφῆς οὐ μενεῖν κατὰ χώραν τὰ πράγματα, ἀλλὰ χρόνῳ, τῶν Ἀθηναίων μὲν προσιόντων τοῖς ἀφεστήκοσι, τοῖς δὲ οὐκ οὔσης ἀθρόας τῆς δυνάμεως, καταστήσειν αὐτὰ ἐς τὸ ἐπιτήδειον. ἡ μὲν οὖν ἐπιβουλὴ τοιαύτη παρεσκευάζετο.

3. χερώνεια V. φανώτιδι H.g. ἀφανώτιδι b. φότιδι I. 4. φωκίων V. 5. τὸ] τῶν A.B. τῷ E. παναγραίᾳ I. 7. γενέσθαι c. 8. ἕκαστος K. κινούμενα A.B.F.H. Poppo. Goell. vulgo κινούμενοι. 9. καὶ] om. A.B.F. εἴ τι κατορθοῖτο c.f.g. εἰ δὲ N. 10. νεωτερίζοιτο F.Q.T. Haack. Poppo. Goell. νεωτερίζειν d.i. 11. τούτων] om. b. 12. διὰ βραχέως E.F. 13. μένειν A.E. F.K.N.P.T.V.g. βαίνειν d.i. 16. ἐπιβολὴ H. παρεσκευάζετο] om. d.i.

§. 179. Böckh supposes that Lebadea, Anthedon, and Chalia, were the three sovereign states of the league in the Peloponnesian war which Thucydides has not mentioned. The statement of Strabo, referred to in my original note respecting Okalea, is represented by Poppo to be a mistake; but it will be found IX. p. 410. or IX. 2. §. 26. of Siebenkee's and Tzschucke's edition, Πετεὼν δὲ τῆς Ἁλιαρτίας, καὶ Μεδεὼν, καὶ Ὠκαλέα.]

3. Φανότιδι] Vide de hac Palmerium Græc. Antiq. VI. 15. DUKER.

4. Φωκέων μετεῖχόν τινες] Amongst whom perhaps was that Nicomachus, who afterwards betrayed the whole intrigue to the Lacedæmonians.

10. †νεωτερίζοι†] Duker, Haack, Poppo, and Göller, all agree in preferring νεωτερίζοιτο, which doubtless would be the best Greek, and which is the reading of three MSS. But is it impossible that the nominative case to νεωτερίζοι should be ἡ πεῖρα? "even if "the attempt should not effect any "immediate alterations in the govern-"ment of Bœotia." Or if τι be the nominative, may not νεωτερίζοι be used in a neutral sense, like our own verb "change?" "should nothing change "immediately in the constitution of "Bœotia."

12. καὶ οὔσης ἑκάστοις κ. τ. λ.] "The "several partisans of democracy hav-"ing a refuge ready at hand within a "short distance, in case of failure, if "Siphæ, Chæronea, and Delium, on "three several sides of Bœotia, were "all occupied by Athenian garrisons."

THESSALY. A.C. 424. Olymp. 89. 1.

Demosthenes arrives at Naupactus, and organizes the forces of the Athenian confederacy in that neighbourhood, to be ready for his attack on Bœotia.

LXXVII. ὁ δὲ Ἱπποκράτης αὐτὸς μὲν ἐκ τῆς πόλεως δύναμιν ἔχων, ὁπότε καιρὸς εἴη, ἔμελλε στρατεύειν ἐς τοὺς Βοιωτούς, τὸν δὲ Δημοσθένην προαπέστειλε ταῖς τεσσαράκοντα ναυσὶν ἐς τὴν Ναύπακτον, ὅπως ἐξ ἐκείνων τῶν χωρίων στρατὸν ξυλλέξας Ἀκαρνάνων τε καὶ τῶν ἄλλων ξυμμάχων πλέοι ἐπὶ τὰς Σίφας ὡς προδοθησομένας· ἡμέρα δ᾽ αὐτοῖς εἴρητο ᾗ ἔδει ἅμα ταῦτα πράσσειν. 2 καὶ ὁ μὲν Δημοσθένης ἀφικόμενος, Οἰνιάδας δὲ ὑπό τε Ἀκαρνάνων πάντων κατηναγκασμένους καταλαβὼν ἐς τὴν Ἀθηναίων ξυμμαχίαν, καὶ αὐτὸς ἀναστήσας τὸ ξυμμαχικὸν τὸ ἐκείνῃ πᾶν ἐπὶ Σαλύνθιον καὶ Ἀγραίους στρατεύσας πρῶτον καὶ προσποιησάμενος, τἆλλα ἡτοιμάζετο ὡς ἐπὶ τὰς Σίφας, ὅταν δέῃ, ἀπαντησόμενος.

THESSALY. BRASIDAS sets out on his famous expedition to the north of Greece. By the aid of some of the Thessalian chiefs, and the rapidity of his march-

LXXVIII. Βρασίδας δὲ κατὰ τὸν αὐτὸν χρόνον τοῦ θέρους πορευόμενος ἑπτακοσίοις καὶ χιλίοις ὁπλίταις ἐς τὰ ἐπὶ Θρᾴκης ἐπειδὴ ἐγένετο ἐν Ἡρακλείᾳ τῇ ἐν Τραχῖνι, καὶ προπέμψαντος αὐτοῦ ἄγγελον ἐς Φάρσαλον παρὰ τοὺς ἐπιτηδείους, ἀξιοῦντος διάγειν ἑαυτὸν καὶ τὴν στρατιάν, ἦλθον ἐς Μελιτίαν τῆς Ἀχαΐας Πάναιρός τε καὶ Δῶρος

2. στρατεύσειν G. 3. δημοσθένη e. 4. ταῖς] om. d.e. τὴν] τὸ d.i. 5. συλλέξας V.b.c.d.e.g. 6. συμμάχων c.g. 7. Omnia a Σίφας usque ad ὅταν δέῃ om. N. sed prima manu in marg. adscripta sunt: om. etiam E.F.h. habent autem E.F. man. recent. ad marg. script. προθησομένας G. 8. ταῦτα ἅμα g. 9. δὲ] om. Q. τε e. 10. ἠναγκασμένους E. 12. ἐκείνου L.P. ἐκείνων O. σαλύνθειον g. ἀγραοὺς C.K.c.g. 13. τἆλλα] πολλὰ A.B. ὡς] om. B.c.g. 18. τραχίνῃ E.i. τραχίνη F. 19. καὶ ἀξιοῦντος L.O.P. 48. 20. ἦλθεν V. 21. μελητίαν i. πάραιρος c.g.

9. ὑπό τε Ἀκαρνάνων—καὶ αὐτὸς—προσποιησάμενος] The meaning is, that Demosthenes was enabled to prepare for his Bœotian expedition with every advantage, as all the enemies of the Athenians in the west of Greece were already put down before he commenced it: Œniadæ he found had been reduced by the combined forces of the Acarnanians; and he had himself attacked and subdued the only remaining enemy of Athens, Salynthius, king of the Agræans. How Dr. Bloomfield can translate προσποιησάμενος "by way of "pretence" it is difficult to understand. The word occurs in the sense of "reducing to a state of dependent "alliance" several times in Thucydides, I. 8, 38, 55. III. 70.

21. Μελιτίαν τῆς Ἀχαΐας] Achaia Phthiotis, which is the country here spoken of, was believed to be the earli-

es, he is enabled to pass through Thessaly without interruption, although the bulk of the Thessalian people was friendly to Athens.

καὶ Ἱππολοχίδας καὶ Τορύλαος καὶ Στρόφακος
πρόξενος ὢν Χαλκιδέων, τότε δὴ ἐπορεύετο.
ἦγον δὲ καὶ ἄλλοι Θεσσαλῶν αὐτὸν καὶ ἐκ 2
Λαρίσης Νικονίδας Περδίκκᾳ ἐπιτήδειος ὤν.
τὴν γὰρ Θεσσαλίαν ἄλλως τε οὐκ εὔπορον ἦν διέναι ἄνευ
ἀγωγοῦ, καὶ μετὰ ὅπλων γε δὴ καὶ τοῖς πᾶσί γε ὁμοίως
Ἕλλησιν ὕποπτον καθεστήκει τὴν τῶν πέλας μὴ πείσαντας
διέναι· τοῖς τε Ἀθηναίοις ἀεί ποτε τὸ πλῆθος τῶν Θεσ-
σαλῶν εὔνουν ὑπῆρχεν. ὥστε εἰ μὴ δυναστείᾳ μᾶλλον ἢ 3
ἰσονομίᾳ ἐχρῶντο τὸ ἐγχώριον οἱ Θεσσαλοὶ, οὐκ ἂν ποτε

1. *στρώφακος* 48. 3. *θεσσαλοὶ* d. 4. *λαρίσης* E.F.H. Bekk. ed. 1832. Poppo. Goell. vulgo, Haack. *λαρίσσης*. *λικονίδας* K. *περδίκκας* V. 6. *τοῖς*] om. Q. *πᾶσιν ὁμοίως* T. 7. *καθειστήκει* Q.c.g. *καθεστήξειν* T. 8. *ἀθηναίοις οἷς ἀεὶ* d. 9. *ὑπῆρχον* 47. 10. *ἐγχώριον*] *χωρίον* B.h.

est seat of the Hellenian race, (Thucyd. I. 3. Herodot. I. 56.) and extended originally from the Asopus (a small river running into the Malian bay, near Thermopylæ, Herodot. VII. 199, 200.) to the Enipeus. (Kruse, Hellas, vol. I. p. 475.) In the time of Herodotus and Thucydides, however, the Sperchius seems to have been considered as the southern boundary, (Herodot. VII. 198.) and the country to the south of the Sperchius was reckoned to belong to the Meliensians, or Maliensians. (Thucyd. III. 91. Herod. VII. 198.) But both the Achaians and Maliensians, in the time of the Peloponnesian war, were subject to the Thessalians. (Thucyd. VIII. 3. III. 93.)

4. *Λαρίσης*] "On all the coins of "Larissa the name of the town is "written with one *s* only." Dodwell, Class. Tour, vol. II. p. 103. Compare Eckhel, Doctr. Numm. Vet. vol. II. p. 140.

6. *καὶ μετὰ ὅπλων γε δὴ κ. τ. λ.*] I have retained the stopping of this passage as given by Bekker, as I do not think that *καὶ μετὰ ὅπλων γε δὴ* can properly terminate a sentence. Had it been *καὶ μετὰ ὅπλων γε δὴ οὐκ ἥκιστα*, the case would have been different; but as the words now stand, they are as abrupt a close to a sentence as it would be in English to say, "For Thessaly, "generally speaking, is not easy to "pass through without a conductor, "and with arms at any rate;" or, "and with arms certainly." It appears to me that the words *καὶ μετὰ ὅπλων—διιέναι* are all meant to correspond to the preceding clause, *ἄλλως τε οὐκ εὔπορον κ. τ. λ.* "Brasidas required an "escort through Thessaly for three "reasons: 1. Thessaly could not easily "be passed through without one under "any circumstances: 2. Under the ac"tual circumstances, as Brasidas was "at the head of an armed force, his "passage, without previous permission "asked and obtained, would have been "objected to not only by the Thessali"ans, but by any nation in Greece "whatsoever: 3. The commons of "Thessaly were well disposed towards "Athens." "And when it was with "an armed force especially, it was a "thing ill looked upon among all the "Greeks without distinction, to pass "through a neighbour's country, with"out first having obtained his con"sent."

[Göller in his second edition has restored the common stopping. I am still inclined to follow Bekker in connecting the words *καὶ μετὰ ὅπλων γε δὴ* with what follows. But see, on the other hand, Poppo's note, p. 254.]

προῆλθεν, ἐπεὶ καὶ τότε πορευομένῳ αὐτῷ ἀπαντήσαντες ἄλλοι τῶν τἀναντία τούτοις βουλομένων ἐπὶ τῷ Ἐνιπεῖ ποταμῷ ἐκώλυον, καὶ ἀδικεῖν ἔφασαν ἄνευ τοῦ πάντων κοινοῦ
4 πορευόμενον. οἱ δὲ ἄγοντες οὔτε ἀκόντων ἔφασαν διάξειν, αἰφνίδιόν τε παραγενόμενον ξένοι ὄντες κομίζειν. ἔλεγε δὲ 5
καὶ αὐτὸς ὁ Βρασίδας τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς φίλος ὢν ἰέναι, καὶ Ἀθηναίοις πολεμίοις οὖσι καὶ οὐκ ἐκείνοις ὅπλα

1. προῆλθον Q. ἀπαντήσαντες] om. c.g. 2. τούτοις] om. i. 4. διώξειν c. 5. παραγενόμενοι A.h. 6. αὐτοῖς] αὐτὸς d.

2. ἐπὶ τῷ Ἐνιπεῖ ποταμῷ] The geography of Thessaly is even yet far from accurately known. The situation of Melitæa itself is uncertain, but I should think it plain from this passage of Thucydides that it did not stand in the valley of the Enipeus, but rather on the same ridge of hills on which Thaumacia stands, and some distance to the east of that town, probably near to Lamia, or Zeitoun. There is nothing said of Brasidas *crossing* the Enipeus; nor was it a stream capable of affording any obstacle to his progress in the middle of summer: but it seems that the valley of the Enipeus was the first point at which he entered Thessaly; the hills above, on which I suppose Melitæa to have stood, being in Achaia Phthiotis. On his first descent into the valley, therefore, the Thessalians were going to stop him; and after their departure he seems to have marched down it as far as Pharsalus, and a little beyond, to its junction with the valley of the Apidanus. From thence he descended the valley of the Apidanus as far as Phacium, which was situated at its lower extremity, where it joins the valley of the Peneus. From Phacium, instead of following the Peneus to Larissa, he seems to have crossed immediately into Peræbia, and to have marched diagonally across that country in a straight line towards Dium, where he would rejoin the ordinary coast road which led from Macedonia to Larissa, through Tempe. Brasidas possibly avoided Tempe, and crossed the Pierian mountains into lower Macedonia, by nearly the same route which the army of Xerxes had followed, when moving in the opposite direction, and with the same object, of avoiding the pass of Tempe. (Herodot. VII. 128, 131.) It appears from Strabo (IX. 5. §. 6.) that Melitæa was not on the side of the river, but rather on the high ground above it; for he speaks of the people of Hellas leaving their own town on account of its low situation, and removing to Melitæa. Possibly its territory may have extended some way down the valley; and then the words of Thucydides, ἐπὶ τῷ Ἐνιπεῖ, would merely mean that Brasidas was still in the valley of the Enipeus when the Thessalians stopped him; that is, that he was stopped at his first entrance into their country.

3. Ἄνευ τοῦ πάντων κοινοῦ πορευόμενον] Id est: *sine voluntate et consensu* τοῦ κοινοῦ Thessalorum; ut recte Pet. Faber II. Semestr. 18. qua significatione ἄνευ etiam apud Demosthenem in Oratione de Corona, in Epistola Philippi, p. 148. poni, alii ostenderunt: Καὶ ταῦτα συνετάχθη τῷ ναυάρχῳ ἄνευ μὲν τοῦ δήμου τῶν Ἀθηναίων, ὑπὸ δέ τινων ἀρχόντων καὶ ἑτέρων ἰδιωτῶν. Sic jam ante Homerus loquutus fuerat, Iliad. ο΄. v. 213. ἄνευ ἐμέθεν καὶ Ἀθηναίης. Et Od. ο΄. 530. οὔ τοι ἄνευ θεοῦ ἔπτατο δεξιὸς ὄρνις. Poterat hoc quoque, ut Faber e Xenoph. 4. Ἀπομν. in fin. adnotat. dici ἄνευ τῆς τοῦ πάντων κοινοῦ γνώμης· quomodo etiam Plutarch. in Vita Lycurgi Rhetoris, ἄνευ τῆς τοῦ προτέρου δεσπότου γνώμης. Quid τὸ κοινὸν, *Commune* alicujus gentis sit, nemo ignorat. Τὸ κοινὸν Θεσσαλῶν memorat etiam Callistratus in l. XXXVII. D. de Judic. DUKER.

ἐπιφέρειν, Θεσσαλοῖς τε οὐκ εἰδέναι καὶ Λακεδαιμονίοις
ἔχθραν οὖσαν ὥστε τῇ ἀλλήλων γῇ μὴ χρῆσθαι, νῦν τε
ἀκόντων ἐκείνων οὐκ ἂν προελθεῖν (οὐδὲ γὰρ ἂν δύνασθαι),
οὐ μέντοι ἀξιοῦν γε εἴργεσθαι. καὶ οἱ μὲν ἀκούσαντες ταῦτα 5
ἀπῆλθον, ὁ δὲ κελευόντων τῶν ἀγωγῶν, πρίν τι πλέον
ξυστῆναι τὸ κωλῦσον, ἐχώρει οὐδὲν ἐπισχὼν δρόμῳ. καὶ
ταύτῃ μὲν τῇ ἡμέρᾳ, ᾗ ἐκ τῆς Μελιτίας ἀφώρμησεν, ἐς
Φάρσαλόν τε ἐτέλεσε καὶ ἐστρατοπεδεύσατο ἐπὶ τῷ Ἀπιδανῷ
ποταμῷ, ἐκεῖθεν δὲ ἐς Φάκιον, καὶ ἐξ αὐτοῦ ἐς Περαιβίαν.
ἀπὸ δὲ τούτου ἤδη οἱ μὲν τῶν Θεσσαλῶν ἀγωγοὶ πάλιν 6
ἀπῆλθον, οἱ δὲ Περαιβοὶ αὐτὸν ὑπήκοοι ὄντες Θεσσαλῶν
κατέστησαν ἐς Δῖον τῆς Περδίκκου ἀρχῆς, ὃ ὑπὸ τῷ
Ὀλύμπῳ Μακεδονίας πρὸς Θεσσαλοὺς πόλισμα κεῖται.

LXXIX. τούτῳ τῷ τρόπῳ Βρασίδας Θεσσαλίαν φθάσας
διέδραμε πρίν τινα κωλύειν παρασκευάσασθαι, καὶ ἀφίκετο

2. οὖσαν ἔχθραν g. γῇ μὴ] γνώμη K. τε] δὲ B. 4. γε] om. T. 5. πρὶν] πλὴν A.B.C.E.F.G.K.P.h.i. 47, 48. 6. ξυνστῆναι H. ξυστῆσαι R. 9. φάσκιον G.I.L.O.Q. 47. παρεβίαν L.O.P. 47, 48. παραιβίαν e. et mox παρεβοὶ P. 48. παραιβοὶ e. 10. ἤδη μὲν θεσσαλῶν V. ἤδη οἱ μὲν τῶν A.B.F. Poppo. Goell. ἤδη οἱ μὲν C.E.G.H.K.L.N.O.R.T.b.c.d.e.f.g. 47, 48. Haack. vulgo ἤδη μὲν τῶν. 11. περραιβοὶ E. αὐτὸν F.G.H.T. 47, 48. Parm. Haack. Poppo. Goell. vulgo αὐτῶν. 12. κατέστησαν ἐς A.B.C.E.F.G.H.K. L.N.O.P.T.V.b.c.d.e.f.g.h.i. Parm. Haack. Poppo. Goell. vulgo κατέστησαν αὐτὸν ἐς. δίον A.E.F.K.N.V. 47, 48. et A. infra quoque c. 109. præacute. 13. πόλις καλεῖται Q. 14. τοιούτῳ τρόπῳ R.f. τοιούτῳ μὲν τρόπῳ T. 15. κωλύσειν d.i.

11. *οἱ δὲ Περαιβοὶ*] The Peræbians, or Perrhæbians, had in early times possessed a large part of the plain of Thessaly, including the valley of the Peneus in its whole length, to its junction with the sea. From thence they were driven by the Lapithæ, and retired to the mountains, some taking refuge in the chain of Pindus to the west, and others in that of Olympus and the other chains to the north of the Peneus. The remnant who stayed behind in the plains became as usual the slaves or rather the villains of the conquerors; and were one of the chief elements out of which the Penestæ of Thessaly, who answered exactly to the Helots of Sparta, derived their origin. Those who retired to the mountains maintained perpetual hostilities for a long period with the Thessalians, but at length were rendered tributary to them, and followed their standard in war, yet without losing altogether their distinct existence as a people. This continued till the growth of the Macedonian power, when the Thessalians and their dependent states all fell alike under the dominion of the kings of Macedon. See Strabo, IX. 5. §. 19, 20, 22. Aristotle, Politics, II. 7. Müller, Dorier, II. p. 65.

2 MACEDONIA. He arrives in Macedonia, having been originally invited to undertake the expedition by Perdiccas and the revolted Chalcidians, who both dreaded the resentment of Athens.

ὡς Περδίκκαν καὶ ἐς τὴν Χαλκιδικήν. ἐκ γὰρ τῆς Πελοποννήσου, ὡς τὰ τῶν Ἀθηναίων εὐτύχει, δείσαντες οἵ τε ἐπὶ Θρᾴκης ἀφεστῶτες Ἀθηναίων καὶ Περδίκκας ἐξήγαγον τὸν στρατόν, οἱ μὲν Χαλκιδῆς νομίζοντες ἐπὶ σφᾶς πρῶτον ὁρμήσειν τοὺς Ἀθηναίους (καὶ ἅμα αἱ πλησιόχωροι πόλεις αὐτῶν αἱ οὐκ ἀφεστηκυῖαι ξυνεπῆγον κρύφα), Περδίκκας δὲ πολέμιος μὲν οὐκ ὢν ἐκ τοῦ φανεροῦ, φοβούμενος δὲ καὶ αὐτὸς τὰ παλαιὰ διάφορα τῶν Ἀθηναίων καὶ μάλιστα βουλόμενος Ἀρριβαῖον τὸν Λυγκηστῶν βασιλέα παραστήσασθαι. LXXX. ξυνέβη δὲ αὐτοῖς, ὥστε ῥᾷον ἐκ τῆς Πελοποννήσου στρατὸν ἐξαγαγεῖν, ἡ τῶν Λακεδαιμονίων ἐν τῷ παρόντι κακοπραγία.

LACEDÆMON. And the Lacedæmonians eagerly adopted the plan, as the means of effecting a diversion in their own favour, and at the same time of employing on foreign service some of their Helots, of whom they stood in such fear, that they about this time
2 treacherously mur-

τῶν γὰρ Ἀθηναίων ἐγκειμένων τῇ Πελοποννήσῳ καὶ οὐχ ἥκιστα τῇ ἐκείνων γῇ ἤλπιζον ἀποστρέψαι αὐτοὺς μάλιστα, εἰ ἀντιπαραλυποῖεν πέμψαντες ἐπὶ τοὺς ξυμμάχους αὐτῶν στρατιάν, ἄλλως τε καὶ ἑτοίμων ὄντων τρέφειν τε καὶ ἐπὶ ἀποστάσει σφᾶς ἐπικαλουμένων. καὶ ἅμα τῶν Εἱλώτων βουλομένοις ἦν ἐπὶ

1. ἐς] om. L.R.T. 3. ηὐτύχει Q.c.g. 7. αἳ G. 8. περδίκκας μὲν T. 10. ἀρρίβαιον A.F.G.H.L.N.O.V. τὸν] τῶν A.N.O.T.V. λυγκιστῶν H.Q. 13. ἐν τῷ παρόντι] om. K. παραυτίκα R. 16. ἀποτρέψαι C.G.H.T.b.d.e.f.i. ἀποτρέψειν L.O.P. 18. τρέφειν καὶ E.R.T. 19. ἐπὶ ἀποστάσει A.B.C.E.F. H.K.L.N.O.P.V.c.d.e.g.h.i. Haack. Poppo. Goell. ἐπὶ ἀποστάσεις G.I. vulgo ἐπὶ τῇ ἀποστάσει.

4. ἐξήγαγον] Dobree, (Adversaria, p. 68.) wishes to read ἐπηγάγοντο, and understands τοὺς Λακεδαιμονίους as the subject of the infinitive ἐξαγαγεῖν at the end of the chapter. I believe that, however unusual, ἐξήγαγον is the true reading, and that ἐξαγαγεῖν also refers to Perdiccas and the Chalcidians. It is true that ἐξηγάγοντο would be more natural than the active voice; yet ἐπάγειν is used in Thucydides where ἐπάγεσθαι would be more usual, (I. 107.) and in this very chapter we have ξυνεπῆγον, applied to the Chalcidians, and not ξυνεπήγοντο. As to the use of ἐξάγειν instead of ἐπάγειν, it is applied with great propriety in the present case, for the getting the Peloponnesians to move *out of Peloponnesus* was the great difficulty.

20. βουλομένοις ἦν ἐκπέμψαι] i. e. ἐβούλοντο ἐκπέμψαι. Compare II. 3. οὐ βουλομένῳ ἦν ἀφίστασθαι, and, as there referred to, Matthiæ, Gr. Gr. §. 391. e. See also Koen, on Gregor. Corinth. p. 376. ed. Schæfer. and

dered 2000 of the bravest of them, to whom they had pretended to give their liberty.

*προφάσει ἐκπέμψαι, μή τι πρὸς τὰ παρόντα
τῆς Πύλου ἐχομένης νεωτερίσωσιν· ἐπεὶ καὶ
τόδε ἔπραξαν φοβούμενοι αὐτῶν τὴν νεότητα
καὶ τὸ πλῆθος· (ἀεὶ γὰρ τὰ πολλὰ Λακεδαιμονίοις πρὸς τοὺς
Εἵλωτας τῆς φυλακῆς πέρι μάλιστα καθεστήκει·) προεῖπον
αὐτῶν ὅσοι ἀξιοῦσιν ἐν τοῖς πολεμίοις γεγενῆσθαι σφίσιν
ἄριστοι, κρίνεσθαι, ὡς ἐλευθερώσοντες, πεῖραν ποιούμενοι καὶ
ἡγούμενοι τούτους σφίσιν ὑπὸ φρονήματος, οἵπερ καὶ ἠξίωσαν πρῶτος ἕκαστος ἐλευθεροῦσθαι, μάλιστα ἂν καὶ ἐπι-
θέσθαι. καὶ προκρίναντες ἐς δισχιλίους, οἱ μὲν ἐστεφανώ-* 3
*σαντό τε καὶ τὰ ἱερὰ περιῆλθον ὡς ἠλευθερωμένοι, οἱ δὲ οὐ
πολλῷ ὕστερον ἠφάνισάν τε αὐτοὺς καὶ οὐδεὶς ᾔσθετο ὅτῳ
τρόπῳ ἕκαστος διεφθάρη. καὶ τότε προθύμως τῷ Βρασίδᾳ* 4
*αὐτῶν ξυνέπεμψαν ἑπτακοσίους ὁπλίτας, τοὺς δ' ἄλλους ἐκ
τῆς Πελοποννήσου μισθῷ πείσας ἐξήγαγεν. αὐτόν τε Βρα-* 5
σίδαν βουλόμενον μάλιστα Λακεδαιμόνιοι ἀπέστειλαν,

LXXXI. *προὐθυμήθησαν δὲ καὶ οἱ Χαλκιδῆς, ἄνδρα ἔν τε*

3. *τάδε* N.V.c.f.g. *αὐτῶν τὴν σκαιότητα* B.h. Bekk. in ed. 1832, *αὐτῶν τὴν σκαιο νεοτητα* A. *τὴν νεότητα αὐτῶν* e. 4. *τὰ*] om. L.O. *λακεδαιμονίους* A.E.h. 5. *καθειστήκει* Q.R.c.g. 8. *ἀξίωσαν* b. 10. *χιλίους* O. *καὶ οἱ μὲν* T. 11. *παρῆλθον* h. 12. *ᾔσθετο*] *ἔγνω* d. 13. *βρασίδᾳ αὐτῷ* V. 15. *τε τὸν βρασίδαν* N.Q.V. 17. *προυθύμησαν* A.B.E.F.H.L.O.P.Q.T.V.h.

D'Orville on Chariton, p. 467. as referred to by Göller. *τῶν Εἰλώτων ἐκπέμψαι*, "to send out *some of the* Helots." This is exactly what is called the partitive article in French: "*des Helotes.*"

4. *ἀεὶ γὰρ τὰ πολλὰ κ. τ. λ.*] "For at "all times most of the institutions of "Lacedæmon were framed specially "with a view to the Helots, to guard "against their insurrections." This sentence is a complete illustration of the view given of the constitution of Lacedæmon, vol. I. Appendix II. where the situation of the Spartans is compared to that of an army of occupation in a conquered country, perpetually on its guard to prevent the inhabitants from breaking out into insurrection.

10. *καὶ προκρίναντες, οἱ μὲν κ. τ. λ.*] A similar construction occurs III. 34. *ὁ δὲ προκαλεσάμενος—ὁ μὲν ἐξῆλθε κ. τ. λ.* The nominative case seems so appropriately to express the subject of a proposition, that it is used in every clause of the chapter, because the subject is continually the same; and the introduction of a new subject in the words *οἱ μὲν ἐστεφανώσαντο κ. τ. λ.* is so subordinate to the general sense of the passage that it does not interrupt the construction. Otherwise, as Göller observes, the more natural construction would be, *προκρίναντες—στεφανωθέντας—ἠφάνισαν.*

17. *προὐθυμήθησαν δὲ καὶ οἱ Χαλκιδῆς*] i. e. *προὐθυμήθησαν ἀποσταλῆναι αὐτὸν*, or, *ὥστε ἀποσταλῆναι αὐτόν*. Compare VII. 86. *τοὺς ἄνδρας—προὐθυμήθη—ὥστε ἀφεθῆναι.*

τῇ Σπάρτῃ δοκοῦντα δραστήριον εἶναι ἐς τὰ πάντα καὶ ἐπειδὴ ἐξῆλθε πλείστου ἄξιον Λακεδαιμονίοις γενόμενον.

As for Brasidas, he obtained the command chiefly at his own desire, and the ability and liberality which he displayed in this expedition were of immense subsequent benefit to the Lacedæmonians, by conciliating to them public opinion throughout Greece.

2 τό τε γὰρ παραυτίκα ἑαυτὸν παρασχὼν δίκαιον καὶ μέτριον ἐς τὰς πόλεις ἀπέστησε τὰ πολλὰ, τὰ δὲ προδοσίᾳ εἷλε τῶν χωρίων, ὥστε τοῖς Λακεδαιμονίοις γίγνεσθαι ξυμβαίνειν τε βουλομένοις, ὅπερ ἐποίησαν, ἀνταπόδοσιν καὶ ἀποδοχὴν χωρίων, καὶ τοῦ πολέμου ἀπὸ τῆς Πελοποννήσου λώφησιν· ἔς τε τὸν χρόνῳ ὕστερον μετὰ τὰ ἐκ Σικελίας πόλεμον ἡ τότε Βρασίδου ἀρετὴ καὶ ξύνεσις, τῶν μὲν πείρᾳ αἰσθομένων τῶν δὲ ἀκοῇ νομισάντων, μάλιστα ἐπιθυμίαν ἐνεποίει τοῖς Ἀθη-

3 ναίων ξυμμάχοις ἐς τοὺς Λακεδαιμονίους. πρῶτος γὰρ ἐξελθὼν καὶ δόξας εἶναι κατὰ πάντα ἀγαθὸς ἐλπίδα ἐγκατέλιπε βέβαιον ὡς καὶ οἱ ἄλλοι τοιοῦτοί εἰσιν.

MACEDONIA. The Athenians declare war against Perdiccas, and bestow a stricter attention on their dependencies in the north of Greece.

LXXXII. Τότε δ' οὖν ἀφικομένου αὐτοῦ ἐς τὰ ἐπὶ Θρᾴκης οἱ Ἀθηναῖοι πυθόμενοι τόν τε Περδίκκαν πολέμιον ποιοῦνται, νομίσαντες αἴτιον εἶναι τῆς παρόδου, καὶ τῶν ταύτῃ ξυμμάχων φυλακὴν πλέονα κατεστήσαντο.

LXXXIII. Περδίκκας δὲ Βρασίδαν καὶ τὴν στρατιὰν εὐθὺς λαβὼν μετὰ τῆς ἑαυτοῦ δυνάμεως στρατεύει ἐπὶ Ἀρριβαῖον

Perdiccas employs Brasidas and his army against Arrhibæus, an enemy

τὸν Βρομεροῦ Λυγκηστῶν Μακεδόνων βασιλέα ὅμορον ὄντα, διαφορᾶς τε αὐτῷ οὔσης καὶ

2. ἐξῆλθον e. πλεῖστον A.F. 3. τότε H.K.L.O.V. 4. ἐς τὰς] καὶ τὰς d. 9. ἔς τε] ὥστε i. ὥστε περὶ d. 10. χρόνῳ B.C.E.F.G.H.K.R. (marg.) V.b.c.d.e.g.h.i. Parm. Haack. Poppo. Goell. vulgo χρόνον. τὰ] τὸν A.B.F.H.N.T.V.e.h. 12. ἀθηναίοις e. 15. οἱ] om. C.Q. 18. ποιοῦντα C. 19. τῶν τότε V. 22. ἐπὶ] ἐς τὸν d.i. ἀριβαῖον T. 23. λυγκιστῶν Q.T.f. 24. αὐτῶν Q.

10. *μετὰ τὰ ἐκ Σικελίας*] Dixit scriptor in mente habens *μετὰ τὴν ἐκ Σικελίας ἀναχώρησιν*. GÖLLER. Is it not rather, "after what befell them from Sicily;" the disasters which the Sicilian expedition brought upon them. See on this use of *ἐκ*, the note on I. 64. and III. 21.

23. *Λυγκηστῶν Μακεδόνων*] Compare II. 99. *τῶν γὰρ Μακεδόνων εἰσὶ καὶ Λυγκησταί.*

MACEDONIA. A. C. 424. Olymp. 89. 1.

of his own; but Brasidas listening to the proposals of Arrhibæus, and withdrawing his army, Perdiccas is highly offended, and reduces the subsidy which he gave to the Peloponnesians, from one half to one third of the whole expence of their maintenance.

βουλόμενος καταστρέψασθαι. ἐπεὶ δὲ ἐγένετο 2
τῷ στρατῷ μετὰ τοῦ Βρασίδου ἐπὶ τῇ ἐσβολῇ τῆς Λύγκου, Βρασίδας λόγοις ἔφη βούλεσθαι πρῶτον ἐλθὼν πρὸ πολέμου Ἀρριβαῖον ξύμμαχον Λακεδαιμονίων, ἢν δύνηται, ποιῆσαι.
καὶ γάρ τι καὶ Ἀρριβαῖος ἐπεκηρυκεύετο, 3
ἑτοῖμος ὢν Βρασίδᾳ μέσῳ δικαστῇ ἐπιτρέπειν· καὶ οἱ Χαλκιδέων πρέσβεις ξυμπαρόντες ἐδί-

1. καταστρέψαι Q. ἐπειδὴ A.F.e. L.O.P.c.d.e.f.g. ἔφη λόγοις T.c.g. 2. τοῦ] om. c. 3. τῆς] τοῦ C.I.K. 5. ποιήσειν d. 6. τοι V.e.g.

2. ἐπὶ τῇ ἐσβολῇ τῆς Λύγκου] This pass into the country of the Lyncestæ from lower Macedonia, is the same with that described by Livy, XXXII. 39. as leading from the valley of the Erigonus into Eordæa. It was probably the line of the great Roman road, the *via Egnatia;* which, according to Strabo, passed through the country of the Lyncestæ and the Eordæi to Edessa and Pella, Strabo, VII. 7. §. 4. The pass was over the chain of mountains which divides the valley of the Æstræus from that of the Erigonus; and the narrow gorge spoken of by Thucydides, IV. 127. as leading into the country of Arrhibæus, was probably a spot where the road having crossed the ridge followed the course of one of the streams that run down into the Erigonus. In crossing a mountain chain, the worst parts of the road are never where it goes over the summit of the ridge, but in the narrow torrent valleys or gorges, which it follows on both sides of it, in order to arrive at its foot. Such are the gorges of the *Via Mala* in the upper valley of the Rhine leading to the Splugen and Bernardin passages of the Alps; of the Devil's Bridge, in the valley of the Reuss, just under the S. Gothard; and of Primolano, in the valley of the Brenta, on the direct road from Venice to the upper valley of the Adige, by Monte Pergine. That the pass into Lyncus included the crossing of a mountain range, as well as the passage of a defile, is proved by the expression of Polybius, XVIII. 6. where he calls it τὰς εἰς τὴν Ἐορδαίαν ὑπερβολὰς, and still more by Thucydides himself, who, when describing the retreat of Brasidas, IV. 128. says, that after forcing the defile, "he gained the "heights," i. e. the top of the ridge, and then proceeded safely. See Cramer's Anc. Greece, vol. I. p. 193. 202.

7. μέσῳ δικαστῇ] Ἀντὶ τοῦ μεσίτῃ καὶ διαιτητῇ. Ἡ τῶν προὐχόντων ἀρετὴ ἔν τε πόλεσι καὶ ἐν στρατείαις πανταχοῦ καθίσταται τὸ ὑπήκοον καὶ τῶν ἐναντίων ποιεῖ μὴ καταφρονεῖν. ἐν μὲν τοῖς Ἕλλησι τὸν Βρασίδαν καὶ τὴν αὐτοῦ στρατιὰν, ἐν τοῖς ἡμετέροις δὲ Βελισάρων εἰς παράστασιν τοῦ παρόντος λόγου παραβάλλομεν. SCHOL. μέσῳ δικαστῇ i. e. "an arbitrator," or "one to judge be-"tween them as a third party inter-"posing to settle their quarrel." Compare Aristotle, Ethics, V. 4. ζητοῦσι δικαστὴν μέσον· καὶ καλοῦσιν ἔνιοι μεσιδίους, ὡς ἐὰν τοῦ μέσου τύχωσι τοῦ δικαίου τευξόμενοι. Thus Aristotle, accommodating his etymology to his doctrine about the μέσον. But it may be doubted whether the sense both in μέσος δικαστὴς and in μεσίδιος, be not as much that of ***interposition*** as of ***impartiality:*** expressing the ***stepping in between*** two parties to separate and pacify them, as well as the equal settlement of the dispute, or the judges standing equally aloof from the interest of either. This latter sense, however, is probably mixed up with that of interference; as ἄρχων μεσίδιος in Aristotle, Politics, V. 6. seems to mean, "a commander who belonged to nei-"ther party."

δασκον αὐτὸν μὴ ὑπεξελεῖν τῷ Περδίκκᾳ τὰ δεινά, ἵνα προθυμοτέρῳ ἔχοιεν καὶ ἐς τὰ ἑαυτῶν χρῆσθαι. ἅμα δέ τι καὶ εἰρήκεσαν τοιοῦτον οἱ παρὰ τοῦ Περδίκκου ἐν τῇ Λακεδαίμονι, ὡς πολλὰ αὐτοῖς τῶν περὶ αὐτὸν χωρίων ξύμμαχα ποιήσοι, ὥστε ἐκ τοῦ τοιούτου κοινῇ μᾶλλον ὁ Βρασίδας τὰ
5 τοῦ Ἀρριβαίου ἠξίου πράσσειν. Περδίκκας δὲ οὔτε δικαστὴν ἔφη Βρασίδαν τῶν σφετέρων διαφορῶν ἀγαγεῖν, μᾶλλον δὲ καθαιρέτην ὧν ἂν αὐτὸς ἀποφαίνῃ πολεμίων, ἀδικήσειν τε εἰ αὐτοῦ τρέφοντος τὸ ἥμισυ τοῦ στρατοῦ ξυνέσται Ἀρριβαίῳ.
6 ὁ δὲ ἄκοντος καὶ ἐκ διαφορᾶς ξυγγίγνεται, καὶ πεισθεὶς τοῖς λόγοις ἀπήγαγε τὴν στρατιὰν πρὶν ἐσβαλεῖν ἐς τὴν χώραν. Περδίκκας δὲ μετὰ τοῦτο τρίτον μέρος ἀνθ᾽ ἡμίσεος τῆς τροφῆς ἐδίδου, νομίζων ἀδικεῖσθαι.

1. αὐτῷ T. ὑπεξελεῖν A.B.E.F.G.H.K.L.N.O.Q.T.c.f.g. Parm. Haack: Poppo. Goell. vulgo ὑπεξελθεῖν. 2. αὐτῶν R. 4. περὶ c. 5. ποιῆσαι I.P.e. et correct. C. 7. διαφορῶν] om. L.O.P. 10. συγγίνεται F.H.L.O.g. ξυγγίνεται C.V. 11. ἐπήγαγε d. πρὶν] πλὴν c.g. 12. περί τι μέρος T. ἡμίσεος A.B.G.Q.T.h. vulgo ἡμίσεως.

1. μὴ ὑπεξελεῖν τῷ Περδίκκᾳ τὰ δεινά] "Not to remove from out of the way "of Perdiccas every object of his ap"prehension." Compare Herodotus, VII. 8. §. 3. οὔτε πόλιν οὔτε ἔθνος ὑπολείπεσθαι τουτέων ὑπεξαραιρημένων. Demosth. de falsa Legat. p. 365. Reiske. τῶν ἰδίων τι κτημάτων ὑπεξαιρούμενοι. Sophocles, Œdip. Tyr. 227. τοὐπίκλημ᾽ ὑπεξελὼν Αὐτὸς καθ᾽ αὑτοῦ.

[Plato, Republic. VIII. p. 567. b. ὑπεξαιρεῖν δὴ τούτους πάντας δεῖ τὸν τύραννον, εἰ μέλλει ἄρξειν, ἕως ἂν μήτε φίλων μήτ᾽ ἐχθρῶν λίπῃ μηδένα.]

5. ὥστε ἐκ τοῦ—πράσσειν] "So that "on this ground Brasidas thought "himself entitled to deal jointly with "Perdiccas in the matters of Arrhi"bæus, rather than leave Perdiccas to "manage them as he pleased." This must surely be the meaning of κοινῇ τὰ τοῦ Ἀῤῥιβαίου πράσσειν. Perdiccas had promised the Lacedæmonians that he would procure them some new allies in his neighbourhood: Brasidas therefore thought that now there was an opportunity to ensure the fulfilment of this promise, by gaining the alliance of Arrhibæus, and he accordingly claimed the right of negociating with him as a principal party in conjunction with Perdiccas; whereas Perdiccas insisted that he was not a principal in the quarrel, but merely engaged to act as his auxiliary.

[Dr. Bloomfield and Poppo understand κοινῇ to signify "impartially," as if Brasidas professed to regard Arrhibæus no less than Perdiccas as one entitled to just and friendly treatment on the part of Lacedæmon. This suits the sense of the passage well, but it appears to me a forced interpretation of the word κοινῇ.]

10. ἐκ διαφορᾶς] "Post altercationem "et dissensionem haud amicam cum "Perdicca." Bauer, approved by Poppo. The expression appears to me rather to resemble that of ἐκ βίας, or ἐκ παρασκευῆς, ἐκ παρατάξεως, where the sense is very nearly that of an adverb. ἐκ διαφορᾶς ξυγγίγνεται seems to mean, "Brasidas has an interview with "Arrhibæus in decided opposition to "Perdiccas," "in actual quarrel with "him." See Kühner, Gr. Gr. §. 543, 3.

ACANTHUS. A. C. 424. Olymp. 89. 1.

ACANTHUS. Brasidas attempts Acanthus, one of the Athenian dependent allies. At his request, the Acanthians give him an audience within their city.

LXXXIV. Ἐν δὲ τῷ αὐτῷ θέρει εὐθὺς ὁ Βρασίδας, ἔχων καὶ Χαλκιδέας, ἐπὶ Ἄκανθον τὴν Ἀνδρίων ἀποικίαν ὀλίγον πρὸ τρυγήτου ἐστράτευσεν. οἱ δὲ περὶ τοῦ 2
δέχεσθαι αὐτὸν κατ' ἀλλήλους ἐστασίαζον, οἵ τε μετὰ τῶν Χαλκιδέων ξυνεπάγοντες καὶ ὁ δῆμος. ὅμως δὲ, διὰ τοῦ καρποῦ τὸ δέος ἔτι ἔξω ὄντος πεισθὲν τὸ πλῆθος ὑπὸ τοῦ Βρασίδου δέξασθαί τε αὐτὸν μόνον καὶ ἀκούσαντας βουλεύσασθαι δέχεται· καὶ καταστὰς ἐπὶ τὸ πλῆθος, (ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν) ἔλεγε τοιάδε.

SPEECH OF BRASIDAS. (85—87.) I am come hither as your deliverer, and marvel therefore that you do not at once receive me. Your hesitation implies a doubt either of my power or of my honour and integrity. Yet my power was shewn at Megara, when the whole force of Athens feared to give me battle;

LXXXV. "Ἡ ΜΕΝ ἔκπεμψίς μου καὶ τῆς στρατιᾶς "ὑπὸ Λακεδαιμονίων, ὦ Ἀκάνθιοι, γεγένηται τὴν αἰτίαν "ἐπαληθεύουσα ἣν ἀρχόμενοι τοῦ πολέμου "προείπομεν, Ἀθηναίοις ἐλευθεροῦντες τὴν "Ἑλλάδα πολεμήσειν· εἰ δὲ χρόνῳ ἐπήλ-"θομεν, σφαλέντες τῆς ἀπὸ τοῦ ἐκεῖ πολέμου "δόξης, ᾗ διὰ τάχους αὐτοὶ ἄνευ τοῦ ὑμετέρου "κινδύνου ἠλπίσαμεν Ἀθηναίους καθαιρήσειν, "μηδεὶς μεμφθῇ· νῦν γὰρ ὅτε παρέσχεν ἀφι-"γμένοι καὶ μετὰ ὑμῶν πειρασόμεθα κατερ-"γάζεσθαι αὐτούς. θαυμάζω δὲ τῇ τε ἀπο- 2
"κλήσει μου τῶν πυλῶν, καὶ εἰ μὴ ἀσμένοις

1. δὲ] om. L.O. 2. καὶ] om. d. τὴν] τῶν K. ἀνδρίαν F. ὀλίγου h. ὀλίγῳ N.V. 3. πρὸ τοῦ τρυγήτου Q. τρυγητοῦ E. 4. ἀλλήλων L.O. 6. ἔξω ὄντος ἔτι O.P. 8. καὶ ἀκούσαντας—καταστὰς om. T. ἀκούσαντες e. 9. ἐπὶ] ἐς c.g. 11. ἐπίπεμψις c. 12. ὦ ἀκάνθιοι] om. c.g. 16. τοῦ ἐκεῖ τοῦ πολέμου R.f. 17. καὶ δόξης Q. 18. ἀθηναίοις c. 19. μέμφη E. 21. ἀποκλήισει A.B.C.E.F.H.K.c.g.h. Haack. Poppo. Goell. vulgo. ἀποκλείσει.

2. τὴν Ἀνδρίων ἀποικίαν] The article is apparently added to distinguish this Acanthus from other towns of the same name, of which there was one near Cnidus in Asia Minor, and another in Athamania. See Stephanus Byzant. in voce.

10. ὡς Λακεδαιμόνιος] Vid. Ælianum, Var. Hist. XII. 50. Livius, XXXII. 33. "Vir, ut inter Ætolos, *facundus*," et ad ea verba Gronovium. WASS. Dionys. Halic. X. 36. de L. Siccio Dentato: εἰπεῖν τε, ὡς στρατιώτης, οὐκ ἀδύνατος. Cornel. Nep. Epamin. cap. V. "*Satis exercitatum in dicendo*, ut Thebanum scilicet." DUKER.

14. προείπομεν Ἀθηναίοις] Τὸ ἑξῆς, Ἀθηναίοις πολεμήσειν. SCHOL.

19. νῦν γὰρ, ὅτε παρέσχεν] Νῦν γὰρ ὅτε τὰ πράγματα παρουσίας ἡμῖν ἐξουσίαν παρέσχεν. SCHOL.

ACANTHUS. A.C. 424. Olymp. 89. 1.

3 " ὑμῖν ἀφῖγμαι. ἡμεῖς μὲν γὰρ οἱ Λακεδαιμόνιοι οἰόμενοί τε
" παρὰ ξυμμάχους καὶ πρὶν ἔργῳ ἀφικέσθαι τῇ γοῦν γνώμῃ
" ἥξειν, καὶ βουλομένοις ἔσεσθαι, κίνδυνόν τε τοσόνδε ἀνερ-
" ρίψαμεν διὰ τῆς ἀλλοτρίας πολλῶν ἡμερῶν ὁδὸν ἰόντες
" καὶ πᾶν τὸ πρόθυμον παρεχόμενοι· ὑμεῖς δὲ εἴ τι ἄλλο ἐν
" νῷ ἔχετε, ἢ εἰ ἐναντιώσεσθε τῇ τε ὑμετέρᾳ αὐτῶν ἐλευθερίᾳ
4 " καὶ τῶν ἄλλων Ἑλλήνων, δεινὸν ἂν εἴη. καὶ γὰρ οὐ μόνον

1. γὰρ] om. L.O.e. 2. ἀφικεῖσθαι Q. γνώμῃ μὴ ἥξειν B. 3. ἀπερρίψαμεν C.E.F.K.L.M.R.b.c.e.f.g. 6. εἰ] om. L.O.P.d. ἐναντιώσασθαι T. τε] om. O. 7. ἂν] γὰρ Q.

1. ἡμεῖς μὲν γὰρ οἱ Λακεδαιμόνιοι] Ἡμεῖς μὲν γὰρ εἰς κίνδυνον τηλικοῦτον κατέστημεν, διὰ τῆς ἀλλοτρίας ὁδοιπορήσαντες, καὶ προθυμίαν ἅπασαν ἐνεδεξάμεθα, ἐλπίσαντες τὴν παρουσίαν ἡμῶν ἀσμένοις ὑμῖν ἔσεσθαι, οὓς γε καὶ πρὶν ἀφικέσθαι, τῇ γοῦν προαιρέσει φίλους εἶναι. ἥξειν τε ὁπότε βουλοίμεθα, ὡς παρὰ φίλους ἀφικέσθαι. SCHOL.

οἰόμενοί τε — δεινὸν ἂν εἴη] The first part of this sentence is thus explained by Göller. "Credideramus "fore ut veniremus ad eos qui prius, "quam reapse veniremus, voluntate "certe socii essent." And he adds, "ad γνώμῃ supplendum ὄντας, prorsus, "ut, III. 70. οἱ δέ τινες τῆς αὐτῆς γνώ-"μης τῷ Πειθίᾳ, et I. 122. εἰ μὴ καὶ "ἀθρόοι καὶ κατὰ ἔθνη καὶ ἕκαστον ἄστυ "μιᾷ γνώμῃ ἀμυνούμεθα αὐτούς." [The latter quotation seems to me inapplicable.] "We thought that we should "find ourselves amongst men who "were our allies in heart at least, even "before our actual arrival." The conjunction τε after οἰόμενοι might be explained by supposing it to be misplaced, as if the sense were, οἰόμενοι—ἥξειν τε —καὶ βουλομένοις ἔσεσθαι. But the construction of the second τε after κίνδυνον is more difficult. Poppo cuts the knot by inclosing it in brackets. Haack, and apparently the Scholiast, suppose that παρεχόμενοι is a careless manner of writing for παρειχόμεθα. There is doubtless a confusion in the sentence somewhere, but perhaps it may pervade the whole of it, and may be explained by repeating after ἡμεῖς οἱ Λακεδαιμόνιοι either the verb ἀφίγμεθα or παρέσμεν, or some similar word, and then making the three several clauses οἰόμενοί τε,— κίνδυνόν τε—ἀνεῤῥίψαμεν, and καὶ—παρεχόμενοι, all dependent on this principal statement; the finite verb ἀνεῤῥίψαμεν being introduced between the two participles οἰόμενοι and παρεχόμενοι; as in VIII. 45. it follows by a similar carelessness after the participle ὡς οἱ μὲν Χῖοι ἀναίσχυντοι εἶεν, πλουσιώτατοι ὄντες τῶν Ἑλλήνων, ἐπικουρίᾳ δὲ ὅμως σωζόμενοι ἀξιοῦσι—ἄλλους—κινδυνεύειν.

[The above explanation is disapproved of both by Poppo, vol. III. p. 272, and by Göller in his second edition; but I do not see what they would offer in place of it. Unless we decide that the text is corrupt, and proceed at once to correct it, there is no remedy but that the explanations of this and many other similar passages must be harsh and open to objection, because the text is not to be made out according to the common rules of language. We have therefore but a choice of anomalies, and it is much easier to see what is clearly wrong than to determine what is right. It is possible that the conjunction τε in the words κίνδυνόν τε τοσόνδε ἀνεῤῥίψαμεν was meant to have its corresponding conjunction in the following clause in some such way as this, ὑμᾶς τε ἀξιοῦμεν μὴ ἐναντιώσασθαι τῇ τε ὑμετέρᾳ αὐτῶν ἐλευθερίᾳ κ. τ. λ. and that the form of that subsequent clause being altered, the preceding clause became ungrammatical.]

5. καὶ πᾶν τὸ πρόθυμον παρεχόμενοι] Ex hoc loco Ammonius ostendit discrimen inter παρέχειν et παρέχεσθαι. DUKER.

“ ὅτι αὐτοὶ ἀνθίστασθε, ἀλλὰ καὶ οἷς ἂν ἐπίω, ἧσσόν τις
“ ἐμοὶ πρόσεισι, δυσχερὲς ποιούμενοι εἰ ἐπὶ οὓς πρῶτον
“ ἦλθον ὑμᾶς, καὶ πόλιν ἀξιόχρεων παρεχομένους καὶ ξύν-
“ εσιν δοκοῦντας ἔχειν, μὴ ἐδέξασθε· καὶ τὴν αἰτίαν οὐχ
“ ἕξω πιστὴν ἀποδεικνύναι, ἀλλ' ἢ ἄδικον τὴν ἐλευθερίαν
“ ἐπιφέρειν, ἢ ἀσθενὴς καὶ ἀδύνατος τιμωρῆσαι τὰ πρὸς
“ Ἀθηναίους, ἣν ἐπίωσιν, ἀφῖχθαι. καίτοι στρατιᾷ γε τῇδ' 5

2. πρόσεισι δυσχερὲς A.B.C.E.F.G.H.K.L.N.O.P.Q.T.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. vulgo πρόσεισι· καὶ δυσχερές. 3. παρασχομένους A. 4. δέξεσθε K.R.c.f.g. ἐδέξεσθε A.F. δέξασθε C. οὐκ ἔχω H. 5. πίστιν E. 7. ἀφῖγμαι P.

6. ἐπιφέρειν—ἀφῖχθαι] These infinitives depend upon αἰτίαν ἕξω, “I shall “be charged with,” repeated from the words, though of a different signification, τὴν αἰτίαν οὐκ ἕξω πιστὴν ἀποδεικνύναι: “The reason of your not join- “ing me I shall never be able to make “out to men's satisfaction, but I shall “be charged either with offering you a “false liberty, or with having come “hither too weak and helpless to aid “you against the Athenians.”

7. καίτοι στρατιᾷ γε κ. τ. λ.] Poppo has properly remarked, that the common division of the chapters is very ill placed after ἀποστεῖλαι; for Brasidas is now replying to the two supposed charges against him, want of power or want of honesty. To the first he replies from στρατιᾷ γε down to ἀποστεῖλαι; and to the second from αὐτός τε down to θαρσήσαντας. A third supposed charge is then noticed, that, namely, of favouring one particular party in Acanthus; and to this he replies throughout the rest of chap. 86. and down to ὁμοίως ὡς εἶπον in chap. 87. In reply to the first charge there is much confusion and obscurity; for the point of the conclusion is left to be supplied by the reader. The sense is as follows: “As for my power, the “force under my own command, with- “out reckoning your aid, was one “which the Athenians, though supe- “rior in numbers, were on a late occa- “sion unwilling to fight with; so that “you cannot suppose that now, when “they must come by sea, they will “send against you such a force as they “did then against me; *and if not, we* “*know that they will not venture to* “*meddle with us.*” These last words, which are the real conclusion meant by the ὥστε, are left to be supplied by the reader; and what is in fact only an additional consideration, from which the conclusion follows, is put as if it were itself the main thing to be proved. I know of no other instance of νηΐτῃ being used as an adverb, without either στόλῳ or στρατῷ being added. Can it be then that the words τῷ ἐν Νισαίᾳ are an unlucky insertion of some copyist, who, not understanding the passage, thought to explain what στρατὸς Thucydides was speaking of? If they be omitted, the sense is plain; “So “that it is not likely that now, when “their force must come by sea, they “can send against you numbers suffi- “cient to cope with you.” Ἴσον I should understand as equivalent to ἀξιόμαχον, “a force fairly competent to “contend with you.” Compare a curious sense of the same word in VII. 27. τῆς ἴσης φρουρᾶς, “the regular gar- “rison;” i. e. “the garrison properly “fitted for the duties of the place.” Compare also the expression “justus “exercitus” in Latin. Since the above was written, I see that Dobree suggests the same correction.

[Compare, however, V. 14. and the note there. Poppo says that στρατῷ may be so easily understood with νηΐτῃ as it follows almost immediately, that it is not necessary to strike out the words τῷ ἐν Νισαίᾳ. And certainly the indirect nature of the argument, in which

"ἣν νῦν ἐγὼ ἔχω ἐπὶ Νίσαιαν ἐμοῦ βοηθήσαντος οὐκ "ἠθέλησαν Ἀθηναῖοι πλέονες ὄντες προσμίξαι, ὥστε οὐκ "εἰκὸς νηΐτῃ γε αὐτοὺς †τῷ ἐν Νισαίᾳ† στρατῷ ἴσον

6 and my integrity is shewn by the solemn guarantee which I have procured from the Spartan government, that every state that accedes to my solicitation shall become the independent *ally of Lacedæmon. Above all, I disclaim most solemnly all thought of abusing your compliance to 7 the exaltation of one party among you, and the depression of the other; for this were to deserve your hatred, and not your gratitude.*

6 "πλῆθος ἐφ' ὑμᾶς ἀποστεῖλαι· αὐτός τε οὐκ "ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δὲ τῶν Ἑλλήνων "παρελήλυθα, ὅρκοις τε Λακεδαιμονίων καταλαβὼν τὰ τέλη τοῖς μεγίστοις ἦ μὴν οὓς "ἂν ἔγωγε προσαγάγωμαι ξυμμάχους ἔσεσθαι "αὐτονόμους, καὶ ἅμα οὐχ ἵνα ξυμμάχους "ὑμᾶς ἔχωμεν ἢ βίᾳ ἢ ἀπάτῃ προσλαβόντες, "ἀλλὰ τοὐναντίον ὑμῖν δεδουλωμένοις ὑπὸ
7 "Ἀθηναίων ξυμμαχήσοντες. οὔκουν ἀξιῶ "οὔτ' αὐτὸς ὑποπτεύεσθαι, πίστεις γε δι"δοὺς τὰς μεγίστας, οὔτε τιμωρὸς ἀδύνατος "νομισθῆναι, προσχωρεῖν τε ὑμᾶς θαρσή"σαντας."

LXXXVI. "Καὶ εἴ τις ἰδίᾳ τινὰ δεδιὼς ἄρα, μὴ ἐγώ "τισι προσθῶ τὴν πόλιν, ἀπρόθυμός ἐστι, πάντων μάλιστα
2 "πιστευσάτω. οὐ γὰρ συστασιάσων ἥκω, οὐδὲ ἀσαφῆ τὴν

1. ἣν νῦν ἔχω ἐγὼ Q.T.e. ἣν νῦν ἔχω C.G.I.d.i. ἣν ἐγὼ ἔχω K. ἣν ἔχω O. ἣν ἐγὼ νῦν ἔχω V. 2. ἐθέλησαν V. οἱ Ἀθηναῖοι K. 3. νηΐτῃ γε στρατῷ αὐτοὺς V. νηΐτῃ δὲ d. τῷ ἐκεῖ στράτῳ E. 4. ἡμᾶς H. 5. ἐλευθερίᾳ f. 6. παραγέγονα Q. καταλαβὼν τὰ τέλη λακεδαιμονίων e. 7. ἦ μὴν] om. d. 8. ἂν om. G. προσαγάγωμαι καὶ ξυμμάχους c.f.g. ἔσεσθαι—ξυμμάχους om. E. 9. συμμάχους C.V.e.h. 11. ἀπὸ ἀθηναίων C. 12. συμμαχίσοντες Q. 13. γε Haack. Poppo. Bekker. libri τε. om. L.O.P. 15. τε] δὲ Bekk. in ed. 1832. 19. ἀσφαλῆ F.M.N. Conf. Hemsterhus. ad Luc. Necyom. 7.

the main conclusion is left to be supplied by the reader, is exactly paralleled in the passage referred to, V. 14.]

4. *αὐτός τε οὐκ ἐπὶ κακῷ κ. τ. λ.*] I have placed only a colon before these words, in order to shew their close connexion with what precedes them, as containing the reply to the second and more personal suspicion, that Brasidas would not deal honestly with the Acanthians. To this his answer is twofold; first, grounded on his own personal conduct, in having obtained from his government a solemn pledge, that all whom he individually should win to the Lacedæmonian alliance should be independent; and secondly, drawn from the nature of the case, that the Acanthians had more need of the Lacedæmonians than the Lacedæmonians of them.

19. *οὐδὲ ἀσαφῆ τὴν ἐλευθερίαν κ. τ. λ.*] If the text be right, Kistemacher's interpretation, quoted by Poppo, (Observatt. Critic. p. 202.) and adopted by

“ ἐλευθερίαν νομίζω ἐπιφέρειν, εἰ τὸ πάτριον παρεὶς τὸ πλέον
“ τοῖς ὀλίγοις ἢ τὸ ἔλασσον τοῖς πᾶσι δουλώσαιμι. χαλε- 3
“ πωτέρα γὰρ ἂν τῆς ἀλλοφύλου ἀρχῆς εἴη, καὶ ἡμῖν τοῖς
“ Λακεδαιμονίοις οὐκ ἂν ἀντὶ πόνων χάρις καθίσταιτο, ἀντὶ
“ δὲ τιμῆς καὶ δόξης αἰτία μᾶλλον· οἷς τε τοὺς Ἀθηναίους
“ ἐγκλήμασι καταπολεμοῦμεν, αὐτοὶ ἂν φαινοίμεθα ἐχθίονα
“ ἢ ὁ μὴ ὑποδείξας ἀρετὴν κατακτώμενοι. ἀπάτῃ γὰρ 4
“ εὐπρεπεῖ αἴσχιον τοῖς γε ἐν ἀξιώματι πλεονεκτῆσαι ἢ βίᾳ
“ ἐμφανεῖ· τὸ μὲν γὰρ ἰσχύος δικαιώσει, ἣν ἡ τύχη ἔδωκεν,
“ ἐπέρχεται, τὸ δὲ γνώμης ἀδίκου ἐπιβουλῇ. οὕτω πολλὴν

1. τὸ] om. C. 2. ἔλαττον e. δηλώσαιμι e. χαλεπώτερον d. χαχεπώτερα g. 3. ἀρχῆς ἂν εἴη T.f. 4. καθίστατο B.F. 6. φαινώμεθα A.B.C.E. F.G.H.L.N.O.T.V.d.e.f.h.i. φαινόμεθα K. 7. οἱ μὴ ὑποδείξαντες N. δείξας Q. ἀρχὴν M.Q.b. 8. αἴσχιόν τι τοῖς Stobæus. γε] τε A.B.C.E.F.H.K.M.P.T. d.e.g. om. L.O. ἀξιώμασι e.g. 10. ὑπέρχεται b.

him, as well as by Haack and Göller, must be considered as the true one: “ Nor am I minded to offer you a dim “ and doubtful liberty, by making the “ many the slaves of the few, or the “ few of the many.” For the use of *νομίζω* in the sense of *νομίζω χρῆναι*, see Lobeck, Parerga ad Phrynichum, c. VI. p. 753. and the note on Thucyd. II. 42. in this edition. And for the brevity of expression, by which *εἰ δουλώσαιμι* is equivalent to *ἐπιφέροιμ᾽ ἄν, εἰ δουλώσαιμι*, compare the notes on I. 38. III. 11. But Dobree observes that *σαφῶς* and *ἀσαφῶς* are confused in the MSS. in c. 125. and he seems inclined to adopt Bauer's conjecture, *οὐδὲ ἂν σαφῆ*. To this I object, that if such had been Thucydides' meaning, the order of the words would rather have been, *οὐδ᾽ ἂν νομίζω* [or rather *οἴομαι*] *σαφῆ τὴν ἐλευθερίαν ἐπιφέρειν*. See the note on II. 89.

5. *οἷς τε τοὺς Ἀθηναίους κ. τ. λ.*] “ And the very charges wherewith we “ are bearing down the Athenians, we “ should ourselves be found to incur “ in more hateful measure than they “ who had shewn no glimpses of ho- “ nesty at all.” The *ὁ μὴ ὑποδείξας ἀρετὴν* is illustrated by the scandalous avowals made by the Athenians on sundry occasions, that might made right. See I. 76. V. 89, 105. VI. 83, 85. For the sense of *ὑποδείξας*, see the note on I. 77; and for the sentiment that follows, *ἀπάτῃ γὰρ—ἐπιβουλῇ*, compare also I. 77. and the quotations from Aristotle and Xenophon given in the note on that chapter, vol. I. p. 93.

10. *οὕτω πολλὴν περιωπὴν κ. τ. λ.*] These words should be closely connected with the following clause, *καὶ οὐκ ἂν μείζω—ὡς εἶπον*, and the chapter should end at *εἶπον* instead of at *ποιούμεθα*. Brasidas here sums up all that he had been saying in proof of his own sincerity and that of his government: “ Over and above the solemn “ pledges which my government has “ given me, honesty is clearly our best “ interest; for none would suffer so “ much as we should by being de- “ tected in any departure from it. Thus “ then,” he concludes, “ we are greatly “ careful about matters which concern “ us so nearly: nor can you receive “ any stronger assurance, over and “ above the oaths already sworn, than “ from those who, if you compare their “ words with the actual facts, you must “ needs be convinced are interested in “ acting even as they have told you.” *Περιωπή*, “ a looking about us,” i. e. “ circumspection, care, anxious thought “ about a thing.” *Καλεῖ δὲ περιωπὴν*

“ περιωπὴν τῶν ἡμῖν ἐς τὰ μέγιστα διαφόρων ποιούμεθα· “ καὶ οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις βεβαίωσιν λάβοιτε ἢ οἷς “ τὰ ἔργα ἐκ τῶν λόγων ἀναθρούμενα δόκησιν ἀναγκαίαν “ παρέχεται ὡς καὶ ξυμφέρει ὁμοίως ὡς εἶπον.

But if you refuse my offers of liberty thus recommended to you, I cannot suffer your bad example to obstruct the independence of other states, and to thwart the generous purposes of Sparta; I shall therefore treat you as enemies, and endeavour to force you to join us.

LXXXVII. “ Εἰ δ' ἐμοῦ ταῦτα προϊσχομένου ἀδύνατοι “ μὲν φήσετε εἶναι, εὖνοι δ' ὄντες ἀξιώσετε μὴ κακούμενοι “ διωθεῖσθαι καὶ τὴν ἐλευθερίαν μὴ ἀκίνδυνον “ ὑμῖν φαίνεσθαι, δίκαιόν τε εἶναι, οἷς καὶ δυνα- “ τὸν δέχεσθαι αὐτὴν, τούτοις καὶ ἐπιφέρειν, “ ἄκοντα δὲ μηδένα προσαναγκάζειν, μάρτυρας “ μὲν θεοὺς καὶ ἥρωας τοὺς ἐγχωρίους ποιήσο- “ μαι ὡς ἐπ' ἀγαθῷ ἥκων οὐ πείθω, γῆν δὲ τὴν “ ὑμετέραν δῃῶν πειράσομαι βιάζεσθαι, καὶ οὐκ “ ἀδικεῖν ἔτι νομιῶ, προσεῖναι δέ τι μοι καὶ

1. περιοπὴν K.i. διαφόρων g. Poppo. Goell. vulgo et Haack. διαφορῶν. 2. πρὸς] om. c.g. λάβητε g. 3. ἀναθεωρούμενα e. ἀφοριούμενα K. 8. ἡμῖν A.B.E.F.H.Q.T.f.h. Bekk. καὶ] om. G.L.O.P.R.d.e.i. 9. αὐτοῖς f. 12. τὴν] om. f. 13. ἡμετέραν d. 14. τι] om. K.

τὴν φροντίδα καὶ τὴν περίσκεψιν, οὐ τὸν τόπον, ὡς Ὅμηρος. Photius Lexic. in περιωπή. The construction of the following words seems to be, ἢ ἀπ' ἐκείνων οἷς κ. τ. λ. “than from those for whom “facts, compared with their words, “convince us that they state their real “interest truly.” So Dobree interprets this passage, observing that εἶπον is the third plural, not the first person singular. Οἷς would thus be masculine, and not neuter; for if it were neuter, the preposition ἐν could hardly be omitted. The dative depends on ξυμφέρει.

5. εἰ δ' ἐμοῦ ταῦτα] Εἰ δ' ἐμοῦ ταῦτα προτείνοντος καὶ ἐπαγγελλομένου, φήσετε μὴ δύνασθαι ἤτοι ἐλευθερωθῆναι ἢ συμμαχεῖν, μενούσης δὲ τῆς φιλίας ἀξιώσετε ἡμᾶς διωθεῖσθαι, ὑφορώμενοι μὴ ἄρα οὐκ ἀκίνδυνος ὑμῖν ἡ ἐλευθερία γένηται· ἔτι δὲ εἰ λέγοιτε ὡς δίκαιον τούτους ἐλευθεροῦν, οἳ καὶ δύνανται δέξασθαί τε καὶ κατασχεῖν τὴν ἐλευθερίαν, ἄκοντα δὲ μηδένα ἀναγκάζειν ἐλευθεροῦσθαι, μάρτυρας μὲν θεοὺς καὶ ἥρωας, καὶ τὰ ἑξῆς. Schol.

7. μὴ ἀκίνδυνον ὑμῖν] Both Poppo and Göller have rightly retained the common reading, for which Bekker, on the authority of some of the best MSS. had substituted ἡμῖν. But ἡμεῖς and ὑμεῖς are, in all their cases, so often confused by the copyists, that the authority of MSS. on this point is of very little value. Ἡμῖν would be much too dramatic for the style of Thucydides, who does not, like Herodotus, when describing in a speech the sentiments of others, introduce them as expressed by the parties themselves in the first person. Besides, as Göller has well remarked, ἡμῖν is utterly inconsistent with the infinitive φαίνεσθαι. In what follows, μάρτυρας μὲν—γῆν δὲ, the two conjunctions seem to express merely order and division, without any distinction or contrast: “I will first ap- “peal to the gods, and then will try “to force you to join us by ravaging “your land.”

11. θεοὺς καὶ ἥρωας τοὺς ἐγχωρίους] Sic. II. 71. et 74. Aristoph. Equit. 573. τῇ πόλει ἀμύνειν καὶ θεοῖς ἐγχωρίοις.

“ κατὰ δύο ἀνάγκας τὸ εὔλογον, τῶν μὲν Λακεδαιμονίων,
“ ὅπως μὴ τῷ ὑμετέρῳ εὔνῳ, εἰ μὴ προσαχθήσεσθε, τοῖς ἀπὸ
“ ὑμῶν χρήμασι φερομένοις παρ᾽ Ἀθηναίους βλάπτωνται, οἱ
“ δὲ Ἕλληνες ἵνα μὴ κωλύωνται ὑφ᾽ ὑμῶν δουλείας ἀπαλ-
“ λαγῆναι. οὐ γὰρ δὴ εἰκότως γ᾽ ἂν τάδε πράσσοιμεν, οὐδὲ 2
“ ὀφείλομεν οἱ Λακεδαιμόνιοι μὴ κοινοῦ τινὸς ἀγαθοῦ αἰτίᾳ
“ τοὺς μὴ βουλομένους ἐλευθεροῦν. οὐδ᾽ αὖ ἀρχῆς ἐφιέμεθα, 3
“ παῦσαι δὲ μᾶλλον ἑτέρους σπεύδοντες τοὺς πλείους ἂν

1. *κατὰ τὰς δύο* G.L.O.P.i. 2. *ὑπὸ* N.V.e. 6. *αἰτίᾳ*] om. e. 7. *οὐδ᾽ ἀρχῆς* T.R. 8. *πλείονας* R.f.

In lege Draconis apud Porphyrium, IV. de Abstinent. 22. *θεοὺς τιμᾶν καὶ ἥρωας ἐγχωρίους*. Vid. Salmas. ad Solin. p. 51. et Stanlei. ad Æschyl. Sept. Theb. v. 14. Duker.

1. *κατὰ δύο ἀνάγκας*] i. e. “ considering that there are two reasons which make it impossible for me to act otherwise.” Compare III. 40. *ὁ μὴ ξὺν ἀνάγκῃ τι παθών*: “ He who suffers with nothing to make his having avoided suffering impossible.” The genitive *τῶν Λακεδαιμονίων* refers to *ἀνάγκην* understood, as if Thucydides had written *τὴν μὲν τῶν Λακεδαιμονίων τὴν δὲ τῶν Ἑλλήνων*; but in the latter clause he varied the construction by substituting the nominative *οἱ Ἕλληνες*. *Ἡ ἀνάγκη τῶν Λακεδαιμονίων ὅπως μὴ βλάπτωνται* is, “ the necessity with respect to the Lacedæmonians; namely, of preventing them from sustaining hurt.” In the words that follow, it may be doubted whether *τῷ ὑμετέρῳ εὔνῳ* is the dative expressing the instrument, or simply the circumstances accompanying the action, “ with all your good will; while you are wishing us well all the time.” If, as is more probable, it be meant to express the instrument, the words *τοῖς ἀπὸ ὑμῶν—φερομένοις* are added to explain the *τῷ ὑμετέρῳ εὔνῳ*, which is equivalent to *ὅπως μὴ ὑμῖν, καίπερ εὔνοις, ὡς προφέρετε, οὖσιν*. Compare III. 47. *τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον*, where *τὸ Κλέωνος* is equivalent to *ὃ προφέρει Κλέων*.

5. *οὐ γὰρ δὴ κ. τ. λ.*] The connexion is as follows: “ And this second necessity for my doing as I am doing —the necessity of not suffering you to hinder the common deliverance of the Greeks—is that which actuates me most of all. For otherwise, certainly, we could with no good grace be thus dealing with you; nor is it the duty of the Lacedæmonians to force freedom upon any, were it not on account of some common good. And again, as we are not striving after dominion, but labouring rather to abate the dominion of others, we should wrong the general interest, if, when offering independence to all, we should suffer you to set yourselves against it.” He means to say, that the common interest of Greece, more than the private right of the Lacedæmonians, to stop a conduct which was in fact strengthening their enemies, justified him in not tolerating the neutrality of Acanthus. [Compare the arguments used in defence of the expedition against Denmark in 1807.] “Nay,” he continues, “ our own interest in this war is the common interest; for our objects in undertaking it are not selfish: and therefore in not allowing you to support *our* enemies, we are in fact hindering you from supporting the enemies *of Greece*.” In the words *οὐδ᾽ αὖ ἀρχῆς ἐφιέμεθα* the sense is as if it were written *καὶ οὐδ᾽ ἀρχῆς αὖ ἐφιέμενοι—παῦσαι δὲ—σπεύδοντες*: or else, *καὶ ἐπεὶ οὐδ᾽ ἀρχῆς αὖ ἐφιέμεθα, παῦσαι δὲ—σπεύδομεν*. After *παῦσαι* must be repeated *ἀρχῆς*, or, what is the same in point of sense, *ἄρχοντας*, from the preceding *ἀρχῆς*.

“ ἀδικοῖμεν εἰ ξύμπασιν αὐτονομίαν ἐπιφέροντες ὑμᾶς τοὺς 4 “ ἐναντιουμένους περιίδοιμεν. πρὸς ταῦτα βουλεύεσθε εὖ, “ καὶ ἀγωνίσασθε τοῖς τε Ἕλλησιν ἄρξαι πρῶτοι ἐλευθερίας “ καὶ ἀΐδιον δόξαν καταθέσθαι, καὶ αὐτοὶ τά τε ἴδια μὴ βλα- “ φθῆναι καὶ ξυμπάσῃ τῇ πόλει τὸ κάλλιστον ὄνομα περι- “ θεῖναι.”

LXXXVIII. Ὁ μὲν Βρασίδας τοσαῦτα εἶπεν. οἱ δὲ Ἀκάνθιοι πολλῶν λεχθέντων πρότερον ἐπ' ἀμφότερα, κρύφα διαψηφισάμενοι, διά τε τὸ ἐπαγωγὰ εἰπεῖν τὸν Βρασίδαν καὶ περὶ τοῦ καρποῦ φόβῳ, ἔγνωσαν οἱ πλείους ἀφίστασθαι Ἀθηναίων, καὶ πιστώσαντες αὐτὸν τοῖς ὅρκοις, οὓς τὰ τέλη τῶν

The Acanthians, having made Brasidas pledge himself that they shall be the *independent* allies of Sparta, receive him, and revolt from Athens.

1. ἐπιφέροντες—ἀγωνίσασθε] om. P. ἀποφέροντες T. 2. ἐναντίους T.f. ὑπερίδοιμεν L. 3. ἀγωνίζεσθε V. τοῖς ἕλλησιν ἄρξαι πρῶτον c.g. πρῶτοι et Thomas M. v. βούλομαι. 4. τὰ δὲ ἴδια T.g. 5. τὸ] om. A. 7. μὲν οὖν βρασίδας L.P. 9. διαψηφισάμενοι A.B.C.E.F.G.H.K.L.N.O.P.V.c.d.e.f.g. h.i. Haack. Poppo. Goell. vulgo ψηφισάμενοι.

9. διαψηφισάμενοι] The force of the preposition in this word is doubted. “*Constat nunc*,” says Poppo, “ διαψη- “ φίζεσθαι significare *omnes deinceps* “ *suffragia ferre*.” And so Schneider interprets it in his Lexicon. The older critics, Abresch, for instance, and Reiske, in his Index Demosth., understand the διὰ as expressing division: “ ferre suffragium suum alterutram in “ partem.” But the first of these explanations will not suit the word when it is used in the singular number; e. g. Demosth. Timocrat. p. 747. Reiske; διαψηφιοῦμαι περὶ αὐτοῦ οὗ ἂν ᾖ ἡ δίωξις: nor will the latter, when the word is applied to the voting all on the same side, as Demosth. Aphob. p. 842. Reiske; ᾗ δίκαιον ἐστὶ, ταύτῃ διαψηφίσασθε. The truth is, that διαψηφίζεσθαι seems to contain both notions, and is, strictly speaking, applicable only to *a number of persons giving their several votes* on a question; but when applied to an individual it is used, improperly, merely to signify “ giving a “ vote,” from the frequency of its use to express the voting of a body. The meaning of κρύφα seems to shew that the votes were taken by ballot, and not, as was the usual way, by a show of hands. At Athens the term ψηφίζεσθαι was constantly used, even where the votes were given by the show of hands, and not by ballot; and hence the word κρύφα was added by Thucydides, to shew that in this particular instance the voting was, for the sake of greater secresy, conducted by ballot. See Schömann, De Comitiis Atheniensium, pp. 122—125.

12. τὰ τέλη—ὀμόσαντα αὐτὸν ἐξέπεμψαν] The order of the words is in favour of Dobree's opinion, that ὀμόσαντα agrees with αὐτόν: the sense requires the common interpretation, which refers ὀμόσαντα to τὰ τέλη; for there was no conceivable reason why the Spartan government should have required such an oath from Brasidas, and we have already seen that he had in fact required it of them. c. 86. Τὰ τέλη being a masculine noun in sense, though neuter in form, has a plural verb, according to a well known rule. See Porson on Hecuba, 1141. and Poppo, Prolegom. vol. I. p. 97.

The people of Stagirus follow the example.

Λακεδαιμονίων ὀμόσαντα αὐτὸν ἐξέπεμψαν, ἦ μὴν ἔσεσθαι ξυμμάχους αὐτονόμους οὓς ἂν προσαγάγηται, οὕτω δέχονται τὸν στρατόν. καὶ οὐ πολλῷ 2 ὕστερον καὶ Στάγειρος Ἀνδρίων ἀποικία ξυναπέστη. ταῦτα μὲν οὖν ἐν τῷ θέρει τούτῳ ἐγένετο.

BŒOTIA. Demosthenes proceeds to make the concerted attempt upon Bœotia; (see ch. 77.) but owing to some mistake Hippocrates was not ready to cooperate with him on the side of Delium, and the enterprise fails.

LXXXIX. Τοῦ δ᾽ ἐπιγιγνομένου χειμῶνος εὐθὺς ἀρχομένου, ὡς τῷ Ἱπποκράτει καὶ Δημοσθένει στρατηγοῖς οὖσιν Ἀθηναίων τὰ ἐν τοῖς Βοιωτοῖς ἐνεδίδοτο, καὶ ἔδει τὸν μὲν Δημοσθένην ταῖς ναυσὶν ἐς τὰς Σίφας ἀπαντῆσαι τὸν δ᾽ ἐπὶ τὸ Δήλιον, γενομένης διαμαρτίας τῶν ἡμερῶν ἐς ἃς ἔδει ἀμφοτέρους στρατεύειν, ὁ μὲν Δημοσθένης πρότερον πλεύσας πρὸς τὰς Σίφας, καὶ ἔχων ἐν ταῖς ναυσὶν Ἀκαρνᾶνας καὶ τῶν ἐκεῖ πολλοὺς ξυμμάχων, ἄπρακτος γίγνεται, μηνυθέντος τοῦ ἐπιβουλεύματος ὑπὸ Νικομάχου ἀνδρὸς Φωκέως ἐκ Φανοτέως, ὃς Λακεδαιμονίοις εἶπεν, ἐκεῖνοι δὲ Βοιωτοῖς· καὶ βοηθείας γενομένης πάντων Βοιωτῶν (οὐ γάρ πω Ἱπποκράτης παρελύπει ἐν τῇ γῇ ὤν) προκαταλαμβάνονται αἵ τε Σίφαι καὶ ἡ Χαιρώνεια. ὡς δὲ ᾔσθοντο οἱ πράσσοντες τὸ ἁμάρτημα, οὐδὲν ἐκίνησαν 2

1. ἐξέπεμψεν Q. 2. μὴν] μὴ I. 3. προσάγηται G.P. στρατόν. οὐ H. πολὺ C.G.I.K.L.O.P.c.d.e.g.i. 4. ὕστερον στάγειρος N.O.V.c.g. 7. ὑποκράτει d.i. 8. τοῖς] om. O. ἐνεδίδοντο d. 9. δημοσθένη G.P.e. 10. τὸ] τὸν Q. om. L.O.P. 11. ἡμερῶν ἃς R.T. 15. βουλεύματος K. 16. φανωτέως Q. φανοτέρου c. 18. πάντων τῶν Βοιωτῶν d.i. 19. χερώνεια V. 20. οὐδὲ ἐκινήθησαν L.O.P.

9. *ἐς τὰς Σίφας ἀπαντῆσαι*] Non video, quid sibi voluerit Portus interpolanda versione Vallæ, addito pronomine *ei*. Ἀπαντᾷν sæpe est *certo tempore, vel loco adesse, præsto esse*, ut ἀπαντᾷν ἐπὶ τὴν δίκην, ἐπὶ τὴν κυρίαν, ἐπὶ τὸ δικαστήριον, ἐπὶ τὴν δίαιταν. De quibus Budæus in Commentar. p. 40. et ad I. 2. D. de Orig. Jur. Supr. c. 70. Κελεύων κατὰ τάχος στρατιᾷ ἀπαντῆσαι ἐπὶ Τριποδίσκον. Latini *occurrere* dicunt. Cicero, I. Philipp. 4. "*Non* "*quo me ad tempus* occursurum *puta*-"*rem*." "Occurrere *concilio*," Liv. XXXI. 29. "Occurrere *ad vadimonium*," Sueton. Cal. XXXIX. Duker.

20. *οἱ πράσσοντες*] Habet hæc vox in universum significationem clandestinæ molitionis, et studii partium. Unde etiam illi, qui id agunt, ut alios sibi concilient, et in suas partes pertrahant, quique aliorum rebus student ac favent, dicuntur πράσσειν. Thucyd. I. 57. δεδιώς τε ἔπρασσεν, ἔς τε τὴν Λακεδαίμονα πέμπων, ὅπως πόλεμος γένηται αὐτοῖς πρὸς Πελοποννησίους. IV. 1. ἀπέστη Μεσσήνη Ἀθηναίων. ἔπραξαν δὲ τοῦτο μάλιστα οἱ Συρακούσιοι. Et IV. 73.

A few days afterwards, Hippocrates sets out from Athens to execute his part of the original plan, and occupies and fortifies Delium; after which he commences his return homewards.

τῶν ἐν ταῖς πόλεσιν. XC. ὁ δὲ Ἱπποκράτης ἀναστήσας
Ἀθηναίους πανδημεὶ, αὐτοὺς καὶ τοὺς μετοί-
κους καὶ ξένων ὅσοι παρῆσαν, ὕστερος ἀφι-
κνεῖται ἐπὶ τὸ Δήλιον, ἤδη τῶν Βοιωτῶν ἀνα-
κεχωρηκότων ἀπὸ τῶν Σιφῶν· καὶ καθίσας
τὸν στρατὸν Δήλιον ἐτείχιζε τοιῷδε τρόπῳ, τὸ
2 ἱερὸν τοῦ Ἀπόλλωνος. τάφρον μὲν κύκλῳ
περὶ τὸ ἱερὸν καὶ τὸν νεὼν ἔσκαπτον, ἐκ δὲ τοῦ ὀρύγματος
ἀνέβαλλον ἀντὶ τείχους τὸν χοῦν, καὶ σταυροὺς παρακατα-
πηγνύντες, ἄμπελον κόπτοντες τὴν περὶ τὸ ἱερὸν ἐσέβαλλον,
καὶ λίθους ἅμα καὶ πλίνθον ἐκ τῶν οἰκοπέδων τῶν ἐγγὺς
καθαιροῦντες, καὶ παντὶ τρόπῳ ἐμετεώριζον τὸ ἔρυμα. πύρ-
γους τε ξυλίνους κατέστησαν ᾗ καιρὸς ἦν καὶ τοῦ ἱεροῦ οἰκο-
δόμημα οὐδὲν ὑπῆρχεν· ᾗπερ γὰρ ἦν στοὰ, καταπεπτώκει.
3 ἡμέρᾳ δὲ ἀρξάμενοι τρίτῃ ὡς οἴκοθεν ὥρμησαν, ταύτην τε

1. ἀναστήσας] om. V. 2. τοὺς] om. e. 3. ὕστερον G.e.f. 5. ὑπὸ d. 8. τῶν νεῶν E.F. 9. ἀνέβαλον R.e.f. ἀντὶ τοῦ τείχους c.g. καταπηγνύντες B.F.H.N.R.T.f.h. et, præpositione in litura posita, A. Sed marg. N. παρακαταπηγνύντες. 10. ἐσέβαλον C.G.R. 11. πλίνθους O.Q. 12. ὄρυγμα Q. 14. ἥπερ A.I. Haack. Poppo. Goell. Dobree. εἴπερ F.K.T. ᾗπερ B.E. vulgo ᾗπερ. 15. ἕως οἴκοθεν T. τε] om. A.B.F.i.

ὥστε ἐκ τοῦ τοιούτου κοινῇ μᾶλλον ὁ Βρασίδας τὰ τοῦ Ἀῤῥιβαίου ἠξίου πράσσειν. DUKER.

8. περὶ τὸ ἱερὸν καὶ τὸν νεὼν] Ἱερὸν et νεὼν hic distingui, quum alioqui sæpe pro eodem dicantur, observat in Thes. Stephanus. Distinguuntur etiam a Pausan. V. 6. qui locus Interpretes torsit, τέμενος, καὶ ἱερὸν, καὶ ναὸν Ἀρτέμιδι ᾠκοδομήσατο Ἐφεσίᾳ. Et ab Anton. Liberal. cap. 6. καὶ ἱερὰ καὶ ναοὺς ἐποίησαν αὐτοῦ. Schol. Cass. ad h. l. hoc discrimen statuit: Ἱερὸν, inquit, ναοῦ διαφέρει. ἱερὸν μὲν αὐτὸς ὁ προσιερωμένος τόπος τῷ θεῷ· νεὼς δὲ ἔνθα ἵδρυται αὐτὸ τὸ ἄγαλμα τοῦ θεοῦ. Ammonius ἱερὰ τοὺς περιβόλους τῶν ναῶν esse dicit. Vid. etiam Interpretes Pollucis, I. 6. et IX. 40. In Pausania τέμενος potest esse lucus, quomodo sæpe apud alios sumitur, et apud Thucydidem, III. 70. DUKER.

9. καὶ σταυροὺς παρακαταπηγνύντες κ. τ. λ.] A rampart was made, consisting chiefly of the earth thrown up from the ditch, with a palisade set along it; but they threw in besides other materials, such as brushwood obtained from the vines which grew round the temple, and stones and bricks procured by pulling down the adjacent houses. That the vines were used in building the rampart or wall, appears from ch. 100, and their use appears to have been to form a sort of wattling to keep the earth together; as at Platæa the clay for the besiegers' mound was rammed into flat cases or frames of reeds. ἐν ταρσοῖς καλάμου ἐνείλλοντες, and as the earth was inclosed besides in a wooden frame, ὅπως μὴ διαχέοιτο ἐπὶ πολὺ τὸ χῶμα. II. 75, 76.

14. ᾗπερ γὰρ ἦν στοὰ] "I say, where "there was no part of the temple "buildings already subsisting; for on "one side this *was* the case, the cloister "or covered walk, which did formerly "exist, having previously fallen down."

εἰργάζοντο καὶ τὴν τετάρτην καὶ τῆς πέμπτης μέχρι ἀρίστου. ἔπειτα, ὡς τὰ πλεῖστα ἀπετετέλεστο, τὸ μὲν στρατόπεδον 4 προαπεχώρησεν ἀπὸ τοῦ Δηλίου οἷον δέκα σταδίους ὡς ἐπ' οἴκου πορευόμενον, καὶ οἱ μὲν ψιλοὶ οἱ πλεῖστοι εὐθὺς ἐχώρουν, οἱ δ' ὁπλῖται θέμενοι τὰ ὅπλα ἡσύχαζον· Ἱπποκράτης δὲ ὑπομένων ἔτι καθίστατο φυλακάς τε καὶ τὰ περὶ τὸ προτείχισμα, ὅσα ἦν ὑπόλοιπα, ὡς χρῆν ἐπιτελέσαι.

But the whole force of Bœotia being now at liberty sets out to resist him, and finding that he was already retreating, the generals hesitate whether or no to pursue him and force him to give battle.

XCI. Οἱ δὲ Βοιωτοὶ ἐν ταῖς ἡμέραις ταύταις ξυνελέγοντο ἐς τὴν Τάναγραν· καὶ ἐπειδὴ ἀπὸ πασῶν τῶν πόλεων παρῆσαν καὶ ᾔσθάνοντο τοὺς Ἀθηναίους προχωροῦντας ἐπ' οἴκου, τῶν ἄλλων βοιωταρχῶν, οἵ εἰσιν ἕνδεκα, οὐ ξυνεπαινούντων μάχεσθαι, ἐπειδὴ οὐκ ἐν τῇ Βοιωτίᾳ ἔτι εἰσί (μάλιστα γὰρ ἐν μεθορίοις τῆς Ὠρωπίας οἱ Ἀθηναῖοι ἦσαν, ὅτε ἔθεντο τὰ ὅπλα), Παγώνδας ὁ Αἰολάδου βοιωταρχῶν ἐκ Θηβῶν μετ' Ἀριανθίδου τοῦ Λυσιμαχίδου, καὶ ἡγεμονίας οὔσης αὐτοῦ, βουλόμενος τὴν μάχην

1. ἀρίστου. ἔπειτα] Hæc post πλεῖστα ponunt C.I.L.O.P.d.i. et, suffectis illi ἔπειτα his ἐπεὶ δὲ, e. 2. ἀποτετέλεστο e. ἀπεστέλλετο f. τὸ μὲν] om. P. 5. οἱ δὲ ὁπλῖται V. 6. φυλακάς τε F.G. Bekker. ed. 1832. Poppo in annott. p. 295. Vulgo φύλακάς τε. τείχισμα Q.g. 7. ἀποτελέσαι c.g. ὑποτελέσαι G.L.O.P.e. 10. προχωροῦντας A.B.C.E.F.G.H.K.L.N.O.P.T.V.c.d.e.f.g. Haack. Poppo. Goell. vulgo προσχωροῦντας. 11. καὶ τῶν ἄλλων T. 12. οὐν ξυνεπαιν. Q. 13. ἔτι] om. B. ante ἐν ponunt Q.T.e. ἔτι ἐν τῇ βοιωτίᾳ ἔτι f. 14. γὰρ] δὲ O. τοῖς ὠρωπίοις T. ἦσαν οἱ ἀθηναῖοι Q.R.T.f. 15. ὅτι ἔθεντο T. παγόνδας Q. αἰλάδου P. αἰολάνδου i. 16. ῥιανθίδου A.B.F.h. ῥιαντίδου K. ἀριστολάνθου T. λυσιμάχου Q.d.i. 17. αὐτῷ T. sed superscript. οῦ.

11. οἵ εἰσιν ἕνδεκα] Müller [See his "Orchomenos," p. 404. note 2.] understands these words to refer to "the "other Bœotarchs," as if the whole number, including Pagondas, had been twelve. And Wesseling, in his note on Diodorus, II. p. 45. (as quoted by Schneider, note on Xenoph. Hellen. V. 4. §. 2.) is of the same opinion. But if the words do refer to "*the other* "Bœotarchs," and not simply to "the "Bœotarchs," the whole number must have been thirteen, for the present tense εἰσι shews that τῶν ἄλλων cannot be meant in distinction to the individual Pagondas, but to the Bœotarchs of Thebes. It is, however, the general opinion, supported by the Scholiast on Thucyd. II. 2. that the relative οἵ refers to βοιωταρχῶν simply, without any reference at all to the words τῶν ἄλλων. But as the number of the Bœotarchs varied at different periods, there having been only seven in the time of Epaminondas, [See Diodorus, XV. 52, 53. p. 185. Rhodoman.] it is impossible now to determine whether in the Peloponnesian war they were eleven or thirteen.

ποιῆσαι καὶ νομίζων ἄμεινον εἶναι κινδυνεῦσαι, προσκαλῶν ἑκάστους κατὰ λόχους, ὅπως μὴ ἀθρόοι ἐκλίποιεν τὰ ὅπλα, ἔπειθε τοὺς Βοιωτοὺς ἰέναι ἐπὶ τοὺς Ἀθηναίους καὶ τὸν ἀγῶνα ποιεῖσθαι, λέγων τοιάδε.

PAGONDAS, the Theban Bœotarch, urges the pursuit, and that they should fight such inveterate enemies as the Athenians wherever they could find them, whether in or out of Bœotia.

XCII. " ΧΡΗΝ μὲν, ὦ ἄνδρες Βοιωτοὶ, μηδ' ἐς ἐπίνοιάν " τινα ἡμῶν ἐλθεῖν τῶν ἀρχόντων ὡς οὐκ εἰκὸς Ἀθηναίοις, " ἢν ἄρα μὴ ἐν τῇ Βοιωτίᾳ ἔτι καταλάβωμεν " αὐτοὺς, διὰ μάχης ἐλθεῖν. τὴν γὰρ Βοιωτίαν, " ἐκ τῆς ὁμόρου ἐλθόντες, τεῖχος ἐνοικοδομη-" σάμενοι μέλλουσι φθείρειν, καὶ εἰσὶ δήπου " πολέμιοι, ἐν ᾧ τε ἂν χωρίῳ καταληφθῶσι " καὶ ὅθεν ἐπελθόντες πολέμια ἔδρασαν. νυνὶ " δ' εἴ τῳ καὶ ἀσφαλέστερον ἔδοξεν εἶναι, μεταγνώτω. οὐ " γὰρ τὸ προμηθὲς, οἷς ἂν ἄλλος ἐπίῃ, περὶ τῆς σφετέρας

2. λόχους] τάχος K. 4. τάδε G.I.L.O.P. 5. χρὴ L.P. ἐχρῆν K.d.i. μὲν οὖν ὦ P. 7. εἰ ἄρα Q. τῇ] om. L.O.d.e.i.m. 9. ἐλθόντες καὶ τεῖχος e. 10. διαφθείρειν g. 12. νῦν Q. 13. εἴπω I.G. 14. ἄλλως G. ἐπίοι Q. R.

2. *ὅπως μὴ ἀθρόοι ἐκλίποιεν τὰ ὅπλα*] This confirms and illustrates what has been said in the note on II. 2. as to the practice of the Greek soldiers piling their arms the moment they halted in a particular part of the camp, and always attending the speeches of their general without them. Had then all the soldiers gone to hear Pagondas at once, the arms would have been left with none to guard them, and in case of a sudden attack, the whole army would have had some distance to run before they could arm themselves, nor could so many men have taken up their spears and shields at once in the hurry of such an alarm without great confusion. See the note already alluded to II. 2.

5. *ἐς ἐπίνοιάν τινα ἡμῶν ἐλθεῖν*] Τινὰ pro τινός. Nihil interest inter phrasin, qua hic utitur Thucydides, *εἰς ἐπίνοιάν τινα ἡμῶν ἐλθεῖν*, et eam, qua III. 46. Χρὴ προκαταλαμβάνειν, ὅπως μηδ' ἐς ἐπίνοιαν τούτου ἴωσι, *prævenire, ut ne quidem in cogitationem hujus rei veniant*. DUKER.

13. *εἴ τῳ καὶ ἀσφαλέστερον κ.τ.λ.*] The force of the conjunction καὶ is expressed in English by laying an emphasis on the auxiliary verb. "No one should "have ever entertained the notion at "all; but if any *have* entertained it, "let them now change their minds." Compare I. 97. ὅσπερ καὶ ἥψατο.

οὐ γὰρ τὸ προμηθὲς] Sententiam pulchre exponit Scholion Cod. Cass. Ἡ προμήθεια τοῦ μέλλοντος, καὶ ἡ πρόνοια οὐχ ὁμοίου χρῄζει διαλογισμοῦ τῶν τε ὑπερμαχούντων τῆς ἰδίας γῆς, καὶ τῶν ἐχόντων μὲν τὴν ἰδίαν, ὀρεγομένων δὲ γῆς ἀλλοτρίας, καὶ ἐπιόντων. ἐμφαίνει δὲ, ὅτι χρὴ ἡμᾶς ὑπερμαχοῦντας τῇ ἡμῶν αὐτῶν τόλμῃ χρήσασθαι, καὶ ἀπονοίᾳ μᾶλλον, ἤπερ λογισμῷ. DUKER.

οὐ γὰρ τὸ προμηθὲς κ.τ.λ.] "Prudence when men are invaded by "others, does not so much allow them "to deliberate, when their own country is at stake, as it allows those "whose own country is in no danger, "but who out of mere ambition are "wantonly invading others." In other words, "In our case, invaded as we

" ὁμοίως ἐνδέχεται λογισμὸν, καὶ ὅστις τὰ μὲν ἑαυτοῦ ἔχει,
" τοῦ πλείονος δὲ ὀρεγόμενος ἑκὼν τινι ἐπέρχεται. πάτριόν 3
" τε ὑμῖν στρατὸν ἀλλόφυλον ἐπελθόντα καὶ ἐν τῇ οἰκείᾳ
" καὶ ἐν τῇ τῶν πέλας ὁμοίως ἀμύνεσθαι. Ἀθηναίους δὲ καὶ
" προσέτι ὁμόρους ὄντας πολλῷ μάλιστα δεῖ. πρός τε γὰρ 4
" τοὺς ἀστυγείτονας πᾶσι τὸ ἀντίπαλον καὶ ἐλεύθερον
" καθίσταται, καὶ πρὸς τούτους γε δὴ, οἳ καὶ μὴ τοὺς ἐγγὺς
" ἀλλὰ καὶ τοὺς ἄποθεν πειρῶνται δουλοῦσθαι, πῶς οὐ χρὴ
" καὶ ἐπὶ τὸ ἔσχατον ἀγῶνος ἐλθεῖν; (παράδειγμα δὲ ἔχομεν
" τούς τε ἀντιπέρας Εὐβοέας καὶ τῆς ἄλλης Ἑλλάδος τὸ
" πολὺ ὡς αὐτοῖς διάκειται) καὶ γνῶναι ὅτι τοῖς μὲν ἄλλοις
" οἱ πλησιόχωροι περὶ γῆς ὅρων τὰς μάχας ποιοῦνται, ἡμῖν
" δὲ ἐς πᾶσαν, ἢν νικηθῶμεν, εἷς ὅρος οὐκ ἀντίλεκτος

1. ἄλλως e. μὲν] om. K. 2. τοῦ πλείονος δὲ A.B.C.E.F.H.K.T.V.c.f.g.h.i. Haack. Poppo. Goell. ceteri τοῦ δὲ πλείονος. δὲ om. G. 3. ἡμῖν στρατὸν ἀλλότριον T.V.c.g. οἰκίᾳ C.G.K.P.V.g. 4. ἀμύνασθαι G.d.i. 5. μᾶλλον O. 7. τούτους A.B.F. Poppo. Goell. vulgo et Haack. τούτοις. 9. ἀγῶνας T. δὲ] om. A.B.F.H.Q. τούς τε ἔχομεν K. 10. εὐβοίας L.M.O.Q.

" are by others, prudence itself bids us " be bold and decisive, rather than to " waste time in deliberation." [The construction is τούτοις οἷς ἂν ἄλλος ἐπίῃ οὐχ ὁμοίως ἐνδέχεται λογισμὸν καὶ τούτῳ ὅστις τὰ μὲν ἑαυτοῦ ἔχει κ. τ. λ. " Does not allow or admit of delibera- " tion for those who are invaded by " others," &c. i. e. " does not so much " allow them to deliberate, as those " who are themselves the invaders."] Dobree wishes to strike out the word λογισμόν; but the Scholiast on the Cassel MS. clearly acknowledges it, as well as the text of every known MS. Compare besides the words of Demosthenes at Pylus, IV. 10. ὅσα γὰρ ἐς ἀνάγκην ἀφῖκται λογισμὸν ἥκιστα ἐνδεχόμενα κινδύνου τοῦ ταχίστου προσδεῖται.

7. οἳ καὶ μὴ τοὺς ἐγγὺς κ. τ. λ.] Μὴ hoc loco est *non dicam*, pro quo alibi usitatius dicitur μὴ ὅτι: de qua formula vid. Viger. p. 458. ibique Herman. p. 804. [not. 267.] Göller. But if Hermann be right, the true explanation is not " non dicam," but " ne dicas." " Who are trying to enslave, you must " not say their neighbours, but even " those who live at a distance."

11. ὡς αὐτοῖς διάκειται] These words are variously interpreted, " αὐτοῖς refero " ad Athenienses, ut sit pro ὑπ' αὐτῶν, " 'qua per illos conditione utatur max- " ima Græciæ pars.' Patet enim Pa- " renthesin illam adjectam esse ad il- " lustrandam vim infinitivi δουλοῦσθαι." Haack. " Ut puto, ὡς αὐτοὶ διακεῖνται " [sic] ut ὧδ' ἔχει μοι—ὧδ' ἔχω, &c." Dobree. I am inclined to prefer the explanation of the Scholiast, " in what " sort of a relation it stands towards " them," i. e. towards the Athenians. αὐτοῖς instead of πρὸς αὐτούς.

διάκειται] Ὡς ἔχει πρὸς αὐτούς. Schol.

καὶ γνῶναι, ὅτι τοῖς μὲν ἄλλοις κ. τ. λ.] Compare I. 122. εἰ μὲν ἡμῶν ἦσαν ἑκάστοις πρὸς ἀντιπάλους περὶ γῆς ὅρων διαφοραὶ, οἰστὸν ἂν ἦν. And Herodot. VII. 8. γῆν τὴν Περσίδα ἀποδέξομεν τῷ Διὸς αἰθέρι ὁμουρέουσαν· οὐ γὰρ δὴ χώρην γε οὐδεμίην κατόψεται ὁ ἥλιος ὅμουρον ἐοῦσαν τῇ ἡμετέρῃ, ἀλλά σφεας πάσας ἐγὼ ἅμα ὑμῖν μίαν χώρην θήσω.

" παγήσεται· εἰσελθόντες γὰρ βίᾳ τὰ ἡμέτερα ἕξουσι.
" τοσούτῳ ἐπικινδυνοτέραν ἑτέρων τὴν παροίκησιν τῶνδε
5 " ἔχομεν. εἰώθασί τε οἱ ἰσχύος που θράσει τοῖς πέλας,
" ὥσπερ Ἀθηναῖοι νῦν, ἐπιόντες τὸν μὲν ἡσυχάζοντα καὶ ἐν
" τῇ ἑαυτοῦ μόνον ἀμυνόμενον ἀδεέστερον ἐπιστρατεύειν, τὸν
" δὲ ἔξω ὅρων προαπαντῶντα καὶ ἢν καιρὸς ᾖ πολέμου
6 " ἄρχοντα ἧσσον ἑτοίμως κατέχειν. πεῖραν δὲ ἔχομεν ἡμεῖς
" αὐτοῦ ἐς τούσδε· νικήσαντες γὰρ ἐν Κορωνείᾳ αὐτοὺς, ὅτε
" τὴν γῆν ἡμῶν στασιαζόντων κατέσχον, πολλὴν ἄδειαν τῇ
7 " Βοιωτίᾳ μέχρι τοῦδε κατεστήσαμεν. ὧν χρὴ μνησθέντας
" ἡμᾶς τούς τε πρεσβυτέρους ὁμοιωθῆναι τοῖς πρὶν ἔργοις,
" τούς τε νεωτέρους πατέρων τῶν τότε ἀγαθῶν γενομένων
" παῖδας πειρᾶσθαι μὴ αἰσχῦναι τὰς προσηκούσας ἀρετὰς,
" πιστεύσαντας δὲ τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι, οὗ τὸ ἱερὸν
" ἀνόμως τειχίσαντες νέμονται, καὶ τοῖς ἱεροῖς ἃ ἡμῖν θυσα-
" μένοις καλὰ φαίνεται, ὁμόσε χωρῆσαι τοῖσδε, καὶ δεῖξαι
" ὅτι, ὧν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες
" κτάσθωσαν, οἷς δὲ γενναῖον τήν τε αὑτῶν ἀεὶ ἐλευθεροῦν

2. τοσοῦτον ἐπικίνδυνον Q. τοσοῦτο F. ἐπικινδυνοτέραν E.T. Haack. Poppo. Goell. vulgo ἐπικινδυνωτέραν. 3. οἱ] om. c. τοὺς πέλας d. 4. ὥσπερ οἱ ἀθηναῖοι B.Q.h. 5. αὐτοῦ Q. ἀμυνούμενον L.O.e. τῶν δὲ T. 6. δὲ καὶ ἔξω Stobæus. προαπατῶντα K. 7. αὐτοῦ ἡμεῖς c.g. 8. κορωνίᾳ I. 9. τῇ Βοιωτίᾳ A.B.C.E.F.G.H.I.K.L.N.O.P.T.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goell. vulgo ἐν τῇ βοιωτίᾳ. 12. τότε] πώποτε L.O.P. γενομένους d.e.f.g.i. 14. πιστεύσαντες H.M. 17. ὅτι] om. L. μὴ] om. c. ἐπιόντας K. 18. αὐτῶν E.F.G.K.L.N.O.V. Poppo.

2. *ἐπικινδυνοτέραν ἑτέρων τὴν παροίκησιν κ. τ. λ.*] i. e. ἐπικινδυνοτέραν τῆς ἑτέρων.

3. *εἰώθασί τε οἱ ἰσχύος που κ. τ. λ.*] Compare VI. 34. τοὺς προεπιχειροῦντας, ἢ τοῖς γε ἐπιχειροῦσι προδηλοῦντας ὅτι ἀμύνονται, μᾶλλον πεφόβηνται. The words ἧσσον ἑτοίμως κατέχειν seem to signify, "are less forward to meddle "with," κατέχειν being "to lay hold "on a man in order to overpower him. "To try to get him down." Compare VII. 66. τῷ ναυτικῷ ᾧπερ πάντα κατέσχον. "With which they were carry-"ing all before them, getting the bet-"ter of every thing." See also Herodotus, VI. 129. where κατέχων πολλὸν τοὺς ἄλλους ὁ Ἱπποκλείδης is probably, "thinking greatly to overbear "the others." See Schneider's note on Xenoph. Hellen. IV. 6. §. 10.

16. *δεῖξαι ὅτι — κτάσθωσαν*] Conjunctio duarum locutionum; nam vel καὶ δεῖξαι ὅτι—κτήσονται scribere poterat, vel omissis δεῖξαι ὅτι, scribere καὶ κτάσθωσαν. Jam utrumque ita conjunxisse putandus est, ut se præmisisse illa oblitum simulet. Göller.

“ μάχῃ καὶ τὴν ἄλλων μὴ δουλοῦσθαι ἀδίκως, ἀνανταγώ-“ νιστοι ἀπ᾽ αὐτῶν οὐκ ἀπίασι.”

The Bœotians accordingly pursue the enemy, and form themselves in order of battle.

XCIII. Τοιαῦτα ὁ Παγώνδας τοῖς Βοιωτοῖς παραινέσας ἔπεισεν ἰέναι ἐπὶ τοὺς Ἀθηναίους, καὶ κατὰ τάχος ἀναστήσας ἦγε τὸν στρατόν· (ἤδη γὰρ καὶ τῆς ἡμέρας ὀψὲ ἦν·) καὶ ἐπειδὴ προσέμιξεν ἐγγὺς τοῦ στρατεύματος αὐτῶν, ἐς χωρίον καθίσας ὅθεν λόφου ὄντος μεταξὺ οὐκ ἐθεώρουν ἀλλήλους, ἔτασσέ τε καὶ παρεσκευάζετο ὡς ἐς μάχην. τῷ δὲ Ἱπποκράτει ὄντι περὶ τὸ 2
Δήλιον ὡς αὐτῷ ἠγγέλθη ὅτι Βοιωτοὶ ἐπέρχονται, πέμπει ἐς τὸ στράτευμα κελεύων ἐς τάξιν καθίστασθαι, καὶ αὐτὸς οὐ πολλῷ ὕστερον ἐπῆλθε, καταλιπὼν ὡς τριακοσίους ἱππέας περὶ τὸ Δήλιον, ὅπως φύλακές τε ἅμα εἶεν εἴ τις ἐπίοι αὐτῷ, καὶ τοῖς Βοιωτοῖς καιρὸν φυλάξαντες ἐπιγένοιντο ἐν τῇ μάχῃ.
Βοιωτοὶ δὲ πρὸς τούτους ἀντικατέστησαν τοὺς ἀμυνουμένους, 3
καὶ ἐπειδὴ καλῶς αὐτοῖς εἶχεν, ὑπερεφάνησαν τοῦ λόφου καὶ ἔθεντο τὰ ὅπλα τεταγμένοι ὥσπερ ἔμελλον, ὁπλῖται ἑπτα-

1. ἄλλην G.L.O.e.f. ἄλλω Q. τῶν ἄλλων d.i. ἀνανταγώνιστοι A.B.F.H.I.N. Q.T.V.d. Haack. Poppo. Goell. ἀνταγώνιστοι f.i. vulgo ἀναγώνιστοι. 2. ὑπ᾽ i. ἀπίασιν Q. Bekk. Goell. 4. ἦγε τὸν στρατὸν ἀναστήσας f. 6. ἦν ὀψὲ e. ἐπεὶ δὲ C.L.O. Bekk. Goell. καὶ ἐπεὶ δὲ A.B.F.G.H.N.V.d.h.i. προσέμιξαν B.f. 9. παρασκευάζετο b. ὡς] om. G.L.O.P.e.f. 10. ὡς αὐτῶν ἠγγέλθη T. ἐγέλθη O. ἔρχονται T. 11. κελεύων] om. L. 12. ἀπῆλθε T. 13. εἴ τις A.B.C.E.G. I.K.L.O.P.e.f.g. Poppo. Goell. vulgo, Haack. εἴτι. 15. τούτοις T. ἀντεκατέστησαν B.C. τοὺς—ἔθεντο] om. L. ἀμυνουμένους Bekker. ed. 1832. Dobræus. Vulgo ἀμυνομένους.

9. τῷ δὲ Ἱπποκράτει—πέμπει] Duplex structura confusa τῷ Ἱπποκράτει ὡς ἠγγέλθη, et ὁ Ἱπποκράτης, ὡς αὐτῷ ἠγγέλθη, πέμπει. Similia sunt verba I. 114. καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους στρατιᾷ Ἀθηναίων, ἠγγέλθη αὐτῷ. VI. 82. ἡμεῖς γὰρ Ἴωνες ὄντες Πελοποννησίοις Δωριεῦσι καὶ πλείοσιν οὖσι καὶ παροικοῦσιν ἐσκεψάμεθα, ὅτῳ τρόπῳ ἥκιστ᾽ ἂν αὐτῶν ὑπακουσόμεθα. Conf. Poppon. ad Xenoph. Cyrop. IV. 3. §. 19. et interpretes ad Xenoph. Œconom. VII. 23. Göller.

10. ὡς αὐτῷ ἠγγέλθη] Abundat αὐτῷ, ut sæpe apud alios. Turbam locorum congesserunt viri docti ad Matth. iv. 16. v. 40. et xxi. 41. Duker.

17. τεταγμένοι ὥσπερ ἔμελλον] i. e. ὥσπερ ἔμελλον τάσσεσθαι, and so Krüger (ad Dionys. p. 118.) and Göller understand it. Compare VIII. 51. ὡς μέλλουσα, Σάμος θᾶσσον ἐτειχίσθη, where Æmil. Portus rightly translates it, “ quæ alioquin munienda erat.” The meaning is in the present passage, “ that the Bœotians were not at all “ taken by surprise and compelled to “ alter their order on the spur of the “ moment, but executed on the field of “ battle the same disposition of their “ forces which they had previously re-“ solved on.”

κισχίλιοι μάλιστα καὶ ψιλοὶ ὑπὲρ μυρίους, ἱππῆς τε χίλιοι
4 καὶ πελτασταὶ πεντακόσιοι. εἶχον δὲ δεξιὸν μὲν κέρας Θηβαῖοι καὶ οἱ ξύμμοροι αὐτοῖς· μέσοι δὲ Ἁλιάρτιοι καὶ Κορωναῖοι καὶ Κωπαιῆς καὶ οἱ ἄλλοι οἱ περὶ τὴν λίμνην· τὸ δὲ εὐώνυμον εἶχον Θεσπιῆς καὶ Ταναγραῖοι καὶ Ὀρχομένιοι. ἐπὶ δὲ τῷ κέρᾳ ἑκατέρῳ οἱ ἱππῆς καὶ ψιλοὶ ἦσαν. ἐπ' ἀσπίδας δὲ πέντε μὲν καὶ εἴκοσι Θηβαῖοι ἐτάξαντο, οἱ δὲ ἄλλοι ὡς ἕκαστοι ἔτυχον. αὕτη μὲν Βοιωτῶν παρασκευὴ καὶ διάκοσμος ἦν. XCIV. Ἀθηναῖοι δὲ οἱ μὲν ὁπλῖται ἐπὶ ὀκτὼ

Hippocrates draws up his army to receive them.

πᾶν τὸ στρατόπεδον ἐτάξαντο, ὄντες πλήθει ἰσοπαλεῖς τοῖς ἐναντίοις, ἱππῆς δὲ ἐφ' ἑκατέρῳ τῷ κέρᾳ. ψιλοὶ δὲ ἐκ παρασκευῆς μὲν ὡπλισμένοι οὔτε τότε

1. *μάλιστα—χίλιοι*] om. H. 2. *μὲν*] om. f. 3. *ξύμμαχοι* E.K.d.i. 4. *κωπεεῖς* N.V.e.i. 5. *εἶχον οἱ θεσπιῆς* B.h. *καὶ οἱ ὀρχομένιοι* K. 6. *ἐπὶ τῷ κέρᾳ* T. *ἑκάστῳ* K. *ἐπ' ἀσπίδας μέν* T. 7. *δὲ*] om. P. *εἴκοσι θηβαῖοι* A.B.C.E.F.G. H.K.N.P.T.V.h. Poppo. Goell. vulgo *εἴκοσιν οἱ θηβαῖοι*. 9. *μὲν οἱ δὲ* C.e. *ἐπὶ*] om. T. *ὀκτὼ*] om. c.g. 11. *ἰσοπολεῖς* C.

3. *οἱ ξύμμοροι*] That is, "those who "inhabited the same *μοῖρα*, or division "of Bœotia with the Thebans," as for instance the Parasopii, Therapnenses, and Peteonii. (See Strabo, IX. 2. §. 24. 26.) See the note on chap. 76.

6. *ἐπ' ἀσπίδας πέντε καὶ εἴκοσι Θηβαῖοι*] In the famous battle of Leuctra the Thebans formed their line, or rather column, fifty deep. [Xenoph. Hellen. VI. 4. §. 12.] The Syracusans in their first battle with the Athenians were drawn up sixteen deep. [Thucyd. VI. 67.] and this was the ordinary depth of the Macedonian phalanx. (Polybius, XVIII. 13.) When the Romans used the same tactics, their phalanx, consisting of four different descriptions of soldiers drawn from the four highest classes, seems to me to have been drawn up twenty deep at least, and perhaps more. On the contrary, the Athenians and Lacedæmonians generally formed their line only eight deep, (Thucyd. IV. 94. V. 68. VI. 67.) in the Peloponnesian war; though afterwards, the Lacedæmonians, when opposed to the Thebans at Leuctra and elsewhere, adopted a deeper order of battle. (Xenoph. Hellen. VI. 4. §. 12.) The causes of this difference are probably to be found in the circumstance, that the phalanx at Athens and in Sparta was formed entirely out of citizens of the same class and similarly armed; whereas in Bœotia and Macedonia, as at Rome, it contained a large admixture of poorer citizens, who being unable conveniently to furnish themselves with the full equipment of the heavy armed soldier, were less fitted for the front of the line, and were therefore stationed in the rear of their better armed comrades, to add weight to their charge by the mere force of numbers. The same tactics would also be adopted where the population, as at Syracuse, was unused to the service of the phalanx, and ill disciplined; and this was the reason, I believe, which led the French, at the early part of the revolution war, to adopt the system of charging in columns.

παρῆσαν οὔτε ἐγένοντο τῇ πόλει· οἵπερ δὲ ξυνεσέβαλον
ὄντες πολλαπλάσιοι τῶν ἐναντίων, ἄοπλοί τε πολλοὶ ἠκο-
λούθησαν ἅτε πανστρατιᾶς ξένων τῶν παρόντων καὶ ἀστῶν
γενομένης, καὶ ὡς τὸ πρῶτον ὥρμησαν ἐπ' οἴκου, οὐ παρεγέ-
νοντο ὅτι μὴ ὀλίγοι. καθεστώτων δὲ ἐς τὴν τάξιν καὶ ἤδη 2
μελλόντων ξυνιέναι, Ἱπποκράτης ὁ στρατηγὸς ἐπιπαριὼν
τὸ στρατόπεδον τῶν Ἀθηναίων παρεκελεύετό τε καὶ ἔλεγε
τοιάδε.

XCV. "Ὦ ἈΘΗΝΑΙΟΙ, δι' ὀλίγου μὲν ἡ παραίνεσις
"γίγνεται, τὸ ἴσον δὲ πρός τε τοὺς ἀγαθοὺς ἄνδρας δύναται
"καὶ ὑπόμνησιν μᾶλλον ἔχει ἢ ἐπικέλευσιν.
"παραστῇ δὲ μηδενὶ ὑμῶν ὡς ἐν τῇ ἀλλοτρίᾳ 2
"οὐ προσῆκον τοσόνδε κίνδυνον ἀναρριπτοῦ-
"μεν. ἐν γὰρ τῇ τούτων ὑπὲρ τῆς ἡμετέρας ὁ ἀγὼν ἔσται·

And makes a short address to his men, to remember what was due to the glory of Athens.

1. ἐγένοντο τῇ A.B.C.E.F.G.H.K.L.N.O.V.c.d.g.h.i. Haack. Poppo. Goell. vulgo ἐγένοντο ἐν τῇ. συνεσέβαλον B.C.F.H.K.h.i. συνεισέβαλον c.g. συνέβαλον N.T.V.d.f. 2. ἄοπλοί—ἠκολούθ.] om. N. sed in marg. adscript. habet. 4. οὔτε e. 5. τὴν] om. N.V. καὶ ἤδη A.B.C.F.G.H.K.L.N.O.V.c.d.e.g.h.i. Haack. Poppo. Goell. vulgo ἤδη καί. 6. συνιέναι K. 7. παρεκέλευέ K. τε] om. O.e. 11. ἔχειν e. 12. ἡμῶν N.V. 13. τοσοῦτον Q. 14. τῇ γὰρ K. ἡμετέρας A.B.C.F.G.H.K.L.M.N.O.T.V.d.e.f.g. Haack. Poppo. Goell. vulgo ὑμετέρας.

1. *οὔτε ἐγένοντο τῇ πόλει*] It is to be remarked, in illustration of what is here said, that, in the statement of the Athenian military force made by Pericles at the beginning of the war, (II. 13.) there is no mention made of any ψιλοί; that in the first expedition to Sicily, a hundred and twenty ψιλοὶ are spoken of, meaning of course ψιλοὶ ἐκ παρασκευῆς ὡπλισμένοι, but it is added that they were Megarian exiles: (VI. 43.) and that in the second expedition the dartmen, ἀκοντισταὶ or ψιλοί, who served on board the Athenian ships in the last decisive battle, are said to have been either Acarnanians or foreigners of some other country. (VII. 60.) Is the fact to be attributed to the great extent of the Athenian naval service, which would give employment to all the citizens of the poorer classes? and may not the attention paid at Athens to archery, as one particular branch of the light armed service, to the exclusion of the dartmen and slingers, who are principally meant by the term ψιλοὶ, have contributed to produce the same result? For the circumstance *οὐ παρεγένοντο*, compare what had been said in ch. 90. *οἱ μὲν ψιλοὶ οἱ πλεῖστοι εὐθὺς ἐχώρουν (ἐπ' οἴκου)*.

6. *Ἱπποκράτης ὁ στρατηγὸς*] Huic Hipponicus Calliæ filius erat adjunctus, ut patet ex Andocidis oratione contra Alcibiadem. *Palmerius* Exercitat. pag. 52. Huds.

10. *πρός τε τοὺς ἀγαθοὺς ἄνδρας*] The conjunction is here again out of its place; the sense being, *πρὸς δὲ τοὺς ἀγαθοὺς ἄνδρας τὸ ἴσον τε δύναται, καὶ ὑπόμνησιν ἔχει*. So Haack and Göller understand the passage. See also at ch. 109.

" καὶ ἢν νικήσωμεν, οὐ μή ποτε ὑμῖν Πελοποννήσιοι ἐς τὴν " χώραν ἄνευ τῆς τῶνδε ἵππου ἐσβάλωσιν, ἐν δὲ μιᾷ μάχῃ " τήνδε τε προσκτᾶσθε καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε.
3 " χωρήσατε οὖν ἀξίως ἐς αὐτοὺς τῆς τε πόλεως, ἣν ἕκαστος " πατρίδα ἔχων πρώτην ἐν τοῖς Ἕλλησιν ἀγάλλεται, καὶ " τῶν πατέρων, οἳ τούσδε μάχῃ κρατοῦντες μετὰ Μυρωνίδου " ἐν Οἰνοφύτοις τὴν Βοιωτίαν ποτὲ ἔσχον."

BATTLE OF DELIUM, OR OROPUS. The Athenians are defeated, and the remains of their army return by sea to Athens.

XCVI. Τοιαῦτα τοῦ Ἱπποκράτους παρακελευομένου, καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος τὸ δὲ πλέον οὐκ ἔτι φθάσαντος, οἱ Βοιωτοὶ, παρακελευσαμένου καὶ σφίσιν ὡς διὰ ταχέων καὶ ἐνταῦθα Παγώνδου, παιωνίσαντες ἐπῄεσαν ἀπὸ τοῦ
2 λόφου. ἀντεπῄεσαν δὲ καὶ οἱ Ἀθηναῖοι καὶ προσέμιξαν δρόμῳ. καὶ ἑκατέρων τῶν στρατοπέδων τὰ ἔσχατα οὐκ ἦλθεν ἐς χεῖρας, ἀλλὰ τὸ αὐτὸ ἔπαθε· ῥύακες γὰρ ἐκώλυσαν· τὸ δὲ ἄλλο καρτερᾷ μάχῃ καὶ
3 ὠθισμῷ ἀσπίδων ξυνειστήκει. καὶ τὸ μὲν εὐώνυμον τῶν Βοιωτῶν καὶ μέχρι μέσου ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων, καὶ ἐπίεσαν τούς τε ἄλλους ταύτῃ καὶ οὐχ ἥκιστα τοὺς Θεσπιέας. ὑποχωρησάντων γὰρ αὐτοῖς τῶν παρατεταγμένων, καὶ κυκλω-

1. ἡμῖν Q.e. 2. ἐσβάλλωσιν L.N.O.T.V.c. ἐσβάλουσιν Q. 3. τε] om. L. 6. τῶν] om. c. 8. ἱπποκράτεος N. 9. τοῦ μέσου Q. 10. οὐκέτι V. παρακελευσάμενοι B.E.h. 11. καὶ] om. Q. 12. παιωνίσαντες A.B.C.E.F.G. H.I.K.N.P.T.V.b.c.d.e.f.g. Haack. Poppo. Goell. παιανίσαντες L.O. vulgo παιωνίσαντος. ἀπῄεσαν d. 13. οἱ] om. K. 14. ἑκατέρῳ τῷ στρατοπέδῳ f. 15. ἦλθον C.G.I.K.L.N.O.P.Q.V.c.d.e.g. 16. ἐκώλυον K. 17. ξυνειστήκει Q. καὶ τὸ εὐώνυμον T. τῶν] om. i. 18. μέχρι μέσου A.B.C.E.F.G.H.K.L.N. O.P.Q.T.V.c.f.g.h.i. Poppo. Goell. vulgo μέχρι τοῦ μέσου. 19. ἐπίεσαν A.E. F.G.H.I.L.O.P.Q.V.d.h.i. Haack. Poppo. Goell. ceteri ἐπῄεσαν. [correcti C. and N. ἐπίεσαν.] 20. καὶ] om. P.

17. ὠθισμῷ ἀσπίδων] Umbonibus se propellentes. *Valla.* "Umbonum impulsu," Valer. Max. III. 2. 23. Vid. Lipsium III. de Milit. Rom. 2. DUK.

18. μέχρι μέσου] The omission of the article here in all the best MSS. is confirmed by the passage already noticed, ch. 31. and may be explained perhaps by the reason there assigned for it.

20. ὑποχωρησάντων γὰρ αὐτοῖς κ. τ. λ.] It is strange that the Scholiast, Haack, and Göller, should all agree in referring αὐτοῖς to the Athenians, as if τῶν παρατεταγμένων could possibly signify *those opposed to them.* On the contrary it can only mean "those drawn up next "to them in the line, whether on the "right or left." Compare V. 71, 72.

θέντων ἐν ὀλίγῳ, οἵπερ διεφθάρησαν Θεσπιέων, ἐν χερσὶν
ἀμυνόμενοι κατεκόπησαν· καί τινες καὶ τῶν Ἀθηναίων διὰ
τὴν κύκλωσιν ταραχθέντες ἠγνόησάν τε καὶ ἀπέκτειναν
ἀλλήλους. τὸ μὲν οὖν ταύτῃ ἡσσᾶτο τῶν Βοιωτῶν καὶ πρὸς 4
τὸ μαχόμενον κατέφυγε· τὸ δὲ δεξιὸν, ᾗ οἱ Θηβαῖοι ἦσαν,
ἐκράτει τῶν Ἀθηναίων, καὶ ὠσάμενοι κατὰ βραχὺ τὸ πρῶτον
ἐπηκολούθουν. καὶ ξυνέβη Παγώνδου περιπέμψαντος δύο 5
τέλη τῶν ἱππέων ἐκ τοῦ ἀφανοῦς περὶ τὸν λόφον, ὡς ἐπόνει
τὸ εὐώνυμον αὐτῶν, καὶ ὑπερφανέντων αἰφνιδίως, τὸ νικῶν
τῶν Ἀθηναίων κέρας νομίσαν ἄλλο στράτευμα ἐπιέναι ἐς
φόβον καταστῆναι· καὶ ἀμφοτέρωθεν ἤδη, ὑπό τε τοῦ τοι-
ούτου καὶ ὑπὸ τῶν Θηβαίων ἐφεπομένων καὶ παραῤῥηγνύν-
των, φυγὴ καθειστήκει παντὸς τοῦ στρατοῦ τῶν Ἀθηναίων.
καὶ οἱ μὲν πρὸς τὸ Δήλιόν τε καὶ τὴν θάλασσαν ὥρμησαν, 6
οἱ δὲ ἐπὶ τοῦ Ὠρωποῦ, ἄλλοι δὲ πρὸς Πάρνηθα τὸ ὄρος, οἱ
δὲ ὡς ἕκαστοί τινα εἶχον ἐλπίδα σωτηρίας. Βοιωτοὶ δὲ ἐφε- 7
πόμενοι ἔκτεινον, καὶ μάλιστα οἱ ἱππῆς οἵ τε αὐτῶν καὶ οἱ
Λοκροὶ, βεβοηθηκότες ἄρτι τῆς τροπῆς γιγνομένης· νυκτὸς

2. ἀμυνούμενοι P. 4. οὖν] om. i. 5. θηβαῖοι] ἀθηναῖοι K. 6. ἐκράτησαν T. 7. πάγωνδα T. δύο τέλη περιπέμψαντος c.g. 8. τῶν ἱππέων] om. c. ἐκ τοῦ] αὐτοῦ g. 12. καὶ τῶν θηβ. T. 13. καθειστήκει A.B.C.F.G.H.K.L. N.O.T.V.c.e.f.g.h.i. Haack. Poppo. Goell. ceteri καθεστήκει. 14. τε] om. c. 15. πάρνηθον c. 17. οἱ ἵππης οἵ τε αὐτῶν A.B.E.F.G.H.K.L.O.P.c.e.g. Haack. Poppo. Goell. οἵ τε ἱππεῖς d. ὅτε ἱππεῖς T. οἱ ἱππεῖς αὐτῶν C. vulgo οἵ τε ἱππῆς αὐτῶν. 18. γενομένης c.

αὐτοῖς refers to the Thespians, and the sense of the passage is, "for being exposed by the retreat of those stationed next to them, and being surrounded in a narrow space, the men whom they lost were cut down in their ranks while continuing to defend themselves." The same subject is continued through the whole sentence, and the dative *αὐτοῖς* is used, according to the rule given in the note on III. 98, to represent the retreat of the other Bœotians with reference to its effect upon the Thespians, and not as a mere fact by itself. The sense therefore of *αὐτοῖς ὑποχωρησάντων κ.τ.λ.* is exactly, "the Thespians being exposed by the retreat of their neighbours."

12. *παραῤῥηγνύντων*] "Breaking off one part of the line from the other." The Athenian right was rather advanced beyond its original position, and thus, when their left was forced back from its ground by the Thebans, the Athenian line was broken, and the soldiers on the right being exposed in flank and even in the rear, gave way and fled. The same thing is described in the battle of Mantinea by the expression *παρεῤῥήγνυντο ἤδη ἅμα καὶ ἐφ' ἑκάτερα.*

δὲ ἐπιλαβούσης τὸ ἔργον ῥᾷον τὸ πλῆθος τῶν φευγόντων
8 διεσώθη. καὶ τῇ ὑστεραίᾳ οἵ τε ἐκ τοῦ Ὠρωποῦ καὶ οἱ ἐκ
τοῦ Δηλίου φυλακὴν ἐγκαταλιπόντες (εἶχον γὰρ αὐτὸ ὅμως
ἔτι) ἀπεκομίσθησαν κατὰ θάλασσαν ἐπ' οἴκου. XCVII. καὶ

The Bœotians refuse to give back the Athenian dead for burial, till the Athenians should have evacuated Delium, which they had, according to the Bœotians, sacrilegiously profaned by fortifying it.

οἱ Βοιωτοὶ τροπαῖον στήσαντες καὶ τοὺς ἑαυτῶν
ἀνελόμενοι νεκροὺς, τούς τε τῶν πολεμίων
σκυλεύσαντες, καὶ φυλακὴν καταλιπόντες,
ἀνεχώρησαν ἐς τὴν Τάναγραν καὶ τῷ Δηλίῳ
2 ἐπεβούλευον ὡς προσβαλοῦντες. ἐκ δὲ τῶν
Ἀθηναίων κῆρυξ πορευόμενος ἐπὶ τοὺς νεκροὺς
ἀπαντᾷ κήρυκι Βοιωτῷ, ὃς αὐτὸν ἀποστρέψας καὶ εἰπὼν ὅτι
οὐδὲν πράξει πρὶν ἂν αὐτὸς ἀναχωρήσῃ πάλιν, καταστὰς ἐπὶ
Ἀθηναίους ἔλεγε τὰ παρὰ τῶν Βοιωτῶν, ὅτι οὐ δικαίως
δράσειαν παραβαίνοντες τὰ νόμιμα τῶν Ἑλλήνων· πᾶσι
γὰρ εἶναι καθεστηκὸς ἰόντας ἐπὶ τὴν ἀλλήλων ἱερῶν τῶν
ἐνόντων ἀπέχεσθαι, Ἀθηναίους δὲ Δήλιον τειχίσαντες ἐνοι-
κεῖν, καὶ ὅσα ἄνθρωποι ἐν βεβήλῳ δρῶσι, πάντα γίγνεσθαι
αὐτόθι, ὕδωρ τε ὃ ἦν ἄψαυστον σφίσι πλὴν πρὸς τὰ ἱερὰ
3 χέρνιβι χρῆσθαι, ἀνασπάσαντας ὑδρεύεσθαι· ὥστε ὑπέρ τε
τοῦ θεοῦ καὶ ἑαυτῶν Βοιωτοὺς, ἐπικαλουμένους τοὺς ὁμωχέτας

3. γὰρ αὐτῷ T. 8. τῷ] om. g. 9. προσβαλόντες T. 11. βοιωτῶν G.N.P.Q.T. 12. ἀναχωρήσει K.V. ἐπὶ ἀθηναίους A.B.F.H.N.h. Poppo. Goell. vulgo ἐπὶ τοὺς ἀθηναίους. [N. articulum habet superscriptum.] 13. ἔλεγε παρὰ c.d.g.i. 16. δὲ καὶ δήλιον B. 17. ἄνθρωποι] ἄλλοι Q. 19. χέρνιβα T. τε] om. T. 20. τοῦ] om. N.V. καλουμένους ὁμωχέτας e.

7. σκυλεύσαντες] Diodor. ἐκ τῆς τῶν λαφύρων τιμῆς τήν τε ΣΤΟΑ`Ν τὴν μεγάλην ἐν ἀγορᾷ κατασκευάσαι, καὶ χαλκαῖς ἀνδριᾶσι κοσμῆσαι etc. Confer Pausaniam, V. 398. de porticu, p. 752. vid. Plutarch. Cim. 489. Wass.

19. χέρνιβι] De voce χέρνιψ ita Athenæus, lib. IX. c. 18. Ἔστι δὲ ὕδωρ, εἰς ὃ ἀπέβαπτον δαλὸν ἐκ τοῦ βωμοῦ λαμβάνοντες, ἐφ' οὗ τὴν θυσίαν ἐπετέλουν, καὶ τούτῳ περιῤῥαίνοντες, τοὺς παρόντας ἥγνιζον. Vide Casauboni notas. Huds. Et eumdem ad Theophrasti Character. cap. 16. ubi hæc adfert ex Euripidis Hercul. Fur. 928. Μέλλων δὲ δαλὸν χειρὶ δεξιᾷ φέρειν, Εἰς χέρνιβ' ὡς βάψειεν Ἀλκμήνης τόκος. Similiter Aristophanes Pace, 956. Περίιθι τὸν βωμὸν ταχέως ἐπὶ δεξιά. Φέρε δὴ τὸ δᾳδίον τόδ' ἐμβάψω λαβών. Nec minus tamen extra usum sacrorum χέρνιψ dicitur τὸ κατὰ χειρὸς ὕδωρ, quæ ante prandium, vel cœnam manibus adfundebatur, ut in illo plus semel repetito in Odyssea Homeri, Χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα. Vid. Eustath. in Il. ω'. p. 1351. et Odyss. α'. p. 1400. Polluc. II. 149. Sed ad prius genus pertinet hic locus Thucydidis. Duker.

20. τοὺς ὁμωχέτας] Ὁμωχέται οἱ συμμετέχοντες τῶν αὐτῶν ναῶν καὶ τῶν αὐτῶν ἱερῶν. Schol.

> The Athenians allege, that the right of conquest conferred a lawful possession of sacred as well as of profane property; and therefore refuse to evacuate Delium.

δαίμονας καὶ τὸν Ἀπόλλω, προαγορεύειν αὐτοὺς ἐκ τοῦ ἱεροῦ
ἀπιόντας ἀποφέρεσθαι τὰ σφέτερα αὐτῶν. XCVIII. τοσαῦτα τοῦ κήρυκος εἰπόντος οἱ Ἀθηναῖοι πέμψαντες παρὰ τοὺς Βοιωτοὺς ἑαυτῶν κήρυκα
τοῦ μὲν ἱεροῦ οὔτε ἀδικῆσαι ἔφασαν οὐδὲν
οὔτε τοῦ λοιποῦ ἑκόντες βλάψειν· οὐδὲ γὰρ
τὴν ἀρχὴν ἐσελθεῖν ἐπὶ τούτῳ, ἀλλ' ἵνα ἐξ
αὐτοῦ τοὺς ἀδικοῦντας μᾶλλον σφᾶς ἀμύνωνται. τὸν δὲ 2
νόμον τοῖς Ἕλλησιν εἶναι, ὧν ἂν ᾖ τὸ κράτος τῆς γῆς
ἑκάστης ἤν τε πλέονος ἤν τε βραχυτέρας, τούτων καὶ τὰ ἱερὰ
ἀεὶ γίγνεσθαι, τρόποις θεραπευόμενα οἷς ἂν πρὸς τοῖς εἰωθόσι
καὶ δύνωνται. καὶ γὰρ Βοιωτοὺς καὶ τοὺς πολλοὺς τῶν 3
ἄλλων, ὅσοι ἐξαναστήσαντές τινα βίᾳ νέμονται γῆν, ἀλλοτρίοις ἱεροῖς τὸ πρῶτον ἐπελθόντας οἰκεῖα νῦν κεκτῆσθαι.
καὶ αὐτοὶ εἰ μὲν ἐπὶ πλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, 4
τοῦτ' ἂν ἔχειν· νῦν δὲ ἐν ᾧ μέρει εἰσὶν, ἑκόντες εἶναι ὡς ἐκ
σφετέρου οὐκ ἀπιέναι. ὕδωρ τε ἐν τῇ ἀνάγκῃ κινῆσαι, ἣν 5
οὐκ αὐτοὶ ὕβρει προσθέσθαι, ἀλλ' ἐκείνους προτέρους ἐπὶ

1. προσαγορεύειν e. 3. οἱ] om. G.L.O.P.d.e.i. 4. ἑαυτῶν κήρυκα] om. Q. 5. ἔφασαν ἀδικῆσαι e. 7. ἐπελθεῖν K.T. ἵνα] om. A.B.E.h. 8. ἀμύνονται A.B.E.F.i. 12. γὰρ] om. f. 13. τὴν γῆν T. 15. δυνηθῆναι A.B.C.E.F.G.H.K.N.T.V.c.e.f.g. Haack. Poppo. Goell. vulgo δυνηθεῖεν. 16. νῦν δ' ἐν V. ἑκόντων T. 18. προθέσθαι d.

5. οὔτε ἀδικῆσαι—οὔτε ἑκόντες βλάψειν. The distinction between the words ἀδικεῖν and βλάπτειν, so familiar to the readers of Aristotle's Ethics, is here strictly observed. The Athenians had done no *injury* to the temple; for there can be no *injury* where men are not the aggressors, but are merely repelling wrong offered to themselves: and what *harm* they might do to the temple would be wholly involuntary, because it was necessity which compelled them to apply sacred things to profane uses.

11. οἷς ἂν—δύνωνται] The sense of these words is, that the temples become the lawful possession of an invader, not only when all their accustomed rites are kept up, but also when such are kept up as are practicable. All that is required to satisfy the gods, is, that their temples should be respected as far as was possible. This, no less than the performance of all the usual observances, would be sufficient to avoid the guilt of profanation. The construction is equivalent to θεραπευόμενα τοῖς τε εἰωθόσι τρόποις καὶ οἷς ἂν καὶ δύνωνται.

15. εἰ μὲν—δυνηθῆναι] Compare I. 91. ὅσα αὖ μετ' ἐκείνων βουλεύεσθαι. II. 102. ὅτε δὴ ἀλᾶσθαι αὐτὸν, and the note on this last passage quoted from Göller.

16. ἑκόντες εἶναι κ. τ. λ.] "But as it "was, the portion which they did oc-"cupy, they would not, if they could "help it, stir from it, as they consider-"ed it to be their own property." For the expression ἑκὼν εἶναι, see the note on II. 89. §. 10.

6 τὴν σφετέραν ἐλθόντας ἀμυνόμενοι βιάζεσθαι χρῆσθαι. πᾶν δ' εἰκὸς εἶναι τῷ πολέμῳ καὶ δεινῷ τινὶ κατειργόμενον ξύγγνωμόν τι γίγνεσθαι καὶ πρὸς τοῦ θεοῦ. καὶ γὰρ τῶν ἀκουσίων ἁμαρτημάτων καταφυγὴν εἶναι τοὺς βωμοὺς, παρανομίαν τε ἐπὶ τοῖς μὴ ἀνάγκῃ κακοῖς ὀνομασθῆναι, καὶ οὐκ
7 ἐπὶ τοῖς ἀπὸ τῶν ξυμφορῶν τι τολμήσασι. τούς τε νεκροὺς πολὺ μειζόνως ἐκείνους ἀντὶ ἱερῶν ἀξιοῦντας ἀποδιδόναι ἀσεβεῖν ἢ τοὺς μὴ ἐθέλοντας ἱεροῖς τὰ μὴ πρέποντα κομί-
8 ζεσθαι. σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν, μὴ "ἀπιοῦσιν ἐκ "τῆς Βοιωτῶν γῆς" (οὐ γὰρ ἐν τῇ ἐκείνων ἔτι εἶναι, ἐν ᾗ δὲ δορὶ ἐκτήσαντο), ἀλλὰ "κατὰ τὰ πάτρια τοὺς νεκροὺς σπέν-"δουσιν ἀναιρεῖσθαι." XCIX. οἱ δὲ Βοιωτοὶ ἀπεκρίναντο,

2. τὸ πολέμῳ F.N. κατειργασμένον d. ξύγγνωμόν τι om. E. 4. ἑκουσίων A.B.F.T.b.e.h. 5. οὐκ—ξυμφορῶν] μὴ ἀπὸ τῶν ξυμφορῶν g. 6. τι] om. A.B.T.d. τολμῶσι I.L.O.P.Q.e. 7. καταδιδόναι h. 8. εὐσεβεῖν L.O.P.Q. ἐθέλοντας ὥσπερ τιμήματι ἱεροῖς g. τὰ μὴ πρέποντα G.H. Schol. Poppo. Goell. τὰ μὴ προσήκοντα Q. Taur. vulgo τὰ πρέποντα. [N. habet τὰ πρέποντα, sed τὰ ex rasura ubi olim plures literæ extabant.] 9. ἀπιοῦσιν] ἀπιέναι κελεύειν Q. 10. τῆς τῶν βοιωτῶν c. οὐδὲ γὰρ ἂν ἐν Q. 11 δορεκτήσαντο E. καὶ τὰ πάτρια T. τὰ om. A.

1. *πᾶν δ' εἰκὸς εἶναι κ. τ. λ.*] I am inclined to read *τὸ πολέμῳ—κατειργόμενον*, which Göller also prefers. "And "every thing, it was likely, which was "done under the pressure of war and "some instant danger, would come to "be something pardonable even in the "judgment of the God." In this manner *ξύγγνωμον* keeps the sense which it has in III. 40. *ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον*. For *πρὸς τοῦ θεοῦ*, "in the "judgment of the God," see Poppo's note, p. 322. and compare I. 71.

3. *τῶν ἀκουσίων ἁμαρτημάτων κ.τ.λ.*] As in the case of accidental homicide, where the slayer fled to the altars for protection, and remained there till he could get some one to administer to him the rites of purification. See the well known story of Adrastus in the first book of Herodotus.

7. *ἐκείνους*] Τοὺς Βοιωτούς. τοὺς Θηβαίους ἀξιοῦντας κομίζεσθαι μὲν τὸ ἱερὸν τὸ ἐπὶ Δηλίου, ἀνταποδιδόναι δὲ τοὺς νεκροὺς τοῖς Ἀθηναίοις, ἀσεβεῖν μᾶλλον ἤπερ τοὺς Ἀθηναίους μὴ θέλοντας κομίσασθαι τὰ μὴ πρέποντα τοῖς ἱεροῖς μηδὲ νεκροὺς θεῶν ἀντικαταλλάττεσθαι. SCHOL.

9. *σαφῶς τε ἐκέλευον κ. τ. λ.*] "The "Athenians desired the Bœotians to "tell them at once to bury their dead, "without its being necessary for them "first to evacuate Bœotia; for in fact "they were not in Bœotia, but in a "spot which their arms had fairly con-"quered." The answer which the Athenians wanted the Bœotians to give them was this: "that they might bury "their dead without being required to "leave the territory of the Bœotians."

12. *οἱ δὲ Βοιωτοὶ ἀπεκρίναντο κ. τ. λ.*] The Bœotians wished not to give up the Athenian dead till the Athenians should have evacuated Delium. Accordingly, finding that the Athenians had answered their charge of sacrilege and profanation of the temple, they now varied their ground, and tried to evade the Athenian request in this manner: "If, as you say, you are not "in our country, but in your own, "then you can bury your dead without "asking permission of us: but if you

BŒOTIA. A. C. 424. Olymp. 89. 1.

Upon which the Bœotians on their side refuse to restore the dead.

εἰ μὲν ἐν τῇ Βοιωτίᾳ εἰσὶν, ἀπιόντας ἐκ τῆς ἑαυτῶν ἀποφέρεσθαι τὰ σφέτερα, εἰ δὲ ἐν τῇ ἐκείνων, αὐτοὺς γιγνώσκειν τὸ ποιητέον, νομίζοντες τὴν μὲν Ὠρωπίαν, ἐν ᾗ τοὺς νεκροὺς (ἐν μεθορίοις τῆς μάχης γενομένης) κεῖσθαι ξυνέβη, Ἀθηναίων κατὰ τὸ ὑπήκοον εἶναι, καὶ οὐκ ἂν αὐτοὺς βίᾳ σφῶν κρατῆσαι αὐτῶν· οὐδ᾽ αὖ ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἐκείνων· τὸ δὲ "ἐκ τῆς ἑαυτῶν" εὐπρεπὲς εἶναι ἀποκρίνασθαι "ἀπιόντας καὶ ἀπολαβεῖν ἃ "ἀπαιτοῦσιν." ὁ δὲ κῆρυξ τῶν Ἀθηναίων ἀκούσας ἀπῆλθεν ἄπρακτος.

The Bœotians attack the fort of Delium, and take it.

C. Καὶ οἱ Βοιωτοὶ εὐθὺς μεταπεμψάμενοι ἔκ τε τοῦ Μηλιέως κόλπου ἀκοντιστὰς καὶ σφενδονήτας, καὶ βεβοηθηκότων αὐτοῖς μετὰ τὴν μάχην Κορινθίων τε δισχιλίων ὁπλιτῶν καὶ τῶν ἐκ Νισαίας ἐξεληλυθότων Πελοποννησίων φρουρῶν καὶ Μεγαρέων ἅμα, ἐστράτευσαν ἐπὶ τὸ Δήλιον καὶ προσέβαλον τῷ τειχίσματι, ἄλλῳ τε τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον, ἥπερ εἷλεν αὐτὸ, τοιάνδε. κεραίαν μεγάλην δίχα πρίσαντες ἐκοί- 2
λαναν ἅπασαν, καὶ ξυνήρμοσαν πάλιν ἀκριβῶς ὥσπερ αὐλὸν

2. αὐτῶν N.Q. αὐτῶν V. 3. γινώσκειν—μάχης] om. P. 5. συνέβη B.F. V.c.f.g. 6. αὐτὸς P. σφῶν βίᾳ T.f. 7. τῶν ἐκείνων V. αὐτῶν N.V. 8. ἀποκρίνεσθαι V. ἀπιόντας] ἅπαντας P. ἃ om. F. 11. μηλίως P. 12. σφενδονήστας E. βεβοηκότων T. 17. ἧιπερ εἷλον K.d.e.i. 18. εἷλεν αὐτῷ T. sed ab ead. manu τὸ ο superscriptum habet. 19. πάλιν] om. g.

"are in our country, then first go out "of it, and afterwards you shall have "your dead." The Bœotians knew all the time that this was merely vexatious; for the Athenians could not bury their dead without their leave, whether the ground which they occupied belonged to Attica or to Bœotia. Οὐδ᾽ αὖ ἐσπένδοντο κ. τ. λ. "Nor, ac"cording to their own statement, did "they like to grant a truce for a coun"try which did not belong to them;" i. e. they pretended that the land being alleged to be out of their dominion, there was no need for them to grant a truce for any thing done in it.

16. Δήλιον] Hunc locum spectat Harpocration in ἐπὶ Δηλίῳ. Wass.

18. κεραίαν] Talem fere machinam ita depingit Apollodorus Poliorcet. p. 21. Γίνονται χύτραι, ἢ ὀστράκινοι σιδηραῖς λεπίσι δεδεμένοι ἀπὸ τοῦ πυθμένος, δακτυλιαίῳ τρυπήματι, ἀνεῳγότες οὗτοι πίμπλανται ἄνθρακος λεπτοῦ, καὶ ἔχουσι σύριγγα σιδηρᾶν, εἰς ἣν ἄλλη ἐντίθεται σύριγξ ἀσκώματα ἔχουσα. πῦρ δὲ λαβὼν ὁ ἄνθραξ ἅπτεται ἐμφυσώμενος καὶ πληγὴν ὁμοίαν ἐργάζεται φλογὶ, καὶ ἐπεμβαίνει τῷ λίθῳ, καὶ ὀρύσσεται ὄξους, ἢ ἄλλου τῶν δριμέων ἐγχεομένου. Confer Æneæ Com. Tacticum, 33, 34. et Julium Africanum, cap. XLIV. Wass. Inter alia exempla ἐκφράσεως etiam hunc locum proponit Theon. Progymnasm. cap. XI. Duker.

καὶ ἐπ' ἄκραν λέβητά τε ἤρτησαν ἁλύσεσι, καὶ ἀκροφύσιον
ἀπὸ τῆς κεραίας σιδηροῦν ἐς αὐτὸν νεῦον καθεῖτο, καὶ ἐσεσι-
3 *δήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου. προσῆγον δὲ ἐκ*
πολλοῦ ἁμάξαις τῷ τείχει, ᾗ μάλιστα τῇ ἀμπέλῳ καὶ τοῖς
ξύλοις ᾠκοδόμητο· καὶ ὁπότε εἴη ἐγγὺς, φύσας μεγάλας
4 *ἐσθέντες ἐς τὸ πρὸς ἑαυτῶν ἄκρον τῆς κεραίας ἐφύσων. ἡ*
δὲ πνοὴ ἰοῦσα στεγανῶς ἐς τὸν λέβητα, ἔχοντα ἄνθρακάς τε
ἡμμένους καὶ θεῖον καὶ πίσσαν, φλόγα ἐποίει μεγάλην καὶ
ἧψε τοῦ τείχους, ὥστε μηδένα ἔτι ἐπ' αὐτοῦ μεῖναι, ἀλλὰ
ἀπολιπόντας ἐς φυγὴν καταστῆναι καὶ τὸ τείχισμα τούτῳ
5 *τῷ τρόπῳ ἁλῶναι. τῶν δὲ φρουρῶν οἱ μὲν ἀπέθανον διακό-*
σιοι δὲ ἐλήφθησαν· τῶν δὲ ἄλλων τὸ πλῆθος ἐς τὰς ναῦς
ἐσβὰν ἀπεκομίσθη ἐπ' οἴκου.

After which they restore the bodies of those Athenians who had fallen in the battle. Number of slain on both sides.

CI. *Τοῦ δὲ Δηλίου ἑπτακαιδεκάτῃ ἡμέρᾳ ληφθέντος μετὰ*
τὴν μάχην, καὶ τοῦ ἀπὸ τῶν Ἀθηναίων κήρυκος, οὐδὲν
ἐπισταμένου τῶν γεγενημένων, ἐλθόντος οὐ
πολὺ ὕστερον αὖθις περὶ τῶν νεκρῶν, ἀπέδο-
σαν οἱ Βοιωτοὶ καὶ οὐκέτι ταὐτὰ ἀπεκρίναντο.
2 *ἀπέθανον δὲ Βοιωτῶν μὲν ἐν τῇ μάχῃ ὀλίγῳ*
ἐλάσσους πεντακοσίων, Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους χιλίων
καὶ Ἱπποκράτης ὁ στρατηγὸς, ψιλῶν δὲ καὶ σκευοφόρων
πολὺς ἀριθμός.

3 *Μετὰ δὲ τὴν μάχην ταύτην καὶ ὁ Δημοσθένης ὀλίγῳ*
ὕστερον, ὡς αὐτῷ τότε πλεύσαντι τὰ περὶ τὰς Σίφας τῆς

1. *τε*] om. L.O.P. *ἤρτυσαν* V.f. *ἀκροφύγιον* O. 2. *ἐς*] *ὡς* N.V. *αὐτὸ* G.I. *ἐσεσιδήρωντο* I. 3. *ξύλου τὸ πλέον* L.Q. 4. *ἁμάξας* g. 6. *θέντες* K. 7. *ἔχοντά τε ἄνθρακάς* g. 9. *ἔτι ἐπ' αὐτοῦ* A.B.C.E.F.G.H. L.N.O.T.V.c.e.f.g.h.i. Haack. Poppo. Goell. vulgo *ἐπ' αὐτοῦ ἔτι.* 11. *τῷ*] om. A.E.F.H.h. 13. *ἐσβὰν ἀπεκομίσθη* A.B.C.E.F.G.H.I.K.L.N.O.P.V.c.d. e.g.h.i. Haack. Poppo. Goell. *ἐσβὰν ἀπεκομίσθησαν* T. vulgo *ἐμβὰν ἀπεκομίσθησαν.* 18. *ταῦτα* C.H.K.V. 21. *ψιλοῦ* c. 23. *δὲ*] om. d. 24. *τότε*] *τε* e.

3. *ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου*] See the note on II. 76.

7. *πνοὴ*] Agnoscit Pollux, II. 77. Wass.

20. *Ἀθηναίων*] Diodorus, lib. 12. tantum cæsorum numerum fuisse scribit, ut Thebani ex manubiis ingentem in foro porticum construerent, templa spoliis armorum replerent, Deliorumque solemnem conventum ex pecuniis prædæ instituerent. Huds.

21. *ψιλῶν—πολὺς ἀριθμὸς*] But Thu-

WESTERN GREECE.
After the failure of his attempt on Bœotia, Demosthenes makes an unsuccessful descent on the coast of Sicyon.

προδοσίας πέρι οὐ προὐχώρησεν, ἔχων τὸν
στρατὸν ἐπὶ τῶν νεῶν τῶν τε Ἀκαρνάνων καὶ
Ἀγραίων, καὶ Ἀθηναίων τετρακοσίους ὁπλί-
τας, ἀπόβασιν ἐποιήσατο ἐς τὴν Σικυωνίαν.
καὶ πρὶν πάσας τὰς ναῦς καταπλεῦσαι βοηθή- 4
σαντες οἱ Σικυώνιοι τοὺς ἀποβεβηκότας ἔτρεψαν καὶ κατε-
δίωξαν ἐς τὰς ναῦς, καὶ τοὺς μὲν ἀπέκτειναν τοὺς δὲ ζῶντας
ἔλαβον. τροπαῖον δὲ στήσαντες τοὺς νεκροὺς ὑποσπόνδους

THRACE.
Death of Sitalkes. His nephew Seuthes succeeds him.

ἀπέδοσαν. ἀπέθανε δὲ καὶ Σιτάλκης Ὀδρυσῶν 5
βασιλεὺς ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δη-
λίῳ, στρατεύσας ἐπὶ Τριβαλλοὺς καὶ νικηθεὶς μάχῃ. Σεύθης
δὲ ὁ Σπαραδόκου ἀδελφιδοῦς ὢν αὐτοῦ ἐβασίλευσεν Ὀδρυ-
σῶν τε καὶ τῆς ἄλλης Θρᾴκης ἧσπερ καὶ ἐκεῖνος.

CII. Τοῦ δ' αὐτοῦ χειμῶνος Βρασίδας ἔχων τοὺς ἐπὶ
Θρᾴκης ξυμμάχους ἐστράτευσεν ἐς Ἀμφίπολιν τὴν ἐπὶ Στρυ-

COASTS OF MACEDONIA AND THRACE.
Brasidas proceeds to attack AM-

μόνι ποταμῷ Ἀθηναίων ἀποικίαν. τὸ δὲ χω- 2
ρίον τοῦτο ἐφ' οὗ νῦν ἡ πόλις ἐστὶν ἐπείρασε
μὲν πρότερον καὶ Ἀρισταγόρας ὁ Μιλήσιος

1. προὐχώρησεν B.C.E.K.L.N.O.T.V.b.c.d.e.f.g. Haack. Poppo. Goell. προχώρησεν F.H. vulgo προὐχώρησαν. 3. τετρακισχιλίους d. 4. ἐποιήσαντο L.O. P.i. ἐπὶ K. 5. τὰς ναῦς] om. V. 6. ἐς σικυωνίαν T. 11. τριβαλοὺς L.O.Q.V.g. et in textu N. sed alterum λ. superscript. 12. σπαραδίκου d. περσίδου Q. σπαρδόκου Haack. ἀδελφιδοὺς A.g. ἑαυτοῦ B. ἐβασίλευεν f. 14. τοῦ δὲ αὐτοῦ V. 15. συμμάχους ὥσπερ καὶ ἐκεῖνος ξυμμάχους K. 18. μηλίσιος E.F.

cydides had said before that the light troops had set off for their homes before the Bœotian army came up, so that not many of them were present at the battle. See ch. 90 and 94. *οὐ παρεγένοντο ὅτι μὴ ὀλίγοι.* Dr. Bloomfield explains this by supposing that they were overtaken and cut off by the Bœotian cavalry in the pursuit, not having got far enough to be out of reach of the enemy after the battle.

3. *καὶ Ἀθηναίων τετρακοσίους ὁπλίτας*] I have put a comma before these words, to shew that the "400 heavy armed men" were only the epibatæ of the forty Athenian ships already mentioned as being under the command of Demosthenes in the Corinthian gulf. chap. 77. We have already seen that the number of epibatæ on board an Athenian ship at this period was probably about ten men. See the note on III. 95.

15. *ἐς Ἀμφίπολιν*] The first unsuccessful attempt of Aristagoras to effect a settlement at Amphipolis took place A. C. 497; the second was made A. C. 465; and the colony of Agnon was planted A. C. 437. See Fynes Clinton, Fasti Hellen. Append. IX.

AMPHIPOLIS. A. C. 424. Olymp. 89. 1.

PHIPOLIS. Origin of the colony, and description of its site.

φεύγων βασιλέα Δαρεῖον κατοικίσαι, ἀλλὰ ὑπὸ
Ἠδώνων ἐξεκρούσθη, ἔπειτα δὲ καὶ οἱ Ἀθη-
ναῖοι ἔτεσι δύο καὶ τριάκοντα ὕστερον, ἐποίκους μυρίους σφῶν
τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον πέμψαντες, οἳ διε-
3 φθάρησαν ἐν Δραβήσκῳ ὑπὸ Θρᾳκῶν. καὶ αὖθις ἑνὸς δέοντι
τριακοστῷ ἔτει ἐλθόντες οἱ Ἀθηναῖοι, Ἅγνωνος τοῦ Νικίου
οἰκιστοῦ ἐκπεμφθέντος, Ἠδῶνας ἐξελάσαντες ἔκτισαν τὸ
4 χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο. ὡρ-
μῶντο δὲ ἐκ τῆς Ἠιόνος, ἣν αὐτοὶ εἶχον ἐμπόριον ἐπὶ τῷ
στόματι τοῦ ποταμοῦ ἐπιθαλάσσιον, πέντε καὶ εἴκοσι στα-
δίους ἀπέχον ἀπὸ τῆς νῦν πόλεως, ἣν Ἀμφίπολιν Ἅγνων
ὠνόμασεν, ὅτι ἐπ᾽ ἀμφότερα περιῤῥέοντος τοῦ Στρυμόνος, διὰ
τὸ περιέχειν αὐτὴν τείχει μακρῷ ἀπολαβὼν ἐκ ποταμοῦ ἐς
ποταμὸν περιφανῆ ἐς θάλασσάν τε καὶ τὴν ἤπειρον ᾤκισεν.
CIII. ἐπὶ ταύτην οὖν ὁ Βρασίδας ἄρας ἐξ Ἀρνῶν τῆς Χαλ-
κιδικῆς ἐπορεύετο τῷ στρατῷ. καὶ ἀφικόμενος περὶ δείλην

He effects the passage of the Strymon.

ἐπὶ τὸν Αὐλῶνα καὶ Βρομίσκον, ᾗ ἡ Βόλβη
λίμνη ἐξίησιν ἐς θάλασσαν, καὶ δειπνοποιη-
2 σάμενος ἐχώρει τὴν νύκτα. χειμὼν δὲ ἦν καὶ ὑπένειφεν· ᾗ
καὶ μᾶλλον ὥρμησε, βουλόμενος λαθεῖν τοὺς ἐν τῇ Ἀμφι-
πόλει πλὴν τῶν προδιδόντων. ἦσαν γὰρ Ἀργιλίων τε ἐν

1. *κατοικῆσαι* E. *ἀπὸ* G.L.O.P.d.e. 2. *ἠδώνων* H.K.P. Mox *ἠδῶνας* L.N.O.g. *ἤδωνας* K. *ἠδωνοὺς* I. Infra IV. 108. *ἤδωνες* F.H.K. *ἠδῶνες* L.O. *ἠδῶνες* g. et V. 6. *ἠδῶνας* L.N.O.g. *ἤδονας* H. *ἠδονὰς* K. 3. *ἐποίκους τε μυρίους σφῶν αὐτῶν* T. *σφῶν τε αὐτῶν* V. 4. *καὶ τῶν*] om. V. *μεταπέμψαντες* T.f. 5. *δραβησκῷ* B.F.G.H.K.L.O.V. *θεαβησκῷ* g. *δρασβήσκῷ* C. [sic]. *δέοντι* A.B.E.F.H.N.T.V.h. Poppo. Goell. *δέον* Priscianus, p. 1181. vulgo *δέοντος*. [sed N. ex rasura.] 7. *ἤδωνας* G. 8. *ὃ πρότερον* G.I.L.O.P.d.e. *ἐκαλοῦντο* A.B.C.E.F.G.H.I.K.L.N.O.P.T.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goell. vulgo *ἐκαλεῖτο*. 9. *ἐπὶ στόματι τοῦ ποταμοῦ* d. *τοῦ ποταμοῦ ἐπὶ τῷ στόματι* c.g. 14. *ᾤκησεν* I. 15. *ἐξ ἀρνῶν τῆς χαλκιδικῆς ἄρας* e. 16. *περὶ* c.g. *δήλην* E. 17. *βρομίσκον* A.B.F.G.h. Goell. vulgo *βρωμίσκον*. *βολβὴ* V. 18. *δεῖπνον ποιησάμενος* d.g. 19. *ὑπένειφεν* A.B.C.F.G.H.I.K.L.O.P.T.f.g.h.i. Haack. Poppo. Goell. vulgo *ὑπένιφεν*. [*ὑπένιφεν* N. sed ex rasura.] 20. *καὶ*] om. Q. 21. *ἀργιλίων—οἱ*] om. L.O.

11. *ἣν Ἀμφίπολιν ὠνόμασεν*] For every thing connected with the topography of Amphipolis, see the memoir at the end of the volume, accompanying the map. For the sense of the words *διὰ τὸ περιέχειν αὐτὴν*, compare *δι᾽ ἀχθηδόνα*, ch. 40. and V. 53. *διὰ τὴν ἔσπραξιν*.

αὐτῇ οἰκήτορες, (εἰσὶ δὲ οἱ Ἀργίλιοι Ἀνδρίων ἄποικοι,) καὶ
ἄλλοι οἳ ξυνέπρασσον ταῦτα, οἱ μὲν Περδίκκᾳ πειθόμενοι, οἱ
δὲ Χαλκιδεῦσι. μάλιστα δὲ οἱ Ἀργίλιοι ἐγγύς τε προσ- 3
οικοῦντες καὶ ἀεί ποτε τοῖς Ἀθηναίοις ὄντες ὕποπτοι καὶ ἐπι-
βουλεύοντες τῷ χωρίῳ, ἐπειδὴ παρέτυχεν ὁ καιρὸς καὶ Βρα-
σίδας ἦλθεν, ἔπραξάν τε ἐκ πλείονος πρὸς τοὺς ἐμπολιτεύον-
τας σφῶν ἐκεῖ ὅπως ἐνδοθήσεται ἡ πόλις, καὶ τότε δεξάμενοι
αὐτὸν τῇ πόλει καὶ ἀποστάντες τῶν Ἀθηναίων ἐκείνῃ τῇ
νυκτὶ κατέστησαν τὸν στρατὸν πρόσω ἐπὶ τὴν γέφυραν τοῦ
ποταμοῦ. ἀπέχει δὲ τὸ πόλισμα πλέον τῆς διαβάσεως, καὶ 4
οὐ καθεῖτο τείχη ὥσπερ νῦν, φυλακὴ δέ τις βραχεῖα καθει-
στήκει· ἣν βιασάμενος ῥᾳδίως ὁ Βρασίδας ἅμα μὲν τῆς προ-
δοσίας οὔσης, ἅμα δὲ καὶ χειμῶνος ὄντος καὶ ἀπροσδόκητος

1. καὶ ἄλλοι A.B.C.E.F.G.H.K.L.N.O.P.V.c.d.e.g.h.i. vulgo καὶ οἱ ἄλλοι. 2. πειθόμενοι περδίκκᾳ e. 3. πρόσοικοι T. 5. ἐπεὶ δὲ N.Q.T.V. παρέσχεν g. καὶ ὁ βρασίδας N.V. 6. ἔπραξάν A.B.C.E.F.G.I.L.N.O.P.T.V. b.c.d.e.f.g.h.i. Haack. Bekk. Goell. vulgo ἔπραξέν. 8. ἐκείνῃ A.B.E.F.G.H.I. K.L.N.O.P.T.V.b.c.d.e.g.h.i. Haack. Bekk. Goell. vulgo ἐν ἐκείνῃ, probatum Schæfero ad L. Bos. Ellips. p. 701. 9. πρὸ ἕω γρ. H. Bekk. Goell. προεωι E. 11. τύχῃ N. καθεστήκει c.g. 12. ὁ βρασίδας ῥᾳδίως N.V.

9. πρόσω] Bekker and Göller have received into the text the marginal reading of the Cassel MS. [H.] πρὸ ἕω; but I agree with Poppo in thinking the old reading πρόσω by no means indefensible. It signifies, "set him *on*, or "forward, on his way;" as if the Argilians, not contented with having entertained Brasidas in their own city, were anxious also to guide and assist him on his way beyond it. It appears that Brasidas performed the march from Arnæ to Amphipolis in something less than twenty-four hours, with no other halt than at Bromiscus, where the men had their supper. The distances are not easy to ascertain. Bromiscus (*Bormiscus* in Steph. Byzant.) is the traditional scene of the death of Euripides. In the Jerusalem Itinerary, there occurs the corrupt name "Pe-"ripidis," as distant twenty miles from Amphipolis; with the remark subjoined, "Ibi positus est Euripides poeta." Ammianus Marcellinus is speaking of the same place, when he mentions "Arethusa convallis et statio, in "qua visitur Euripidis sepulchrum." XXVII. p. 339. ed. Vales. The "Are-"thusa convallis et statio" of Ammianus is evidently the "Aulon and Bro-"miscus" of Thucydides; the very name "Aulon" being descriptive of the place, a valley through which the lake Bolbe discharges itself into the sea. But we have no means of ascertaining the distance between Arnæ and Bromiscus, as the situation of Arnæ is altogether unknown.

10. ἀπέχει δὲ τὸ πόλισμα κ. τ. λ.] "The town is further off than the pas-"sage of the river:" i. e. when Brasidas had crossed the Strymon, he was not yet come to Amphipolis, but was so far distant from it, that he was enabled to effect his passage unobserved. The town, as we shall see, stood on the hill above; and the bridge was probably near the south-eastern end of the reach of the Strymon, which flows round Amphipolis; just where the coast road, keeping at the foot of the hill of Cerdylium, would first come upon the river.

προσπεσὼν, διέβη τὴν γέφυραν, καὶ τὰ ἔξω τῶν Ἀμφιπολιτῶν οἰκούντων κατὰ πᾶν τὸ χωρίον εὐθὺς εἶχε. CIV. τῆς δὲ

The people of Amphipolis are thrown into great agitation. The friends of the Athenian connexion summon THUCYDIDES, the Athenian commander on the coast of Thrace, to their assistance.

διαβάσεως αὐτοῦ ἄφνω τοῖς ἐν τῇ πόλει γεγενημένης, καὶ τῶν ἔξω πολλῶν μὲν ἁλισκομένων τῶν δὲ καὶ καταφευγόντων ἐς τὸ τεῖχος, οἱ Ἀμφιπολῖται ἐς θόρυβον μέγαν κατέστησαν,
2 ἄλλως τε καὶ ἀλλήλοις ὕποπτοι ὄντες. καὶ
λέγεται Βρασίδαν, εἰ ἠθέλησε μὴ ἐφ' ἁρπαγὴν τῷ στρατῷ τραπέσθαι ἀλλ' εὐθὺς χωρῆσαι πρὸς τὴν πόλιν,
3 δοκεῖν ἂν ἑλεῖν. νῦν δὲ ὁ μὲν ἱδρύσας τὸν στρατὸν ἐπὶ τὰ ἔξω ἐπέδραμε, καὶ ὡς οὐδὲν αὐτῷ ἀπὸ τῶν ἔνδον ὡς προσεδέχετο ἀπέβαινεν, ἡσύχαζεν· οἱ δ' ἐναντίοι τοῖς προδιδοῦσι, κρατοῦντες τῷ πλήθει ὥστε μὴ αὐτίκα τὰς πύλας ἀνοίγεσθαι, πέμπουσι μετὰ Εὐκλέους τοῦ στρατηγοῦ, ὃς ἐκ τῶν Ἀθηναίων παρῆν αὐτοῖς φύλαξ τοῦ χωρίου, ἐπὶ τὸν ἕτερον στρατηγὸν †τὸν† ἐπὶ Θρᾴκης, Θουκυδίδην τὸν Ὀλόρου, ὃς τάδε ξυνέγραψεν, ὄντα περὶ Θάσον (ἔστι δὲ ἡ νῆσος Παρίων ἀποικία, ἀπέχουσα τῆς Ἀμφιπόλεως ἡμίσεος ἡμέρας μάλιστα
4 πλοῦν), κελεύοντες σφίσι βοηθεῖν. καὶ ὁ μὲν ἀκούσας κατὰ τάχος ἑπτὰ ναυσὶν αἳ ἔτυχον παροῦσαι ἔπλει, καὶ ἐβούλετο φθάσαι μάλιστα μὲν οὖν τὴν Ἀμφίπολιν, πρίν τι ἐνδοῦναι, εἰ δὲ μὴ, τὴν Ἠιόνα προκαταλαβών. CV. ἐν τούτῳ δὲ ὁ

1. τὰ] om. O. 3. τοῖς] τῆς A.B.d.f. τοὺς F. γεγενημένοις T. 5. καὶ] om. G.L.O.P.T.d.e.i. 8. βρασίδαν A.B.C.E.F.G.H.K.L.N.O.P.V.e.f. Haack. Poppo. Goell. βρασίδας d.h.i. vulgo τὸν βρασίδαν. ἐθέλησε e. 9. τρέπεσθαι C.G.I.L.O.P.d.e.i. 10. ἐπεὶ τὰ ἔξω C. 11. ἀπέδραμε T. καὶ οὐδὲν A.B.E.F.H.K.T.c.f.g. 12. οἱ δὲ ἐναντίοι C.E.F.H.K.L.O.V.b.c.d.e.f.g.h.i. Poppo. vulgo οἱ δ' ἐναντίοι. 14. μετὰ τοῦ εὐκλεοῦς E. ἐκ] om. g. 15. ἐπὶ τὸν—περὶ θάσον] om. T. quorum loco leguntur οἱ δὲ ἐναντίοι τοῖς προδιδοῦσι κρατοῦντες τῷ πλήθει ἡσύχαζον. 16. τῶν ἐπὶ A.B.E.F.h. Bekk. Goell. τὸν] αὐτὸν B. 17. ἡ] om. f. 18. ἡμισείας A.B.h. correct. N. Bekk. Goell. om. Q. ἡμίσεως E. 22. προκαταλαβών A.B.C.E.F.G.H.I.K.L.N.O.P.T.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goell. vulgo προκαταλαβεῖν.

16. †τὸν† ἐπὶ Θρᾴκης] Bekker and Göller read τῶν, as if Thucydides meant that himself and Eucles were joint commanders of "the parts Thrace-"ward," τῶν ἐπὶ Θρᾴκης, the well known term used to designate the various colonies and dependencies of Athens on the northern coast of the Ægæan. And this perhaps is the best sense of the words. Τὸν ἐπὶ Θρᾴκης would express Thucydides himself; "the other commander, namely, the "one who was employed in the parts "in and about Thrace."

AMPHIPOLIS. A. C. 424. Olymp. 89. 1.

Brasidas, dreading the effects of his arrival, offers very moderate terms to induce the people of Amphipolis to surrender immediately.

Βρασίδας δεδιὼς καὶ τὴν ἀπὸ τῆς Θάσου τῶν
νεῶν βοήθειαν, καὶ πυνθανόμενος τὸν Θουκυδί-
δην κτῆσίν τε ἔχειν τῶν χρυσείων μετάλλων
ἐργασίας ἐν τῇ περὶ ταῦτα Θρᾴκῃ καὶ ἀπ'
αὐτοῦ δύνασθαι ἐν τοῖς πρώτοις τῶν ἠπειρωτῶν, ἠπείγετο
προκατασχεῖν, εἰ δύναιτο, τὴν πόλιν, μὴ ἀφικνουμένου αὐτοῦ
τὸ πλῆθος τῶν Ἀμφιπολιτῶν, ἐλπίσαν ἐκ θαλάσσης ξυμμα-
χικὸν καὶ ἀπὸ τῆς Θρᾴκης ἀγείραντα αὐτὸν περιποιήσειν
σφᾶς, οὐκέτι προσχωροῖ. καὶ τὴν ξύμβασιν μετρίαν ἐποι- 2
εῖτο, κήρυγμα τόδε ἀνειπὼν, Ἀμφιπολιτῶν καὶ Ἀθηναίων
τῶν ἐνόντων τὸν μὲν βουλόμενον ἐπὶ τοῖς ἑαυτοῦ τῆς ἴσης
καὶ ὁμοίας μετέχοντα μένειν, τὸν δὲ μὴ ἐθέλοντα ἀπιέναι τὰ
ἑαυτοῦ ἐκφερόμενον πέντε ἡμερῶν. CVI. οἱ δὲ πολλοὶ ἀκού-

They receive his proposals, and open their gates to him. Thucydides arrives that same evening at Eion, at the mouth of the Strymon.

σαντες ἀλλοιότεροι ἐγένοντο τὰς γνώμας, ἄλ-
λως τε καὶ βραχὺ μὲν Ἀθηναίων ἐμπολιτεῦον,
τὸ δὲ πλεῖον ξύμμικτον. καὶ τῶν ἔξω λη-
φθέντων συχνοὶ οἰκεῖοι ἔνδον ἦσαν· καὶ τὸ κή-
ρυγμα πρὸς τὸν φόβον δίκαιον εἶναι ὑπελάμβανον, οἱ μὲν

1. θάσου] θαλάσσης L.O.P. 2. καὶ] om. e. 3. χρυσίων H.T.e. 5. πρώτοις] Fortasse legendum πρῶτον. Bekk. εἰπείγετο T. 6. ἀφικομένου L.O. 7. ἐλπίσας I. συμμαχικὸν B.C.F.T.V.c.d.e.g. 8. ἐγείραντα K. 9. οὐκέτι] om. G. προσχωρεῖ d.g. προχωρεῖ H.c. προχωροῖ A.B.C.F.Q. προχωροῖ N. sed οῖ ex rasura, et σ primæ syllabæ superscriptum habet. προχωροίη E. 10. κήρυγμα τόδε] κήρυκα δὲ d. 11. τοῖς] τῆς O.V. τῆς] om. h. 13. πολλοὶ] πολέμιοι Q. 15. ἐπολιτεύοντο B.h. 17. συχνοῖς E. 18. τὸ φόβον T. ὑπελάμβανον H.L.N.O.P.Q.T.V.d.f.i. Poppo. vulgo, Haack. Bekk. Goell. ἐλάμβανον.

5. *ἐν τοῖς πρώτοις*] Bekker proposes to read *ἐν τοῖς πρῶτον*, a conjecture, as it seems to me, worse than needless. But does Thucydides mean to call himself "one of the people of the Thracian "main land," so that *δύνασθαι—ἠπειρωτῶν* is to be interpreted, "was one of "the first persons on the main land in "point of influence?" or does he not rather in this place, as elsewhere, limit the term *ἠπειρωτῶν* to the native barbarians? and does not *δύνασθαι ἐν τοῖς πρώτοις* signify what is more commonly expressed by *δύνασθαι παρὰ τοῖς πρώτοις*, i. e. "he had influence with, or "amongst, the chief persons of the "main land?"

11. *τῆς ἴσης καὶ ὁμοίας*] In allusion to the various degrees of freedom enjoyed by different classes of inhabitants in the Greek cities. This article stipulated that the inhabitants of Amphipolis who were not Athenians should be full citizens, enjoying the political and religious rites of citizenship, as well as those of a personal and private nature.

18. *πρὸς τὸν φόβον*] "When measured by the standard of their fear." Compare III. 11. and the note there.

AMPHIPOLIS. A. C. 424. Olymp. 89. 1.

Ἀθηναῖοι διὰ τὸ ἄσμενοι ἂν ἐξελθεῖν, ἡγούμενοι οὐκ ἐν ὁμοίῳ
σφίσιν εἶναι τὰ δεινὰ καὶ ἅμα οὐ προσδεχόμενοι βοήθειαν ἐν
τάχει, ὁ δὲ ἄλλος ὅμιλος πόλεώς τε ἐν τῷ ἴσῳ οὐ στερισκό-
2 μενοι καὶ κινδύνου παρὰ δόξαν ἀφιέμενοι. ὥστε τῶν πρασ-
σόντων τῷ Βρασίδᾳ ἤδη καὶ ἐκ τοῦ φανεροῦ διαδικαιούντων
αὐτὰ, ἐπειδὴ καὶ τὸ πλῆθος ἑώρων τετραμμένον καὶ τοῦ πα-
ρόντος Ἀθηναίων στρατηγοῦ οὐκέτι ἀκροώμενον, ἐγένετο ἡ
3 ὁμολογία καὶ προσεδέξαντο ἐφ᾽ οἷς ἐκήρυξε. καὶ οἱ μὲν τὴν
πόλιν τοιούτῳ τρόπῳ παρέδοσαν, ὁ δὲ Θουκυδίδης καὶ αἱ νῆες
ταύτῃ τῇ ἡμέρᾳ ὀψὲ κατέπλεον ἐς τὴν Ἠιόνα. καὶ τὴν μὲν
Ἀμφίπολιν Βρασίδας ἄρτι εἶχε, τὴν δὲ Ἠιόνα παρὰ νύκτα
ἐγένετο λαβεῖν· εἰ γὰρ μὴ ἐβοήθησαν αἱ νῆες διὰ τάχους,
ἅμα ἕῳ ἂν εἴχετο. CVII. μετὰ δὲ τοῦτο ὁ μὲν τὰ ἐν τῇ

Brasidas attacks Eion, but is repulsed. Myrcinus and other towns come over to him.

Ἠιόνι καθίστατο, ὅπως καὶ τὸ αὐτίκα, ἢν ἐπίῃ
ὁ Βρασίδας, καὶ τὸ ἔπειτα ἀσφαλῶς ἕξει, δεξά-
μενος τοὺς ἐθελήσαντας ἐπιχωρῆσαι ἄνωθεν
2 κατὰ τὰς σπονδάς. ὁ δὲ πρὸς μὲν τὴν Ἠιόνα κατά τε τὸν
ποταμὸν πολλοῖς πλοίοις ἄφνω καταπλεύσας, εἴ πως τὴν
προύχουσαν ἄκραν ἀπὸ τοῦ τείχους λαβὼν κρατοίη τοῦ
ἔσπλου, καὶ κατὰ γῆν ἀποπειράσας ἅμα, ἀμφοτέρωθεν ἀπε-

2. τὰ δεινὰ εἶναι] C.G.L.O.P.d.e.i. καὶ ἅμα—τάχει] om. T. 5. ἤδη ἐκ τοῦ V. 6. τεταραγμένον L.O.P. 7. οὐδ᾽ ἔτι A.B.F. ἀκροώμενοι T. 11. Articulum ante βρασίδας omisi cum A.B.C.E.F.G.H.K.L.N.O.P.V.c.g.h.i. Haack. Poppo. Goell. ἄρτ᾽ K. ἔτι d.i. 12. εἰ μὴ γὰρ N.V. 13. δὲ] om. K. 14. καθίσταται f. ἀπίῃ P. 15. δεξαμένους B.h. 16. θελήσαντας c. ἐπιχωρῆσαι A.B.C.E.F.G.H.K.N.O.P.T.V.d.e.f.g.h.i. Haack. Poppo. Goell. vulgo ἀποχωρῆσαι. 17. κατὰ] om. L.O.P. 19. ἀπὸ] ἐκ h.

11. *παρὰ νύκτα ἐγένετο λαβεῖν*] Compare VIII. 33. *παρὰ τοσοῦτον ἐγένετο αὐτῷ μὴ περιπεσεῖν τοῖς Ἀθηναίοις.* VII. 71. *παρ᾽ ὀλίγον ἢ διέφευγον ἢ ἀπώλλυντο.* Herodot. IX. 33. *παρὰ ἓν πάλαισμα ἔδραμε νικᾶν ὀλυμπιάδα*: where see Valckenaer's note on the passage. *Παρὰ νύκτα* answers to the English expression "within a night," or, "his "taking the town happened all but a "night." Yet the origin of the phrase is not easy to trace out, unless it be that *παρὰ νύκτα* is literally, "just missing one night;" *παρὰ* signifying, "that which is near a thing," sometimes as distinguished from the thing itself, in which case it expresses diversity, or even opposition: and sometimes, and more commonly, as distinguished from what is at a distance. Thus *ὁ παρ᾽ ἡμέραν πυρετὸς* is, "a fever "that misses a day," i. e. "that re-"turns every other day." See Viger, chap. IX. sect. 6. and Hermann's notes, 414.

κρούσθη, τὰ δὲ περὶ τὴν Ἀμφίπολιν ἐξηρτύετο. καὶ Μύρκινός τε αὐτῷ προσεχώρησεν Ἠδωνικὴ πόλις, Πιττακοῦ τοῦ Ἠδώνων βασιλέως ἀποθανόντος ὑπὸ τῶν Γοάξιος παίδων καὶ Βραυροῦς τῆς γυναικὸς αὐτοῦ, καὶ Γαληψὸς οὐ πολλῷ ὕστερον καὶ Οἰσύμη· εἰσὶ δὲ αὗται Θασίων ἀποικίαι. παρὼν δὲ καὶ Περδίκκας εὐθὺς μετὰ τὴν ἅλωσιν ξυγκαθίστη ταῦτα.

The Athenians, alarmed at the loss of Amphipolis, and at the general disposition of their allies to revolt, send garrisons to the several cities of the Thracian coast. Brasidas requests reinforcements from Sparta, but cannot obtain them.

CVIII. Ἐχομένης δὲ τῆς Ἀμφιπόλεως οἱ Ἀθηναῖοι ἐς μέγα δέος κατέστησαν, ἄλλως τε καὶ ὅτι ἡ πόλις αὐτοῖς ἦν ὠφέλιμος ξύλων τε ναυπηγησίμων πομπῇ καὶ χρημάτων προσόδῳ, καὶ ὅτι μέχρι μὲν τοῦ Στρυμόνος ἦν πάροδος Θεσσαλῶν διαγόντων ἐπὶ τοὺς ξυμμάχους σφῶν τοῖς Λακεδαιμονίοις, τῆς δὲ γεφύρας μὴ κρατούντων, ἄνωθεν μὲν μεγάλης οὔσης ἐπὶ πολὺ λίμνης τοῦ ποταμοῦ, τὰ δὲ πρὸς Ἠιόνα τριήρεσι τηρουμένων, οὐκ ἂν δύνασθαι προσελθεῖν· τότε δὲ ῥᾳδία ἤδη

1. *μυρκῖνός* K.L.O.P.Q. *μύρκιννός* g. *μυρκυνός* E. 2. *τοῦ*] *τῶν* L.O. 3. *γοάξιδος* d. 4. *γαυροῦς* f. *γαψηλὸς* g. *γαληψὸς* Haack. Poppo. Goell. Bekk. ed. 1832. vulgo *γάψηλος*. 5. *καὶ ἡσύμη* K.g. *οἰσύμη* E.G. 9. *αὐτοῖς ἦν* A.B.F.G.h. Goell. vulgo *ἦν αὐτοῖς*. 12. *στρυμόνος ποταμοῦ* N. 14. *μὲν*] *καὶ* K. om. V. 17. *προσελθεῖν* A.B.C.E.F.H.K.N.T.V.f.g.h. Haack. vulgo, Poppo. Bekk. Goell. *προελθεῖν*. *δὲ*] om. C.L.O.Q.d.e. *ῥᾴδια* Bekk. ed. 1832. *ἤδη*] om. B.Q.

4. Γαλῆψὸς] I have followed Haack, Poppo, Göller, Hudson, and Duker, in reading Γαληψὸς in this place, instead of Γάψηλος. For almost all the MSS. read Γαληψὸς in another passage, V. 6. where the same place is clearly meant; and Γαληψὸς also is the reading of Diodorus, XII. p. 321; of Strabo, Fragm. VII. §. 16; and of Stephanus Byzantius, who quotes the very words of Thucydides. But Gatterer is right in distinguishing this place from the Galepsus on the coast of Sithonia. The latter was passed by the fleet of Xerxes on its coasting voyage from Torone to Olynthus. (Herodot. VII. 122.) But the Galepsus here spoken of is expressly said by Strabo to have been situated to the east of the Strymon: and so it appears from the account of Thucydides, V. 6. where it is stated, that Cleon, after having recaptured Torone, sailed towards Amphipolis, and during his stay at Eion reduced both Stagirus and Galepsus by detachments from his main force; both being towns near the mouth of the Strymon, the first a little to the south, and the other a little to the east of it.

15. λίμνης τοῦ ποταμοῦ] "A lake "formed by the river," i. e. formed by the waters of the river spreading on either side over the adjacent country. Compare V. 7. *τὸ λιμνῶδες τοῦ Στρυμόνος*. Colonel Leake speaks of it as "a considerable marsh or lake," like that formed by the Mincio at Mantua. In the following line, *τηρουμένων*, as

2 ἐνομίζετο γεγενῆσθαι. καὶ τοὺς ξυμμάχους ἐφοβοῦντο μὴ ἀποστῶσιν. ὁ γὰρ Βρασίδας ἔν τε τοῖς ἄλλοις μέτριον ἑαυτὸν παρεῖχε, καὶ ἐν τοῖς λόγοις πανταχοῦ ἐδήλου ὡς
3 ἐλευθερώσων τὴν Ἑλλάδα ἐκπεμφθείη. καὶ αἱ πόλεις πυνθανόμεναι αἱ τῶν Ἀθηναίων ὑπήκοοι τῆς τε Ἀμφιπόλεως τὴν ἅλωσιν καὶ ἃ παρέχεται, τήν τε ἐκείνου πραότητα, μάλιστα δὴ ἐπήρθησαν ἐς τὸ νεωτερίζειν, καὶ ἐπεκηρυκεύοντο πρὸς αὐτὸν κρύφα, ἐπιπαριέναι τε κελεύοντες καὶ βουλόμενοι
4 αὐτοὶ ἕκαστοι πρῶτοι ἀποστῆναι. καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς, ἐψευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον ὅση ὕστερον διεφάνη, τὸ δὲ πλέον βουλήσει κρίνοντες ἀσαφεῖ ἢ προνοίᾳ ἀσφαλεῖ, εἰωθότες οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπίδι ἀπερισκέπτῳ διδόναι, ὃ δὲ μὴ προσί-
5 ενται, λογισμῷ αὐτοκράτορι διωθεῖσθαι. ἅμα δὲ τῶν Ἀθηναίων ἐν τοῖς Βοιωτοῖς νεωστὶ πεπληγμένων, καὶ τοῦ Βρασίδου ἐφολκὰ καὶ οὐ τὰ ὄντα λέγοντος, ὡς αὐτῷ ἐπὶ Νίσαιαν τῇ ἑαυτοῦ μόνῃ στρατιᾷ οὐκ ἠθέλησαν οἱ Ἀθηναῖοι ξυμβαλεῖν, ἐθάρσουν, καὶ ἐπίστευον μηδένα ἂν ἐπὶ σφᾶς

1. ἐνόμιζε B.C. (ex rasura) F.G.H.K.L.N.O.P.T.V.b.c.e.f.g. ἐνόμιζον d. [recte, opinor, modo ῥᾴδια scribas pro illo ῥᾳδία. Bekk.] 3. αὐτὸν vel αὑτὸν C.G.K. L.O.g.i. ἑαυτῷ T. 4. αἱ] om. P. 6. παρέρχεται P. 7. ἀπεκηρυκεύοντο G. 9. καὶ γὰρ ἄδεια d. 10. ἐψευσμένης A.N.Q.V. ἐψευσμένοι E. μὲν] om. d. τῆς] τῶν P. ἐπὶ] om. g. 11. κρίναντες d. 16. ἔφολκα A. 17. οἱ ἀθηναῖοι οὐκ ἠθέλησαν e. 18. ἐθαρσοῦν Poppo. Bekk. ed. 1832. vulgo ἐθάῤῥουν.

Poppo has rightly observed, refers to the Lacedæmonians: "Watched as "they were by a naval force." I have followed the best MSS. in substituting προσελθεῖν for προελθεῖν, two words which are for ever confounded with one another. Προσελθεῖν is, "to get "at the place," namely, Amphipolis; προελθεῖν signifies merely "to advance."

10. ἐψευσμένοις κ. τ. λ.] The greatness of the Athenian power was the measure of the error of those who had looked for its downfall. Compare VII. 28. τὸν παράλογον τοσοῦτον ποιῆσαι, ὅσον κατ' ἀρχὰς τοῦ πολέμου κ. τ. λ. The nominative κρίνοντες is an instance of a curious anacoluthon; being used probably because the words ἄδεια ἐφαίνετο αὐτοῖς are in sense as if it had been ἐνόμιζον ἄδειαν εἶναι ἑαυτοῖς. Compare Herodot. IV. 11. τοῖς δὲ βασιλεῦσι δόξαι—λογισαμένους: and III. 16. Πέρσῃσι μὲν δὶ' ὅπερ εἴρηται (οὐδαμῶς ἐν νόμῳ ἐστὶ) οὐ δίκαιον εἶναι λέγοντες. In the following words, εἰωθότες οἱ ἄνθρωποι, the sentence changes suddenly from a particular to an universal expression; what is first ascribed to the Athenian allies in particular, being then stated of all mankind generally. A similar instance of a contrary transition occurs in I. 49. αἱ Ἀττικαὶ νῆες—μάχης οὐκ ἦρχον, δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων.

14. λογισμῷ αὐτοκράτορι] "With reasoning that will hear nothing on the "other side; sovereign, arbitrary."

βοηθῆσαι. τὸ δὲ μέγιστον, διὰ τὸ ἡδονὴν ἔχον ἐν τῷ αὐτίκα,
καὶ ὅτι τὸ πρῶτον Λακεδαιμονίων ὀργώντων ἔμελλον πειρά-
σεσθαι, κινδυνεύειν παντὶ τρόπῳ ἑτοῖμοι ἦσαν. ὧν αἰσθό- 6
μενοι οἱ μὲν Ἀθηναῖοι φυλακὰς, ὡς ἐξ ὀλίγου καὶ ἐν χει-
μῶνι, διέπεμπον ἐς τὰς πόλεις, ὁ δὲ ἐς τὴν Λακεδαίμονα
ἐφιέμενος στρατίαν τε προσαποστέλλειν ἐκέλευε καὶ αὐτὸς
ἐν τῷ Στρυμόνι ναυπηγίαν τριήρων παρεσκευάζετο. οἱ δὲ 7
Λακεδαιμόνιοι τὰ μὲν καὶ φθόνῳ ἀπὸ τῶν πρώτων ἀνδρῶν
οὐχ ὑπηρέτησαν αὐτῷ, τὰ δὲ καὶ βουλόμενοι μᾶλλον τούς τε
ἄνδρας τοὺς ἐκ τῆς νήσου κομίσασθαι καὶ τὸν πόλεμον
καταλῦσαι.

CIX. Τοῦ δ' αὐτοῦ χειμῶνος Μεγαρῆς τά τε μακρὰ τείχη,
ἃ σφῶν οἱ Ἀθηναῖοι εἶχον, κατέσκαψαν ἑλόντες ἐς ἔδαφος,
καὶ Βρασίδας μετὰ τὴν Ἀμφιπόλεως ἅλωσιν
ἔχων τοὺς ξυμμάχους στρατεύει ἐπὶ τὴν Ἀκτὴν
καλουμένην. ἔστι δὲ ἀπὸ τοῦ βασιλέως διο- 2
ρύγματος ἔσω προὔχουσα, καὶ ὁ Ἄθως αὐτῆς ὄρος ὑψηλὸν
τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος. πόλεις δὲ ἔχει Σάνην μὲν 3

Brasidas wins most of the cities of the peninsula of mount Athos.

1. ἐν] om. d. 2. ὀργόντων Q.g. πειράσασθαι Q. 3. αἰσθόμενοι B.L.O.P.h. 4. φύλακας V. ὡς] om. g. 6. ἀφιέμενος I. τε] om. O.P. 8. καὶ] om. d. 12. χειμῶνος] θέρους Q. τά τε] immo τε τὰ Bekk. ed. 1832. 15. συμμάχους B.C.F.K.V.e. καλουμένην ἀκτήν Q. 16. διωρύγματος B.E.F. 17. ἄθος V. 18. σάμην A.V. et infra σάμη B.E.F.K.P.b.c.e.f.g.h.

1. διὰ τὸ ἡδονὴν ἔχον] i. e. διὰ τὸ ἡδονὴν ἔχειν, nam vel sic scribere potuerat, vel omittere διὰ τὸ, quo facto ἔχον absolute positum esset, ut ἐξὸν, δῆλον ὄν. Conf. IV. 63. διὰ τὸ ἤδη φοβεροὺς παρόντας Ἀθηναίους. GÖLLER.

2. ὀργώντων] Schol. Cass. hic ὡρμημένων, προθυμουμένων. DUKER.

6. ἐφιέμενος] Mandans, legatis cum mandatis Spartam missis. HAACK. Compare Hesychius, ἐφιέμενος, ἐντελλόμενος. Poppo says that this cannot be the meaning of the middle voice, and that there is in it the notion of "earnestly desiring," as Neophytus Ducas, the modern Greek translator of Thucydides, has rendered it, ἔστειλε μετὰ πάσης ἐφέσεως. But we have in Æschylus, Prometh. 4. ἐπιστολὰς Ἅς σοι πατὴρ ἐφεῖτο. See also the Persæ, 226. ed. Schütz.

12. τά τε μακρὰ τείχη—καὶ Βρασίδας] Here again the conjunction τε has been transposed from its proper place: for the connexion is, Μεγαρῆς τε τὰ μακρὰ τείχη—καὶ Βρασίδας κ. τ. λ. Compare ch. 95.

15. ἐπὶ τὴν Ἀκτὴν] Tota etiam Attica olim Acte fuit appellata, quia littoralis esset maximam partem, ut docent Strabo et Stephanus Byzant. Vide Meursium de Regno Athen. l. I. c. 3. HUDS. Acten, quæ circa Athon est, e Demetrio memorat Stephanus in Ἀκτή. DUKER.

Ἀνδρίων ἀποικίαν παρ' αὐτὴν τὴν διώρυχα, ἐς τὸ πρὸς Εὔβοιαν πέλαγος τετραμμένην, τὰς δὲ ἄλλας Θύσσον καὶ Κλεωνὰς καὶ Ἀκροθώους καὶ Ὀλόφυξον καὶ Δῖον· αἳ οἰκοῦνται ξυμμίκτοις ἔθνεσι βαρβάρων διγλώσσων, καί τι καὶ Χαλκιδικὸν ἔνι βραχὺ, τὸ δὲ πλεῖστον Πελασγικὸν, τῶν καὶ Λῆμνόν ποτε καὶ Ἀθήνας Τυρσηνῶν οἰκησάντων, καὶ Βισαλτικὸν, καὶ Κρηστωνικὸν, καὶ Ἤδωνες· κατὰ δὲ μικρὰ πολίσματα οἰκοῦσι. καὶ οἱ μὲν πλείους προσεχώρησαν τῷ Βρασίδᾳ, Σάνη δὲ καὶ Δῖον ἀντέστη, καὶ αὐτῶν τὴν χώραν ἐμμείνας τῷ στρατῷ ἐδῄου. CX. ὡς δ' οὐκ ἐσήκουον, εὐθὺς στρατεύει ἐπὶ Τορώνην τὴν Χαλκιδικὴν, κατεχομένην ὑπὸ Ἀθηναίων· καὶ αὐτὸν ἄνδρες ὀλίγοι ἐπήγοντο, ἑτοῖμοι ὄντες τὴν πόλιν παραδοῦναι.

He proceeds to attempt the city of TORONE. A party in the town agree to betray it to him, and introduce some of his men into it.

2 καὶ ἀφικόμενος νυκτὸς ἔτι καὶ περὶ ὄρθρον τῷ στρατῷ ἐκαθέζετο πρὸς τὸ Διοσκούρειον, ὃ

3 ἀπέχει τῆς πόλεως τρεῖς μάλιστα σταδίους. τὴν μὲν οὖν ἄλλην πόλιν τῶν Τορωναίων καὶ τοὺς Ἀθηναίους τοὺς ἐμ-

1. διώρυγα B.h. 2. θύσον Q.d. θάσσὸν e. καὶ ante κλεωνὰς om. c. ante ἀκροθώους d. 3. κλεονὰς E. ἀκροώθους B.h. ἀκροθόους O. δίον N. 4. συμμίκτοις B.C.Q.V.e. καὶ—βραχὺ] ἔνι δέ τι καὶ χαλκιδικὸν Dionysius. καὶ] om. i. 5. ἔνι καὶ βραχὺ T. 6. οἰκησάντων τυῤῥήνων Dionysius; θυρσηνον οἰκησάντων e. οἰκισάντων N. βιλσατικὸν V. 7. ἠδῶνες V. 9. σάμη B.C.E.F.K.L.O.P.b.c.e.f.g.h. δίον V. 10. στρατεύει] om. V. 11. τιθώνην K. 13. ἑτοῖμοι] om. B. 15. διοσκούριον A.K.L.O.Q.T.g. 17. τοὺς φρουροῦντας ἔλαθεν ἀθηναίους e. τοὺς ἀθ. τοὺς ἐμφοροῦντας ἔλαθον A.B.F.I.

4. διγλώσσων] Diodor. p. 321. c. διγλώττων Βισσαλτικῶν. Vid. Nostrum infra VIII. 85. Wass. "Who spoke "habitually both Greek and their own "native language." Compare VIII. 85.

5. τὸ δὲ πλεῖστον Πελασγικὸν] It is the opinion of Niebuhr, that the Tyrrheno-Pelasgians, who are noticed in Grecian history, came immediately from Italy, from whence they had been expelled by the Tuscans, a barbarian tribe who came into Italy over the Rhætian Alps. But in coming to Greece, they only returned to the country which had been the seat of their race in early times, and from whence it had spread westward into Italy. They were regarded, however, as barbarians by the Greeks, because the Hellenian name and language had long since prevailed over the Pelasgian, and the Tyrrheno-Pelasgians were therefore as strangers in the land of their forefathers. Something similar to this was the flight of the Britons into Gaul, after the Saxon conquest, and their establishment in Armorica. Gaul had anciently been occupied by their race; but the Roman and German conquests had introduced other customs and another language, so that the Britons in Armorica, like the Tyrrheno-Pelasgians in Greece, were as foreigners in the country which had once belonged to their race.

φρουροῦντας ἔλαθεν· οἱ δὲ πράσσοντες αὐτῷ εἰδότες ὅτι ἥξοι, καὶ προσελθόντες τινὲς αὐτῶν λάθρα ὀλίγοι, ἐτήρουν τὴν πρόσοδον, καὶ ὡς ᾔσθοντο παρόντα, ἐσκομίζουσι παρ' αὐτοὺς ἐγχειρίδια ἔχοντας ἄνδρας ψιλοὺς ἑπτὰ (τοσοῦτοι γὰρ μόνοι ἀνδρῶν εἴκοσι τὸ πρῶτον ταχθέντων οὐ κατέδεισαν ἐσελθεῖν· ἦρχε δὲ αὐτῶν Λυσίστρατος Ὀλύνθιος), οἳ διαδύντες διὰ τοῦ πρὸς τὸ πέλαγος τείχους καὶ λαθόντες τούς τε ἐπὶ τοῦ ἀνώτατα φυλακτηρίου φρουροὺς, οὔσης τῆς πόλεως πρὸς λόφον, ἀναβάντες διέφθειραν καὶ τὴν κατὰ Καναστραῖον πυλίδα διῄρουν. CXI. ὁ δὲ Βρασίδας τῷ μὲν ἄλλῳ στρατῷ

They open the gates to the rest of the army.

ἡσύχαζεν ὀλίγον προελθὼν, ἑκατὸν δὲ πελταστὰς προπέμπει, ὅπως ὁπότε πύλαι τινὲς ἀνοιχθεῖεν καὶ τὸ σημεῖον ἀρθείη ὃ ξυνέκειτο, πρῶτοι ἐσδράμοιεν. καὶ οἱ μὲν χρόνου ἐγγιγνομένου καὶ θαυμάζοντες κατὰ 2
μικρὸν ἔτυχον ἐγγὺς τῆς πόλεως προσελθόντες· οἱ δὲ τῶν Τορωναίων ἔνδοθεν παρασκευάζοντες μετὰ τῶν ἐσεληλυθότων, ὡς αὐτοῖς ἥ τε πυλὶς διῄρητο καὶ αἱ κατὰ τὴν ἀγορὰν πύλαι τοῦ μοχλοῦ διακοπέντος ἀνεῴγοντο, πρῶτον μὲν κατὰ τὴν πυλίδα τινὰς περιαγαγόντες ἐσεκόμισαν, ὅπως κατὰ νώτου καὶ ἀμφοτέρωθεν τοὺς ἐν τῇ πόλει οὐδὲν εἰδότας ἐξαπίνης φοβήσειαν, ἔπειτα τὸ σημεῖόν τε τοῦ πυρὸς, ὡς εἴρητο, ἀνέσχον, καὶ διὰ τῶν κατὰ τὴν γορὰν πυλῶν τοὺς

2. *ἥξει* P.Q.T.V.c.e.g. *καὶ*] om. G.L.O.P.e.i. *προελθόντες* B.E.F. Bekk. *τινὲς*] om. K. 5. *μόνοι* A.B.C.E.F.G.H.I.K.L.N.O.Q.T.V.f.h.i. Haack. Poppo. Goell. vulgo *μόνον*. *κατέδυσαν* G. 6. *ἦρχε—ὀλύνθιος*] om. A.B.E.F.H.h. et N. sed hic in marg. adscript. habet. 7. *λαθόντες βαλόντες* i. 8. *ἀνωτάτω* T.i. *ἀνωτάτου* L.O.P.h. 9. *πρὸς λόφον* A.B.C.E.F.G.H.L.N.O.P. Q.V.c.d.e.g.h.i. Haack. Poppo. Goell. vulgo *πρὸς τὸν λόφον*. *κατὰ*] om. L. et prima manu N. *κανύστραιον* F.H.L.O.P. *τὴν κανάστραιον* Q. *κατὰ νάστραιον* T.f.i. *κατακαναστραῖον* V. 11. *ὀλίγῳ* N.V.d.e. 13. *ἐσδράμοιε* T. 17. *πόλις* C.K.c.d. *κατὰ*] *περὶ* d. 19. *ἐσεκόμισαν* G.N.Q.d.i. Haack. Poppo. Goell. *ἐξεκόμισαν* A.B.C.F.H.I.K.L.O.T.V.c.e.f.g.h. vulgo *ἐσεκομίσαντο*. 20. *νῶτον* e. 22. *εἴρηται* b.

2. *καὶ προσελθόντες*] "And some of "them having privately visited him." *Προελθόντες*, which Bekker and Göller have adopted, would signify, that "they went out of the city to some "distance, and there watched for Bra- "sidas's approach;" a sense wholly different, I think, from Thucydides' meaning; for he does not represent them as watching for Brasidas without the city, but within it, after they had once gone to his camp, *προσελθόντες*, and there concerted their plans with him.

λοιποὺς ἤδη τῶν πελταστῶν ἐσεδέχοντο. CXII. καὶ ὁ Βρασίδας ἰδὼν τὸ ξύνθημα ἔθει δρόμῳ, ἀναστήσας τὸν στρατὸν ἐμβοήσαντά τε ἀθρόον

They enter the town on every side.

2 καὶ ἔκπληξιν πολλὴν τοῖς ἐν τῇ πόλει παρασχόντα. καὶ οἱ μὲν κατὰ τὰς πύλας εὐθὺς ἐσέπιπτον, οἱ δὲ κατὰ δοκοὺς τετραγώνους, αἳ ἔτυχον τῷ τείχει πεπτωκότι καὶ οἰκοδομου-

3 μένῳ πρὸς λίθων ἀνολκὴν προσκείμεναι. Βρασίδας μὲν οὖν καὶ τὸ πλῆθος εὐθὺς ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο, βουλόμενος κατ' ἄκρας καὶ βεβαίως ἑλεῖν αὐτήν· ὁ δὲ ἄλλος ὅμιλος κατὰ πάντα ὁμοίως ἐσκεδάννυντο. CXIII. τῶν δὲ Τορωναίων γιγνομένης τῆς ἁλώσεως τὸ μὲν πολὺ οὐδὲν εἰδὸς ἐθορυβεῖτο, οἱ δὲ πράσσοντες καὶ οἷς ταῦτα

2 ἤρεσκε μετὰ τῶν εἰσελθόντων εὐθὺς ἦσαν. οἱ δὲ Ἀθηναῖοι, (ἔτυχον γὰρ ἐν τῇ ἀγορᾷ ὁπλῖται καθεύδοντες ὡς πεντήκοντα,) ἐπειδὴ ᾔσθοντο, οἱ μέν τινες ὀλίγοι διαφθείρονται ἐν χερσὶν αὐτῶν, τῶν δὲ λοιπῶν οἱ μὲν πεζῇ οἱ δὲ ἐς τὰς ναῦς, αἳ ἐφρούρουν δύο, καταφυγόντες διασώζονται ἐς τὴν Λήκυθον τὸ φρούριον, ὃ εἶχον αὐτοὶ καταλαβόντες ἄκρον τῆς πόλεως ἐς τὴν θά-

Most of the Athenian garrison escape to the adjoining fort of Lecythus.

3 λασσαν ἀπειλημμένον ἐν στενῷ ἰσθμῷ. κατέφυγον δὲ καὶ

3. ἐμβοήσαντά—παρασχόντα A.B.E.F.H.K.N.Q.T.V. c.f.g.h.i. Poppo. Goell. vulgo et Haack. ἐμβοήσαντας—παρασχόντας. 5. ἔπιπτον T. ἐσπέπιπτον E. δολοὺς g. 8. εὐθὺς] om. e. 9. καὶ] om. L.O.P. 10. ἐσκεδάννυτο L.O. 16. ἐν] ταῖς c. 18. λήκυνθον H.E. λίκυνθον T.

3. ἐμβοήσαντα — παρασχόντα] Such is the reading of the best MSS. which has been adopted by Bekker, Poppo, and Göller. Poppo objects to the use of ἀθρόον as an adverb, observing, "nec prosa oratio veterum scriptorum, "si pauca notissima adjectiva excipi-"mus, talem singularis neutrius ge-"neris adjectivorum usum fert. Conf. "Buttmann. Gr. Med. §. 102. 4. V. 58. "VI. 49."

5. κατὰ δοκοὺς τετραγώνους] i. e. "planks," which formed an inclined plane from the ground to the top of the broken wall, for the purpose of drawing up stones. Thus queen Nitocris laid ξύλα τετράγωνα, or planks, across the piers of her bridge at Babylon, ἐπ' ὧν τὴν διάβασιν ἐποιεῦντο οἱ Βαβυλώνιοι. Herodot. I. 186.

9. κατ' ἄκρας] "From top to bottom; "thoroughly." Compare Herodot. VI. 18, 83. An expression borrowed from the seizure of the citadel, always situated in ancient towns in the highest part of the city, and the consequent easy reduction of the whole place.

16. οἱ μέν τινες ὀλίγοι—αὐτῶν] Pronomen trajectum est. Propter Haackium moneo, qui jungit cum ἐν χερσίν. Conf. I. 21. καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν, ubi αὐτῶν ad τὰ πολλὰ spectat. Göller.

19. ἐς τὴν θάλασσαν ἀπειλημμένον]

τῶν Τορωναίων ἐς αὐτοὺς ὅσοι ἦσαν σφίσιν ἐπιτήδειοι.

CXIV. γεγενημένης δὲ ἡμέρας ἤδη καὶ βεβαίως τῆς πόλεως ἐχομένης ὁ Βρασίδας τοῖς μὲν μετὰ τῶν Ἀθηναίων Τορωναίοις καταπεφευγόσι κήρυγμα ἐποιήσατο τὸν βουλόμενον ἐπὶ τὰ ἑαυτοῦ ἐξελθόντα ἀδεῶς πολιτεύειν, τοῖς δὲ Ἀθηναίοις κήρυκα προσπέμψας ἐξιέναι ἐκέλευσεν ἐκ τῆς Ληκύθου ὑποσπόνδους καὶ τὰ ἑαυτῶν ἔχοντας ὡς οὔσης Χαλκιδέων.
2 οἱ δὲ ἐκλείψειν μὲν οὐκ ἔφασαν, σπείσασθαι δὲ σφίσιν ἐκέλευον ἡμέραν τοὺς νεκροὺς ἀνελέσθαι. ὁ δὲ ἐσπείσατο δύο. ἐν ταύταις δὲ αὐτός τε τὰς ἐγγὺς οἰκίας ἐκρατύνατο καὶ Ἀθηναῖοι τὰ σφέτερα.
3 καὶ ξύλλογον τῶν Τορωναίων ποιήσας ἔλεξε τοῖς ἐν τῇ Ἀκάνθῳ παραπλήσια, ὅτι οὐ δίκαιον εἴη οὔτε τοὺς πράξαντας πρὸς αὐτὸν τὴν λῆψιν τῆς πόλεως χείρους οὐδὲ προδότας ἡγεῖσθαι· (οὐδὲ γὰρ ἐπὶ δουλείᾳ οὐδὲ χρήμασι πεισθέντας δρᾶσαι τοῦτο, ἀλλ' ἐπὶ ἀγαθῷ καὶ ἐλευθερίᾳ τῆς πόλεως), οὔτε τοὺς μὴ μετασχόντας οἴεσθαι μὴ τῶν αὐτῶν τεύξεσθαι· ἀφῖχθαι γὰρ οὐ διαφθερῶν οὔτε πόλιν οὔτε ἰδιώτην οὐδένα.
4 τὸ δὲ κήρυγμα ποιήσασθαι τούτου ἕνεκα τοῖς παρ' Ἀθηναίους καταπεφευγόσιν, ὡς ἡγούμενος οὐδὲν χείρους τῇ ἐκείνων φιλίᾳ· οὐδ' ἂν σφῶν πειρασαμένους αὐτοὺς τῶν Λακεδαιμονίων

Brasidas assures the people of Torone of the friendship of Sparta, and invites those Toronæans who had fled to Lecythus to rejoin their countrymen, promising them the same treatment with the rest.

2. *τῆς πόλεως βεβαίως* L.O.P. 3. *μὲν*] om. G. 4. *κήρυκα* B. *ἐποιήσαντο* N. ex rasura, ubi quid olim exstiterit hodie definiri non potest. 6. *τοῖς δ' ἀθηναίοις* V. *κήρυγμα* O.P. *προπέμψας* A.B.F.H.N.P.T.g. 7. *ἐκέλευσεν* A.B.F.H.N.V.h. Poppo. Goell. vulgo *ἐκέλευεν*. 8. *ὑποσπόνδως* c.g. 9. *ἔκλειψιν* B. 12. *ἐγγὺς*] *ἐν γῇ* c.g. *ἐκρατύνετο* P. *καὶ ἀθηναῖοι τὰ σφέτερα*] om. K. *καὶ οἱ ἀθ. τὰ σφ.* Q. 13. *ἐν τοῖς ἀκάνθῳ* T. 16. *οὐ γὰρ*] C.K.L.O.P. c.d.e.g. Haack. *δουλείαν* A.B.F.V.c.g. *χρήματι* C.G.I.L.O.P. 17. *ἀλλὰ ἐπὶ* V. 18. *κατασχόντας* T. 19. *ἰδιότην* V. 20. *ἀθηναίοις* N.Q.d.f.i. 22. *αὐτοὺς*] *αὐτῶν* Q.

i. e. *ἐς τὴν θάλασσαν ἀνέχον, καὶ ἀπειλημμένον ἐν στενῷ ἰσθμῷ.* For the expression *ἀπειλημμένον ἐν ἰσθμῷ*, compare VI. 1. *ἐν εἴκοσι σταδίων μάλιστα μέτρῳ διείργεται*: and IV. 120. quoted by Haack, *τῆς Παλλήνης ἐν τῷ ἰσθμῷ ἀπειλημμένης*. The notion seems to be, that the cause of the cutting off or separation in one instance of Lecythus from Torone, and in the other of Sicily from the main land, consisted *in* the narrow isthmus, and *in* the narrow strait, which respectively intervened between them.

22. *σφῶν—τῶν Λακεδαιμονίων*] Instances of similar pleonasms occur, I.

δοκεῖν ἧσσον, ἀλλὰ πολλῷ μᾶλλον, ὅσῳ δικαιότερα πράσσουσιν, εὔνους ἂν σφίσι γενέσθαι, ἀπειρίᾳ δὲ νῦν πεφοβῆ-
5 σθαι. τούς τε πάντας παρασκευάζεσθαι ἐκέλευσεν ὡς βεβαίους τε ἐσομένους ξυμμάχους, καὶ τὸ ἀπὸ τοῦδε ἤδη ὅ τι ἂν ἁμαρτάνωσιν αἰτίαν ἕξοντας· τὰ δὲ πρότερα οὐ σφεῖς ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον ὑπ' ἄλλων κρεισσόνων, καὶ ξυγγνώμην εἶναι εἴ τι ἠναντιοῦντο. CXV. καὶ ὁ μὲν τοιαῦτα εἰπὼν καὶ παραθαρσύνας διελθουσῶν τῶν σπονδῶν τὰς προσβολὰς ἐποιεῖτο τῇ Ληκύθῳ· οἱ δὲ Ἀθηναῖοι ἠμύναντό τε ἐκ φαύλου τειχί-

He attacks Lecythus, and the accidental fall of a tower throwing the garrison into confusion,

2 σματος καὶ ἀπ' οἰκιῶν ἐπάλξεις ἐχουσῶν. καὶ μίαν μὲν ἡμέραν ἀπεκρούσαντο· τῇ δ' ὑστεραίᾳ μηχανῆς μελλούσης προσάξεσθαι αὐτοῖς ἀπὸ τῶν ἐναντίων, ἀφ' ἧς πῦρ ἐνήσειν διενοοῦντο ἐς τὰ ξύλινα παραφράγματα, καὶ προσιόντος ἤδη τοῦ στρατεύματος, ᾗ ᾤοντο μάλιστα αὐτοὺς προσκομιεῖν τὴν μηχανὴν καὶ ἦν ἐπιμαχώτατον, πύργον ξύλινον ἐπ' οἴκημα ἀντέστησαν, καὶ ὕδατος ἀμφορέας πολλοὺς καὶ πίθους ἀνεφόρησαν καὶ λίθους μεγάλους, ἄνθρωποί τε πολλοὶ ἀνέβη-
3 σαν. τὸ δὲ οἴκημα λαβὸν μεῖζον ἄχθος ἐξαπίνης κατερράγη, καὶ ψόφου πολλοῦ γενομένου τοὺς μὲν ἐγγὺς καὶ ὁρῶντας τῶν Ἀθηναίων ἐλύπησε μᾶλλον ἢ ἐφόβησεν, οἱ δὲ ἄποθεν, καὶ μάλιστα οἱ διὰ πλείστου, νομίσαντες ταύτῃ ἑαλωκέναι ἤδη τὸ χωρίον φυγῇ ἐς τὴν θάλασσαν καὶ τὰς ναῦς ὥρμησαν. CXVI. καὶ ὁ Βρασίδας ὡς ᾔσθετο αὐτοὺς ἀπολείποντάς τε

1. δικαιότερον c.g. 2. ἀπειρίᾳ δὲ νῦν πεφοβῆσθαι] om. K. νῦν om. h. 3. ἐκέλευσεν A.B.F.H.N.V.h. Poppo. Goell. ceteri ἐκέλευεν. 4. τὸ] om. L.O.P.d.i. 5. αἰτίαν] om. c. πρότερον N.V. σφᾶς e. 6. ἄλλων] ἄκρων H. ἀλλήλων d.i. 7. συγγνώμην H.V. εἴ τι] ὅτι F. η τι E.f.i. ὅ,τι T. ταῦτα L. 8. παραθρασύνας P. 9. προβολὰς P.T. 10. ἠμύναντο A.B.E.F.G.H.V.f.h. Poppo. Goell. vulgo ἠμύνοντο. 12. τῇ ὑστεραίᾳ L.O.P. τὴν δ' ὑστεραίαν c.g. 13. προσάξασθαι H. πράξασθαι d.i. 14. παραφρυάγματα E. 16. πύργον δὲ ξύλινον B.h. 17. ἀντικατέστησαν h. καὶ πίθους] om. V. 20. τοὺς μὲν ἐγγὺς ὄντας T. 22. ταύτῃ] om. f. 23. τὸ χωρίον ἤδη V. 24. τε] om. V.

144. V. 65, 83. Compare Poppo, Prolegomena, I. p. 205.

13. ἀπὸ τῶν ἐναντίων] Compare the note on I. 17. ἐπράχθη ἀπ' αὐτῶν: and on III. 82. τὰ ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα. The preposition has a mixed meaning, partly signifying, "brought "up *by* the enemy," and partly, "*from* "*the side of* the enemy," or "from "where the enemy were."

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τὰς ἐπάλξεις καὶ τὸ γιγνόμενον ὁρῶν, ἐπιφερόμενος τῷ στρατῷ εὐθὺς τὸ τείχισμα λαμβάνει, καὶ ὅσους ἐγκατέλαβε διέφθειρε.

takes it, and puts all of the garrison whom he caught to the sword.

καὶ οἱ μὲν Ἀθηναῖοι 2 τοῖς τε πλοίοις καὶ ταῖς ναυσὶ τούτῳ τῷ τρόπῳ ἐκλιπόντες τὸ χωρίον ἐς Παλλήνην διεκομίσθησαν· ὁ δὲ Βρασίδας (ἔστι γὰρ ἐν τῇ Ληκύθῳ Ἀθηνᾶς ἱερὸν, καὶ ἔτυχε κηρύξας, ὅτε ἔμελλε †βάλλειν,† τῷ ἐπιβάντι πρώτῳ τοῦ τείχους τριάκοντα μνᾶς ἀργυρίου δώσειν) νομίσας ἄλλῳ τινὶ τρόπῳ ἢ ἀνθρωπείῳ τὴν ἅλωσιν γενέσθαι, τάς τε τριάκοντα μνᾶς τῇ θεῷ ἀπέδωκεν ἐς τὸ ἱερὸν καὶ τὴν Λήκυθον καθελὼν καὶ ἀνασκευάσας τέμενος ἀνῆκεν ἅπαν. καὶ ὁ μὲν τὸ λοιπὸν τοῦ 3 χειμῶνος ἅ τε εἶχε τῶν χωρίων καθίστατο καὶ τοῖς ἄλλοις ἐπεβούλευε, καὶ τοῦ χειμῶνος διελθόντος ὄγδοον ἔτος ἐτελεύτα τῷ πολέμῳ.

CXVII. Λακεδαιμόνιοι δὲ καὶ Ἀθηναῖοι ἅμα ἦρι τοῦ ἐπιγιγνομένου θέρους εὐθὺς ἐκεχειρίαν ἐποιήσαντο ἐνιαύσιον, νομίσαντες Ἀθηναῖοι μὲν οὐκ ἂν ἔτι τὸν Βρασίδαν σφῶν προσαποστῆσαι οὐδὲν πρὶν παρασκευάσαιντο καθ' ἡσυχίαν, καὶ ἅμα εἰ καλῶς σφίσιν ἔχοι, καὶ ξυμβῆναι τὰ πλείω, Λακεδαιμόνιοι δὲ ταῦτα

A. C. 423. Olymp. 89. 1. Reasons which induced both parties to conclude a truce for a year.

2. τὸ] om. K.N. 5. τὸ] om. E. παλήνην V. 7. βάλλειν A.B.F.H.T.h. Goell. προσβαλεῖν E. vulgo προσβάλλειν. 9. τῇ θεῷ ἐπέδωκεν Q. 12. ὅ τε εἶχε T. 13. ἐπεβούλευσε E. 14. τῷ πολέμῳ τῷδε f. 18. προαποστῆναι L.O.P. παρεσκευάσαντο C.G.P.d.e.i. 19. εἰ] οἱ f.g. 20. ἔχειν g. ἔχει P.V.d.e.i. ξυμβῇ H.V. συμβῆναι e. δὲ] τε A.B.C.F.H.K.e.g. ταύτας T.

6. ὅτε ἔμελλε †βάλλειν†] If this be the true reading, we can only supply τῷ πυρὶ, as the machine had been contrived πῦρ ἐνήσειν. But I believe that Poppo is right in restoring the old reading προσβάλλειν; at any rate, βάλλειν cannot have the same signification as the compound verb.

10. ἀνασκευάσας] "Having cleared "the spot." DOBREE. Compare I. 18. and the note there. [Poppo and Göller understand the word to mean, "Having "taken all the furniture out of the "houses." And this is supported by III. 68, where the Thebans are said to have taken away in the same manner all the furniture out of the houses of Platæa.] Τέμενος ἀνῆκεν ἅπαν signifies, "gave up or consecrated the whole to "be sacred ground." Compare Herodotus, II. 65. τῶν εἵνεκεν ἀνεῖται τὰ ἱρὰ, scil. θήρια: "Why the sacred animals "are set apart or devoted to the gods," &c.

20. ξυμβῆναι τὰ πλείω] "That they "might conclude a general peace." Compare IV. 30. ἕως ἄν τι περὶ τοῦ πλέονος ξυμβαθῇ, where the Scholiast rightly explains it by ἕως τέλειαι σπονδαὶ γένωνται καὶ παντὸς τοῦ πολέμου ἀπαλλαγή.

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τοὺς Ἀθηναίους ἡγούμενοι ἅπερ ἔδεισαν φοβεῖσθαι, καὶ γενο-
μένης ἀνακωχῆς κακῶν καὶ ταλαιπωρίας μᾶλλον ἐπιθυμήσειν
αὐτοὺς πειρασαμένους ξυναλλαγῆναί τε καὶ τοὺς ἄνδρας
σφίσιν ἀποδόντας σπονδὰς ποιήσασθαι καὶ ἐς τὸν πλείω
2 χρόνον. τοὺς γὰρ δὴ ἄνδρας περὶ πλείονος ἐποιοῦντο κομί-
σασθαι, ὡς ἔτι Βρασίδας εὐτύχει· καὶ ἔμελλον ἐπὶ μεῖζον
χωρήσαντος αὐτοῦ καὶ ἀντίπαλα καταστήσαντος τῶν μὲν
στέρεσθαι, †τοῖς δ' ἐκ τοῦ ἴσου ἀμυνόμενοι κινδυνεύειν καὶ
3 κρατήσειν.† γίγνεται οὖν ἐκεχειρία αὐτοῖς τε καὶ τοῖς ξυμ-
μάχοις ἥδε.

CXVIII. "Περὶ μὲν τοῦ ἱεροῦ καὶ τοῦ μαντείου τοῦ

1. τοῖς ἀθηναίοις A.B.F.h. ἐδεδίεσαν H.T.f. 2. ἐπιθυμῆσαι V. 3. πειρασομένους c.d. συναλλαγῆναί e. 4. πλεῖστον G. 5. πλείονος] πλείστου G. 6. ὡς ἔτι] ἕως ὅ τε Schol. Aristophan. ad Pac. 478. ἕως utique amplectendum. Bekker. εὐτυχεῖ K. ηὐτύχει f. μεῖζον] πλεῖστον O. 8. τοὺς δ' ἐκ d.e. κινδυνεύειν A.B.E.F.H.V.d. Poppo. Goell. vulgo κινδυνεύσειν. 9. τε] om. d.i. 11. τοῦ μαντείου ἀπόλλωνος b.

4. ἐς τὸν πλείω χρόνον] "The longer "time" means the period of several years, generally stipulated in a treaty of peace, as opposed to the brief interval of a mere truce.

6. ὡς ἔτι Βρασίδας εὐτύχει] Bekker and Reiske wish to read ἕως: "Nam "sane ὡς non potest significare *dum*. "Vid. adnot. ad VIII. 1. Si germa-"num, debet *quia* valere, ut c. 79. ὡς "τὰ τῶν Ἀθηναίων εὐτύχει, δείσαντες "ἐξήγαγον." Poppo.

8. †τοῖς δ' ἐκ τοῦ ἴσου—κρατήσειν†] This clause is clearly corrupt, and various corrections have been proposed, but none of them appears to me to be entirely satisfactory. The sense required must be something of this sort, "If "Brasidas were still more successful, "the consequence would be that they "would lose their men taken at Sphac-"teria, and after all would run a risk "of not being finally victorious." Coray's correction approaches I think most nearly to the true reading, κινδυνεύειν (or κινδυνεύσειν) καὶ μὴ κρατήσειν. But the words τοῖς δὲ appear to be corrupt also; for it does not appear who are meant by τοῖς δὲ, nor is there any obvious construction for the dative case. Göller makes it to be the Latin ablative, and understands it of the other soldiers of the Lacedæmonians, as opposed to those who had been taken at Sphacteria. "They would lose "some of their men, and with the rest "they would run a risk of not being "victorious."

11. περὶ μὲν τοῦ ἱεροῦ κ. τ. λ.] Dobree supposes that all the articles of this treaty were drawn up by the Athenians, and are successively agreed to by the Lacedæmonians; after which follows the general ratification of the whole by the Athenians, in the words ἔδοξε τῷ δήμῳ. Most commentators, on the contrary, think that all the truce was framed by the Lacedæmonians, and its several articles ratified by them; after which they sent it to Athens, to receive the ratification of the Athenians. Accordingly they consider the whole, from the beginning of the chapter down to ἐνιαυτὸν ἔσονται, to be the treaty drawn up and regularly executed by the Lacedæmonians; after which follow the ratifications on the part of Athens. And this last opinion is confirmed by the passage just preceding the Athenian ratification, εἰ δέ τι ὑμῖν εἴτε κάλλιον εἴτε δικαιότερον τούτων δοκεῖ εἶναι, ἰόντες ἐς Λακεδαίμονα διδάσκετε. But the case

A. C. 423. Olymp. 89. 1.

TERMS OF THE TRUCE, proposed by the Lacedæmonians to the Athenians.

“ Ἀπόλλωνος τοῦ Πυθίου δοκεῖ ἡμῖν χρῆσθαι τὸν βουλό- “ μενον ἀδόλως καὶ ἀδεῶς κατὰ τοὺς πατρίους “ νόμους. τοῖς μὲν Λακεδαιμονίοις ταῦτα δοκεῖ “ καὶ τοῖς ξυμμάχοις τοῖς παροῦσι· Βοιωτοὺς “ δὲ καὶ Φωκέας πείσειν φασὶν ἐς δύναμιν προσκηρυκευό- “ μενοι.

“ Περὶ δὲ τῶν χρημάτων τῶν τοῦ θεοῦ ἐπιμελεῖσθαι ὅπως 2
“ τοὺς ἀδικοῦντας ἐξευρήσομεν, ὀρθῶς καὶ δικαίως τοῖς πα- “ τρίοις νόμοις χρώμενοι καὶ ἡμεῖς καὶ ὑμεῖς καὶ τῶν ἄλλων “ οἱ βουλόμενοι, τοῖς πατρίοις νόμοις χρώμενοι πάντες. περὶ

2. καὶ ἀδεῶς] om. A.B.C.E.F.K.c.e.g.h. 5. φασὶν] σφᾶς I.O.P.i. σφεῖς d. προκηρυκευόμενοι L.O.P. 7. περὶ μὲν Q. τῶν χρημάτων τοῦ A.B.E.F.H.Q. T.V.f.h. Poppo. 8. ἐξευρήσομεν A.B.E.G.L.O.T.V. Poppo. Goell. εὑρίσωμεν Q. vulgo ἐξευρήσωμεν. πατρῴοις G.I.L.O.P.d.e.f. 9. καὶ ἡμεῖς—χρώμενοι] om. G.I.K.L.O.P.d.e. καὶ ὑμεῖς καὶ ἡμεῖς Q.T.c.g.

seems to have been thus. The first proposals for a truce came from the Athenians, as may be implied, I think, from ch. 117. Ambassadors, not vested however with full powers, were sent to Sparta to treat there, and the terms were agreed upon between them and the Spartan government. Having been thus approved of by the Spartans, the treaty was sent back to Athens, to receive the ratification of the Athenians; with a request, that if the ratification were refused, ambassadors with full powers might be sent to Sparta, in order to save the delay of sending the treaty first back to Sparta, to be reconsidered there, and then being obliged to send it back to Athens, for the approbation of the Athenian people. And as the terms had been in the first instance settled at Lacedæmon, and were thence sent to Athens as the proposals of the Lacedæmonian government, the articles were put into the mouth of the Lacedæmonians, as the use of the term Coryphasium to denote Pylus, and of the words ἡμᾶς and αὐτοὺς in the clause about Cythera, seem sufficiently to prove. With regard to the first article about Delphi, it was a concession to Athens, as the Delphians were always so strongly attached to Lacedæmon, that the Athenians would find it difficult during the war to have access to the temple at all. Dr. Bloomfield asks, how the Phocians can be here named amongst the allies of Lacedæmon, after having been up to the sixth year of the war the allies of Athens. This however is merely an oversight of his own, for the Phocians are numbered amongst the allies of Sparta at the beginning of the war, II. 9. having been lost to Athens ever since the battle of Coronea, which gave the aristocratical party a decided ascendency, not only in Bœotia, but in the neighbouring countries. The second article, about the sacred treasures, is well understood by Dr. Bloomfield as being intended to prevent the Lacedæmonians from converting the money at Delphi to their own use, as we find they had proposed to do at the beginning of the war. See I. 121. In short, the object of the two first articles of the truce is to declare the temple of Delphi to be common to the whole Hellenic nation, and not, as the Lacedæmonians were always wishing to make it, the property of the Dorian race only.

8. πατρίοις] De discrimine inter πατρῷος et πάτριος vid. Græv. ad Luciani Solœcisten, p. 376. DUKER.

10. περὶ μὲν τούτων κ. τ. λ.] I have not hesitated to introduce into the text the reading of the MS. which I have marked T. supported as it is by a va-

" μὲν οὖν τούτων ἔδοξε Λακεδαιμονίοις καὶ τοῖς ἄλλοις ξυμ- " μάχοις κατὰ ταῦτα.

3 " Τάδε [δὲ] ἔδοξε Λακεδαιμονίοις καὶ τοῖς ἄλλοις ξυμμά- " χοις, ἐὰν σπονδὰς ποιῶνται οἱ Ἀθηναῖοι, ἐπὶ τῆς αὐτῶν " μένειν ἑκατέρους ἔχοντας ἅπερ νῦν ἔχομεν, τοὺς μὲν ἐν τῷ " Κορυφασίῳ ἐντὸς τῆς Βουφράδος καὶ τοῦ Τομέως μένον- " τας, τοὺς δὲ ἐν Κυθήροις μὴ ἐπιμισγομένους ἐς τὴν ξυμ- " μαχίαν, μήτε ἡμᾶς πρὸς αὐτοὺς μήτε αὐτοὺς πρὸς ἡμᾶς, ' τοὺς δὲ ἐν Νισαίᾳ καὶ Μινώᾳ μὴ ὑπερβαίνοντας τὴν ὁδὸν " τὴν ἀπὸ τῶν πυλῶν τῶν παρὰ τοῦ Νίσου ἐπὶ τὸ Ποσει- " δώνιον, ἀπὸ δὲ τοῦ Ποσειδωνίου εὐθὺς ἐπὶ τὴν γέφυραν " τὴν ἐς Μινώαν, (μηδὲ Μεγαρέας καὶ τοὺς ξυμμάχους ὑπερ-

1. τοῖς ξυμμάχοις A.B.C.K.c.e.g. Bekk. Goell. τοῖς ἄλλοις ξυμμάχοις κατὰ ταῦτα· τάδε ἔδοξε λακεδ. καὶ τοῖς ἄλλοις ξυμμάχοις T. 4. ἐπὶ τῆς αὐτῶν V. τῆς] τοῖς H.Q. ut c. 106. τὸν μὲν βουλόμενον ἐπὶ τοῖς ἑαυτοῦ μένειν· τῶν i. ἑαυτῶν g. αὐτῶν i. 6. τῆς] τοῦ β. B.h. τομέρος L. 7. τοῖς T.f.i. ἐν τοῖς κυθήροις O. ἐν κυθηρίοις f.i. μὴ] om.F.P. ἐπιμισγομένοις f. 10. παρὰ] ἀπὸ F.H.I.T.d.e.f.i. νισαίου F.H.Q.T.d.f.i. ποσειδώνειον Q. ποσιδώνιον E. 12. μίνωα c.g. μίναν i.

rious reading noticed in the MSS. F. and f. The recurrence of the same words, Λακεδαιμονίοις τε καὶ τοῖς ἄλλοις, or τοῖς ξυμμάχοις, within two lines caused the omission; of which there are frequent instances, I believe, in all manuscripts, and certainly in all that I have myself examined. In the present instance, the omission became more general, because the sentence was still to a certain degree intelligible, unless to a very attentive reader. Haack joins the words ἐπὶ τῆς αὐτῶν—ἑκατέρους with σπονδὰς—οἱ Ἀθηναῖοι, and understands the sense to be, that the Lacedæmonians would grant the two articles about Delphi, on condition that the Athenians would agree to treat on what is called the basis of *uti possidetis*, that is, of each party keeping what they had acquired. But, I think, in that case we should have had εἰ ποιοῖντο, and not ἐὰν ποιῶνται.

5. τοὺς μὲν ἐν τῷ Κορυφασίῳ κ. τ. λ.] The three following clauses refer to the lines of demarcation to be observed by the Athenian garrisons occupying three several points in or near Peloponnesus: 1st, Coryphasium, or Pylus; 2d, Cythera; 3d, Nisæa and Minoa. Μὴ ἐπιμισγομένους ἐς τὴν ξυμμαχίαν signifies, that the Athenians in Cythera should hold no intercourse with any part of the territory of the Peloponnesian confederacy. The clause about Nisæa is obscure, from our want of a detailed knowledge of the particular spots mentioned. The line of demarcation between Nisæa and Megara is the road from the gates leading from the temple of Nisus, or simply from Nisus, the hero himself being spoken of to signify his temple; and therefore the preposition παρὰ, which signifies, *from the presence of a person*, being properly used. Perhaps a statue only of Nisus is meant, and not a temple; in which case the whole difficulty of the words would vanish. See, however, the note on IV. 67. and Göller de Situ Syracusarum, p. 60. From the temple of Neptune the road then passed on to the head of the causeway leading across the shallow intervening lagoon to Minoa. See III. 51.

" βαίνειν τὴν ὁδὸν ταύτην,) καὶ τὴν νῆσον, ἥνπερ ἔλαβον οἱ
" Ἀθηναῖοι, ἔχοντας, μηδὲ ἐπιμισγομένους μηδετέρους μηδε-
" τέρωσε· καὶ τὰ ἐν Τροιζῆνι, ὅσαπερ νῦν ἔχουσι καὶ οἷα
" ξυνέθεντο πρὸς Ἀθηναίους.

" Καὶ τῇ θαλάσσῃ χρωμένους, ὅσα ἂν κατὰ τὴν ἑαυτῶν 4

2. μηδὲ Poppo. vulgo μήτε. ἐπισγομένους E. ἐπισμιγομένους Q. μηδετέρους] om. K. 3. ἐν τῇ τροιζῆνι K. 5. ἂν] om. K.

3. καὶ τὰ ἐν Τροιζῆνι κ. τ. λ.] The sense of this passage is very doubtful. It is very true that the Athenians were in possession of the peninsula of Methana, on the coast of Argolis, and apparently in the territory of Trœzen; (see IV. 45.) but then οἷα ξυνέθεντο πρὸς Ἀθηναίους must be wrong; and though Dr. Bloomfield chooses to read Ἀργείους for Ἀθηναίους, his conjecture, I think, has not much to recommend it. But we should remember the clause in the thirty years' peace, I. 115. by which the Athenians gave up Nisæa, Pegæ, Trœzen, and Achaia to the Peloponnesians. These four points they had insisted on regaining, when the Lacedæmonians sued for peace after their first defeat at Pylus; and the negociation failed on account of the positive refusal of the Lacedæmonians to cede them. (IV. 21.) Since that time the Athenians had recovered Nisæa by force of arms, and instead of Pegæ and Achaia, they were in possession of Pylus and Cythera. Thus they had three points in or near Peloponnesus, and the question turned on the fourth point, Trœzen. But the principle of the *uti possidetis* was resorted to, as the readiest method of settling the difficulty: and thus the Athenians kept the three places which they were in possession of, and the Lacedæmonians on the same principle kept Trœzen; both parties retaining ὅσαπερ νῦν ἔχουσι, i. e. the Athenians keeping the peninsula of Methana, and the Peloponnesians all the rest; καὶ οἷα ξυνέθεντο πρὸς Ἀθηναίους, "and "according to the treaty with the Athe"nians;" i. e. the thirty years' peace, which combined with the principle of the *uti possidetis* in confirming the possession of Trœzen to the Peloponnesians. For the construction, as the clause at the beginning is couched in general terms, yet so as to specify particularly the Peloponnesians, ἑκατέρους ἔχοντας ἅπερ νῦν ἔχομεν, not ἔχουσι; so ἑκατέρους ἔχειν should be understood after τὰ ἐν Τροιζῆνι, yet with a particular reference to the Lacedæmonians, as appears by the following words, καὶ οἷα ξυνέθεντο πρὸς Ἀθηναίους. In fact, in Trœzen the principle of the *uti possidetis* did apply to both parties; the Peloponnesians keeping the town, and the Athenians the peninsula of Methana. [Poppo supplies οἱ Τροιζήνιοι from τὰ ἐν Τροιζῆνι as the nominative case to ξυνέθεντο; supposing that a treaty had been made between the Trœzenians and the Athenian garrison in Methana, fixing the limits within which each should confine themselves, in order to prevent a perpetual desultory warfare.]

5. Καὶ τῇ θαλάσσῃ κ. τ. λ.] There is no doubt that Haack and Poppo have rightly corrected the stopping here, by connecting this clause with Λακεδαιμονίους πλεῖν μὴ μακρᾷ νηΐ κ. τ. λ. The sense is, "And though they may sail "the sea, that is, along their own "coasts and the coast of their confede"racy, yet that the Lacedæmonians "may not sail in ships of war, but in "other vessels, rowed by oars, and "not carrying more than five hundred "talents tonnage." A similar restriction was imposed upon the Persians, and considered so essential to the naval dominion of Athens, that even when they were in the greatest need of the Persian aid, the Athenians would not consent to take it off. See VIII. 56. But by inserting the words κωπήρει πλοίῳ, and by limiting the permitted amount of tonnage, as also by confining the allowed navigation to the coasts of Peloponnesus and its allies only, there seems to have been a further ob-

" καὶ κατὰ τὴν ξυμμαχίαν, Λακεδαιμονίους καὶ τοὺς ξυμμά- " χους πλεῖν μὴ μακρᾷ νηῒ, ἄλλῳ δὲ κωπήρει πλοίῳ, ἐς " πεντακόσια τάλαντα ἄγοντι μέτρα.

5 " Κήρυκι δὲ καὶ πρεσβείᾳ καὶ ἀκολούθοις, ὁπόσοις ἂν " δοκῇ, περὶ καταλύσεως τοῦ πολέμου καὶ δικῶν ἐς Πελο- " πόννησον καὶ Ἀθήναζε σπονδὰς εἶναι ἰοῦσι καὶ ἀπιοῦσι " καὶ κατὰ γῆν καὶ κατὰ θάλασσαν. τοὺς δὲ αὐτομόλους " μὴ δέχεσθαι ἐν τούτῳ τῷ χρόνῳ, μήτε ἐλεύθερον μήτε " δοῦλον, μήτε ὑμᾶς μήτε ἡμᾶς. δίκας τε διδόναι ὑμᾶς τε " ἡμῖν καὶ ἡμᾶς ὑμῖν κατὰ τὰ πάτρια, τὰ ἀμφίλογα δίκῃ " διαλύοντας ἄνευ πολέμου.

6 " Τοῖς μὲν Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις ταῦτα " δοκεῖ· εἰ δέ τι ὑμῖν εἴτε κάλλιον εἴτε δικαιότερον τούτων " δοκεῖ εἶναι, ἰόντες ἐς Λακεδαίμονα διδάσκετε· οὐδενὸς γὰρ " ἀποστήσονται, ὅσα ἂν δίκαια λέγητε, οὔτε οἱ Λακεδαιμόνιοι " οὔτε οἱ ξύμμαχοι. οἱ δὲ ἰόντες τέλος ἔχοντες ἰόντων, " ᾗπερ καὶ ὑμεῖς ἡμᾶς κελεύετε. αἱ δὲ σπονδαὶ ἐνιαυτὸν " ἔσονται.

1. κατὰ ξυμμαχίαν d. κατὰ τὴν ξυμμαχίδα T. 2. πλεῖν] πλὴν Q. μὴ] οὐ G.d. om. I.K.P.e.i. qui μικρᾷ. 3. ἄγοντα T. 4. πρεσβείαν G. ἐὰν B.C. E.F.G.H.I.N.T.V.c.g.h.i. 5. καταλύσεως πολέμου Q. δοκεῖν T. 6. καὶ ἀπιοῦσι] om. O.P. 7. θάλατταν L.P. 9. μήτε ἡμᾶς μήτε ὑμᾶς g. 10. ἡμᾶς] om. A.B.E.F.h. κατὰ πάτρια C.E.G.K.g. καὶ τὰ ἀμφ. L.O.P. 11. διαλύονται V. 13. κάλλιον A.B.C.E.F.G.H.I.K.L.N.O.P.Q.b.c.d.e.g.h.i. Haack. Poppo. Goell. κάλλειον V. vulgo καλλιώτερον. 14. διδάσκεσθε H. διδάσκετε καὶ διδάσκεσθε T. καὶ οὐδενὸς γὰρ H. 15. ἂν] om. d.i. λέγητε] ἄγητε g. 16. οὔτε ξύμμαχοι T. 17. ᾗ καὶ ὑμεῖς V. αἱ δὲ αἱ σπονδαὶ E.

ject in view, namely, to stop the commerce of Peloponnesus, and particularly their trading voyages eastward to Egypt and Phœnicia, which could only be performed in ὁλκάδες worked by sails. As to the amount of tonnage, the word μέτρα would seem to shew that it was calculated according to the form and dimensions of the vessel, as with us. If mere weight were meant, five hundred talents would be about twelve tons avoirdupoise.

2. ἐς πεντακόσια τάλαντα] Magnitudo navium frumentariarum modiis æstimabatur, vinariarum amphoris, quæ alias merces vehebant, in pondere consistentes, talentis vel centumpondiis siva centenariis; quintalia vulgo appellant; dicit Salmasius in Observat. ad Jus Attic. et Roman. p. 734. Sed vitio memoriæ, ut puto, pro πεντακόσια, quod hic in Thucydide est, scribit πεντήκοντα. DUKER.

16. τέλος ἔχοντες] Τέλος pro summa et libera potestate, ut apud Hesiodum Ἔργ. 669. Ἐν τοῖς γὰρ τέλος ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε. DUKER.

A. C. 423. Olymp. 89. 1.

"ΕΔΟΞΕ ΤΩΙ ΔΗΜΩΙ.

Form of acceptance and ratification of them by the Athenians.

"Ἀκάμαντις ἐπρυτάνευε, Φαίνιππος ἐγραμμάτευε, Νικιάδης ἐπε-"στάτει. Λάχης εἶπε, τύχῃ ἀγαθῇ τῇ Ἀθηναίων, ποιεῖσθαι τὴν ἐκεχει-"ρίαν καθὰ ξυγχωροῦσι Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι "αὐτῶν· καὶ ὡμολόγησαν ἐν τῷ δήμῳ τὴν ἐκεχειρίαν "εἶναι ἐνιαυτὸν, ἄρχειν δὲ τήνδε τὴν ἡμέραν, τετράδα "ἐπὶ δέκα τοῦ Ἐλαφηβολιῶνος μηνός. ἐν τούτῳ τῷ χρόνῳ ἰόντας ὡς "ἀλλήλους πρέσβεις καὶ κήρυκας ποιεῖσθαι τοὺς λόγους, καθ' ὅτι ἔσται "ἡ κατάλυσις τοῦ πολέμου. ἐκκλησίαν δὲ ποιήσαντας τοὺς στρατηγοὺς "καὶ τοὺς πρυτάνεις πρῶτον περὶ τῆς εἰρήνης βουλεύσασθαι Ἀθηναίους, "καθ' ὅτι ἂν ἐσίῃ ἡ πρεσβεία περὶ τῆς καταλύσεως τοῦ πολέμου. σπεί-

2. ἀκαμαντὶς K.V. Poppo. ἀκαμάντις g. ἐπρυτάνευσε Q. φαίνιππος ἐγραμμάτευε] om. K. ἐγγραμμάτευε F. 3. τῇ] τῶν K.Q. ποιεῖσθαι] γενέσθαι i. 4. οἱ λακεδαιμόνιοι G.L.O.P.d.e.i. 6. ἀρχὴν C.E.F.G.I.K.M.V. b.c.d.e.f.g.h.i. ἄρχει L. 7. δεκάτου ἐλαφ. A.B.F. ὡς] ἐς d. 8. ἀλλήλους] ἀληθῶς Q. 9. ἐκκλησίας d.i. 10. πρῶτον μὲν περὶ g. τῆς] om. i. 11. ἐσίῃ] om. T. sed hiatu inter voces relicto. πείσασθαι B.F.H.

1. ἔδοξε τῷ δήμῳ] Sic in lege apud Andocidem Orat. de mysteriis, p. 220. Ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ. Αἰαντὶς ἐπρυτάνευε, Κλεογένης ἐγραμμάτευε, Βοηθὸς ἐπεστάτει. Vid. de his præter Sigon. quos hic laudat Hudsonus, II. de Republ. Athen. 3. et Petit. ad Leg. Attic. et Vales. ad Harpocrat. in γραμματεὺς, ἐπιστάτης, et πρυτάνεις. Duk.

2. ἀκάμαντις ἐπρυτάνευε] That is to say, it was the month in which the fifty counsellors of the tribe Acamantis held the office of prytanes. Of these fifty, ten, with the title of proedri, were especially on duty for seven days; the whole fifty thus coming in in successive weeks, as the whole month, if so it may be called, consisted of five weeks, or thirty-five days. Of these ten proedri, one in succession held the office of president, or epistates, day by day, being entrusted for that day with the keys of the citadel and of the treasury. The proedri presided at the assemblies of the people, convened them on extraordinary occasions, and put the question to the vote, if it were such as might be put legally. For full information on all these points, Schömann's little book, De Comitiis Atheniensium, particularly deserves to be consulted.

ἐγραμμάτευε] This seems to have been the officer called by Pollux γραμματεὺς ὁ κατὰ πρυτανείαν, that is, appointed by lot with the counsellors of each tribe in succession, whose business it was to register and keep the acts of the council and the decrees of the people. See Pollux, VIII. 98. His name is affixed to this treaty, because he was answerable for its being drawn up correctly.

ἐπεστάτει] Vide Petiti Leges Atticas, p. 186, 187, &c. et Sigonium de Rep. Athen. l. 2. Huds.

3. Λάχης εἶπε] "Populum rogavit." "Laches moved, that they do conclude "the truce." Compare II. 24. VIII. 67. He is spoken of again, (V. 43.) as having been principally concerned in concluding the peace which was made between Athens and Peloponnesus two years afterwards.

6. ἄρχειν δὲ τήνδε τὴν ἡμέραν] "And "that the truce do begin to be in force "from this present day, being the "fourteenth day of the month Elaphe-"bolion." A clause to this effect was usually attached to every new law, to declare the time when it should begin to take effect. See Demosth. Timocrat. p. 713. Reiske. I may remark by the way, that the present passage in Thucydides seems to prove, that in the words ὅντινα δεῖ ἄρχειν in Demosthenes ὅντινα refers to χρόνον, and not, as Schäfer understands it, to ἄρχοντα.

11. καθ' ὅτι ἂν ἐσίῃ] "The generals

A. C. 424. Olymp. 89. 1.

" σασθαι δὲ αὐτίκα μάλα τὰς πρεσβείας ἐν τῷ δήμῳ τὰς παρούσας ἦ μὴν " ἐμμενεῖν ἐν ταῖς σπονδαῖς τὸν ἐνιαυτόν."

CXIX. Ταῦτα ξυνέθεντο Λακεδαιμόνιοι, καὶ ὤμοσαν καὶ οἱ ξύμμαχοι, Ἀθηναίοις καὶ τοῖς ξυμμάχοις μηνὸς ἐν Λακεδαίμονι Γεραστίου δωδεκάτῃ. ξυνετίθεντο δὲ καὶ ἐσπένδοντο Λακεδαιμονίων μὲν οἵδε, Ταῦρος Ἐχετιμίδα, Ἀθήναιος Περικλείδα, Φιλο-

2 Names of those who signed the truce on either side.

1. μάλα] om. H. μὴν ἐμμενεῖν E. 3. οἱ λακεδαιμόνιοι i. καὶ ὤμοσαν B.C.K.c.e.f.g. Poppo. καὶ ὤμοσαν λακεδαιμόνιοι G.H.I.L.O.P.Q.T.d. om. N. καὶ ὡμολόγ. om. V. vulgo, Bekk. Goell. καὶ ὡμολόγησαν. 5. ξυνέθεντο N.O.V. ξυνετίθεντο καὶ T. 6. ἔσπενδον e. οἵδε] om. i. 7. ἐχετιμίδα] om. pr. E. ἐχεμενίδα O. ἀθηναῖος E.K.

" and prytanes shall summon an as- " sembly of the people, and the people " shall first determine on the manner " in which the negociators from Lace- " dæmon shall be admitted;" that is, whether a select number of persons shall be appointed, with full powers, to treat with them, (which the Lacedæmonians wanted to obtain in the negociations during the siege of Sphacteria, IV. 22.) or whether they should address their proposals to the whole assembly. Compare Demosthenes, Timocrat. p. 706. Reiske: τοὺς προέδρους χρηματίζειν περὶ τῶν νομοθετῶν καθ' ὅτι καθεδοῦνται. [Poppo rightly observes that ἐσίοι is here required, and not ἐσίῃ.]

4. μηνὸς ἐν Λακεδαίμονι Γεραστίου κ. τ. λ.] It appears that this truce was signed two days later in the month at Athens than at Lacedæmon; and the peace concluded two years afterwards was signed two days later at Lacedæmon than at Athens. (V. 19.) Further, the Spartan month Gerastius here corresponds with the Attic month Elaphebolion: but there we find that Elaphebolion corresponds with the Spartan Artemisius. At least such is the first appearance of the two passages. I believe that we do not possess sufficient knowledge of the Spartan calendar to enable us to explain these points fully, but the system of intercalation, so universally adopted amongst the Greeks, will account for very great irregularity; and as its details varied in different places, the same months at Athens and Sparta might no longer correspond with each other, after an interval of two years. But if the days of the month were the same, although the months were different, so that the 12th day of Gerastius was really two days earlier than the 14th of Elaphebolion, and again, the 25th of Elaphebolion two days earlier than the 27th of Artemisius, it may perhaps be thus accounted for. The present truce was drawn up at Sparta, and sent to Athens to be there ratified by the Athenians. The peace two years later seems to have been finally ratified at Sparta. Is it possible then that in the first case the Spartan government, and in the latter the Athenian, might have sworn to the treaty in their own cities, to the ambassadors of the other power, before it was sent off to the other city, for acceptance there? And from Herodotus, VI. 106. it is clear that on occasions of great dispatch two days were a sufficient period for performing the distance between Athens and Sparta. The names of the persons who swore to the second treaty, V. 19. shew that the oaths were taken both at Athens and at Sparta; for as on the one hand we know that the ephori, and still less both the kings, (V. 24.) would not have gone to Athens, so we cannot suppose that the Athenians would have sent as many as seventeen of the principal citizens of the commonwealth on an embassy to Sparta.

χαρίδας Ἐρυξιδαΐδα, Κορινθίων δὲ Αἰνέας Ὠκύτου, Εὐφαμίδας Ἀριστωνύμου, Σικυωνίων δὲ Δαμότιμος Ναυκράτους, Ὀνάσιμος Μεγακλέους, Μεγαρέων δὲ Νίκασος Κεκάλου, Μενεκράτης Ἀμφιδώρου, Ἐπιδαυρίων δὲ Ἀμφίας Εὐπαΐδα, Ἀθηναίων δὲ οἱ στρατηγοὶ, Νικόστρατος Διιτρέφους, Νικίας Νικηράτου, Αὐτοκλῆς Τολμαίου. Ἡ μὲν δὴ ἐκεχειρία 3
αὕτη ἐγένετο, καὶ ξυνῄεσαν ἐν αὐτῇ περὶ τῶν μειζόνων σπονδῶν διὰ παντὸς ἐς λόγους.

CXX. Περὶ δὲ τὰς ἡμέρας ταύτας αἷς ἐπήρχοντο, Σκιώνη ἐν τῇ Παλλήνῃ πόλις ἀπέστη ἀπ' Ἀθηναίων πρὸς Βρασίδαν.

COASTS OF MACEDONIA, &c. Scione revolts to Brasidas.

φασὶ δὲ οἱ Σκιωναῖοι Πελληνῆς μὲν εἶναι ἐκ Πελοποννήσου, πλέοντας δ' ἀπὸ Τροίας σφῶν τοὺς πρώτους κατενεχθῆναι ἐς τὸ χωρίον τοῦτο τῷ χειμῶνι ᾧ ἐχρήσαντο Ἀχαιοὶ, καὶ αὐτοῦ οἰκῆσαι. ἀπο- 2
στᾶσι δ' αὐτοῖς ὁ Βρασίδας διέπλευσε νυκτὸς ἐς τὴν Σκιώνην, τριήρει μὲν φιλίᾳ προπλεούσῃ, αὐτὸς δὲ ἐν κελητίῳ ἄποθεν ἐφεπόμενος, ὅπως εἰ μέν τινι τοῦ κέλητος μείζονι πλοίῳ περιτυγχάνοι, ἡ τριήρης ἀμύνοι αὐτῷ ἀντιπάλου δὲ ἄλλης τριή-

He goes in person to Scione, promises to protect them, and praises their spirit in the highest terms.

1. ἐρυξιλαΐδα Valckenarius. ἐνέας B.F.H.K.Q.c.g. ἐννέας T.f. εἰνέως d.i. ὠκύπου e. ὠκύου K. εὐφαμ. ἀριστ.] om. L.O.P.d.e.i. 2. δειμότιμος g. 3. μεγάρεω c. 4. ἀμφιδόρου V. εὐπλιαίδα E. 5. ἀθηναῖοι L.O. διοτρεφοῦς Q. 7. ἐν αὐτῇ] αὐτοὶ Q. 9. σικυώνη d.e.i. 10. παλλήνῃ Æm. Port. Duk. Haack. Poppo. Goell. vulgo et Bekk. πελλήνῃ. 11. σικυώνιοι d.e. πεληνῆς K. 12. ἀπὸ] ἐκ h. 14. χειμῶνι τούτῳ ᾧ K. 16. προσπλεούσῃ E. G.L.O.P.c.d.e.f.g.h. πλεούσῃ Q. 17. αὐτὸς δ' ἐν V. 18. πλοίῳ] πλείονι c. περιτυγχάνει d.i. 19. ἀμύνῃ A.B.E.F.H.Q.T.V.h. αὐτὴ Bened. Hermann. Poppo. αὐτῇ A.B.C.E.F.H.K.N.T.V.c.d.e.f.g.h.i.

9. ἡμέρας αἷς ἐπήρχοντο] "The days "in which the Athenians and Lacedæ-"monians were going backwards and "forwards into each other's country "about the truce." Ἐπέρχεσθαι, as applied to two persons or parties, denotes *an interchange of visits;* as ἐπιγαμία is *intermarriage,* ἐπεργασία and ἐπινομία, *the right of tillage and pasturage on each other's lands.*

19. ἀμύνοι αὐτῷ] Most of the best MSS. read αὐτῇ, whilst Poppo, following Benedict and Hermann, reads αὐτὴ, which Hermann interprets "solus tri-"remis aspectus." Poppo, however, rightly doubts the justice of this interpretation, and is disposed to strike out the pronoun altogether. If αὐτὴ be the true reading, I should understand it to mean "ultro." "Against a small "vessel the trireme would come of "herself to help him: against a large "one she would be compelled to fight, "because it would attack her." See Hermann on Viger, not. 123. b. §. 4. [I believe, however, that αὐτῷ is the

ρους ἐπιγενομένης οὐ πρὸς τὸ ἔλασσον νομίζων τρέψεσθαι
3 ἀλλ' ἐπὶ τὴν ναῦν, καὶ ἐν τούτῳ αὐτὸν διασώσειν. περαιωθεὶς δὲ καὶ ξύλλογον ποιήσας τῶν Σκιωναίων ἔλεγεν ἅ τε ἐν τῇ Ἀκάνθῳ καὶ Τορώνῃ, καὶ προσέτι φάσκων ἀξιωτάτους αὐτοὺς εἶναι ἐπαίνου, οἵτινες τῆς Παλλήνης ἐν τῷ ἰσθμῷ ἀπειλημμένης ὑπὸ τῶν Ἀθηναίων Ποτίδαιαν ἐχόντων, καὶ ὄντες οὐδὲν ἄλλο ἢ νησιῶται αὐτεπάγγελτοι ἐχώρησαν πρὸς τὴν ἐλευθερίαν καὶ οὐκ ἀνέμειναν ἀτολμίᾳ ἀνάγκην σφίσι προσγενέσθαι περὶ τοῦ φανερῶς οἰκείου ἀγαθοῦ· σημεῖόν τ' εἶναι τοῦ καὶ ἄλλο τι ἂν αὐτοὺς τῶν μεγίστων ἀνδρείως ὑπομεῖναι, εἰ τεθήσεται κατὰ νοῦν τὰ πράγματα· πιστοτάτους τε τῇ ἀληθείᾳ ἡγήσεσθαι αὐτοὺς Λακεδαιμονίων φίλους καὶ τἄλλα τιμήσειν. CXXI. καὶ οἱ μὲν Σκιωναῖοι ἐπήρθησάν τε τοῖς λόγοις, καὶ θαρσήσαντες πάντες ὁμοίως, καὶ οἷς πρότερον μὴ ἤρεσκε τὰ πρασσόμενα, τόν τε πόλεμον διενοοῦντο προθύμως οἴσειν καὶ τὸν Βρασίδαν τά τ' ἄλλα καλῶς ἐδέξαντο καὶ δημοσίᾳ μὲν χρυσῷ στεφάνῳ ἀνέδησαν ὡς ἐλευθεροῦντα τὴν Ἑλλάδα, ἰδίᾳ δὲ ἐταινίουν τε καὶ προσ-
2 ήρχοντο ὥσπερ ἀθλητῇ. ὁ δὲ τό τε παραυτίκα φυλακήν τινα αὐτοῖς ἐγκαταλιπὼν διέβη πάλιν, καὶ ὕστερον οὐ πολλῷ

The people of Scione pay him in return the greatest honours. He hopes to excite Mende and Potidæa also to revolt.

1. τρέψασθαι A.B.C.E.F.H.I.K.N.Q.T.V. [sed super α inscript. ε] c.d.e.f.g.h.i. 2. αὐτὸν A.H.K.N.O.g. 4. τῇ] om. O. αὐτοὺς ἀξιωτάτους Q.T. 5. εἴτινες O.P. παλλήνης Poppo. Goell. vulgo et Bekk. πελλήνης. 6. ὑπὸ τῶν ἀθηναίων A.B.F.N.Q.V. Poppo. Goell. vulgo omittunt articulum. 7. ὄντως Q. ἄλλῳ, omisso ἢ, H. 8. ἀνάγκῃ C.G.I.H. 9. προγενέσθαι L.O. γενέσθαι Thomas M. v. βούλομαι. δ' Q. 10. τοῦ ἄλλο τι T. 12. ἡγήσεσθαι αὐτοὺς τῇ ἀληθείᾳ e. ἡγήσασθαι T. 15. πραττόμενα e. 16. προθύμως] ταχέως c.g. 17. κακῶς P. 19. ἰδίᾳ τε d. ἐταινίουν καὶ T. 20. τότε H.K.L.O.V. παρ' αὐτίκα V.

true reading, notwithstanding the agreement of so many of the MSS. in αὐτῇ, and therefore I have restored it to the text.]

6. ἀπειλημμένης] Scylax, p. 62. ed. Gron. Ποτίδαια, ἐν τῷ μέσῳ τὸν ἰσθμὸν ἐμφράττουσα. Duker.

19. προσήρχοντο ὥσπερ ἀθλητῇ] "Came "about him; came to salute him." The admiration paid to distinguished excellence in the different games among the Greeks, is well shewn by the story told in Herodotus of Democedes, the Persian king's runaway physician, who sent him word, in order to give the king a high idea of his consequence in his own country, that he was engaged to marry the daughter of Milo the wrestler. Herodot. III. 137.

στρατιὰν πλείω ἐπεραίωσε, βουλόμενος μετ᾽ αὐτῶν τῆς τε Μένδης καὶ τῆς Ποτιδαίας ἀποπειρᾶσαι, ἡγούμενος καὶ τοὺς Ἀθηναίους βοηθῆσαι ἂν ὡς ἐς νῆσον, καὶ βουλόμενος φθάσαι· καί τι αὐτῷ καὶ ἐπράσσετο ἐς τὰς πόλεις ταύτας προδοσίας πέρι. καὶ ὁ μὲν ἔμελλεν ἐγχειρήσειν ταῖς πόλεσι ταύταις· CXXII. ἐν τούτῳ δὲ τριήρει οἱ τὴν ἐκεχειρίαν περιαγγέλλοντες ἀφικνοῦνται παρ᾽ αὐτὸν, Ἀθηναίων μὲν Ἀριστώνυμος, Λακεδαιμονίων
δὲ Ἀθήναιος. καὶ ἡ μὲν στρατιὰ πάλιν διέβη 2
ἐς Τορώνην, οἱ δὲ τῷ Βρασίδᾳ ἀνήγγελλον τὴν ξυνθήκην, καὶ ἐδέξαντο πάντες οἱ ἐπὶ Θρᾴκης ξύμμαχοι Λακεδαιμονίων τὰ πεπρα-
γμένα. Ἀριστώνυμος δὲ τοῖς μὲν ἄλλοις 3
κατῄνει, Σκιωναίους δὲ αἰσθόμενος ἐκ λογισμοῦ τῶν ἡμερῶν ὅτι ὕστερον ἀφεστήκοιεν, οὐκ ἔφη ἐνσπόνδους ἔσεσθαι. Βρασίδας δὲ ἀντέλεγε πολλὰ, ὡς πρό-
τερον, καὶ οὐκ ἀφίει τὴν πόλιν. ὡς δ᾽ ἀπήγγειλεν ἐς τὰς 4
Ἀθήνας ὁ Ἀριστώνυμος περὶ αὐτῶν, οἱ Ἀθηναῖοι εὐθὺς ἑτοῖμοι ἦσαν στρατεύειν ἐπὶ τὴν Σκιώνην. οἱ δὲ Λακεδαιμόνιοι πρέσβεις πέμψαντες παραβήσεσθαι ἔφασαν αὐτοὺς τὰς σπονδὰς, καὶ τῆς πόλεως ἀντεποιοῦντο Βρασίδᾳ πιστεύ-
οντες, δίκῃ τε ἑτοῖμοι ἦσαν περὶ αὐτῆς κρίνεσθαι. οἱ δὲ δίκῃ 5
μὲν οὐκ ἤθελον κινδυνεύειν, στρατεύειν δὲ ὡς τάχιστα, ὀργὴν ποιούμενοι εἰ καὶ οἱ ἐν ταῖς νήσοις ἤδη ὄντες ἀξιοῦσι σφῶν ἀφίστασθαι, τῇ κατὰ γῆν Λακεδαιμονίων ἰσχύϊ ἀνωφελεῖ
πιστεύοντες. εἶχε δὲ καὶ ἡ ἀλήθεια περὶ τῆς ἀποστάσεως 6
μᾶλλον ᾗ οἱ Ἀθηναῖοι ἐδικαίουν· δύο γὰρ ἡμέραις ὕστερον

The conclusion of the truce is officially reported to Brasidas and the revolted cities. The Athenians insist that Scione shall not be included in it, as having revolted after it was signed; and prepare immediately to recover it by arms.

3. ὡς] om. E.O.P.e. 4. καί τι αὐτῷ καὶ A.B.C.E.F.G.H.N.Q.V.c.g.h.i. Haack. Poppo. Goell. καί τι αὐτῷ L.N.O.P.d.e. vulgo καί τι καὶ αὐτῷ. 6. τριήρης K. τριήρεις C.e.f.g. 9. στρατιὰ μὲν K. 10. ἀνήγγειλαν d. 16. ἀντέλεγχε i. ἀνέλεγχε d. 17. ἠφίει e. ἀπήγγειλεν A.B.F.H.T.V.h. Poppo. Goell. ἐπήγγελλεν i. vulgo ἀπήγγελλεν. 18. ὁ] om. Q. 24. οἱ] om. Q. 25. ἰσχύϊ] om. g. ἀνωφελεῖ] om. d.i. 26. ἡ] om. K.N. 27. ᾗι K.g. Poppo. Goell. ᾗ V.m. vulgo ἤ. οἱ] om. Q. ἀθηναίων K. ἡμέρας N.V.d.i.

ἀπέστησαν οἱ Σκιωναῖοι. ψήφισμά τ' εὐθὺς ἐποιήσαντο, Κλέωνος γνώμῃ πεισθέντες, Σκιωναίους ἐξελεῖν τε καὶ ἀποκτεῖναι· καὶ τἆλλα ἡσυχάζοντες ἐς τοῦτο παρεσκευάζοντο.

COASTS OF MACEDONIA, &c. Mende also revolts, and is received by Brasidas. He puts a Peloponnesian garrison into both Mende and Scione, and removes the women and children of both to a place of safety.

CXXIII. Ἐν τούτῳ δὲ Μένδη ἀφίσταται αὐτῶν, πόλις ἐν τῇ Παλλήνῃ, Ἐρετριέων ἀποικία. καὶ αὐτοὺς ἐδέξατο ὁ Βρασίδας, οὐ νομίζων ἀδικεῖν, ὅτι ἐν τῇ ἐκεχειρίᾳ φανερῶς προσεχώρησαν· ἔστι γὰρ ἃ καὶ αὐτὸς ἐνεκάλει τοῖς Ἀθηναίοις παραβαίνειν τὰς
2 σπονδάς. διὸ καὶ οἱ Μενδαῖοι μᾶλλον ἐτόλμησαν, τήν τε τοῦ Βρασίδου γνώμην ὁρῶντες ἑτοίμην, τεκμαιρόμενοι καὶ ἀπὸ τῆς Σκιώνης ὅτι οὐ προὐδίδου, καὶ ἅμα τῶν πρασσόντων σφίσιν ὀλίγων τε ὄντων καὶ ὡς τότε ἐμέλλησαν οὐκέτι ἀνέντων, ἀλλὰ περὶ σφίσιν αὐτοῖς φοβουμένων τὸ κατάδηλον
3 καὶ καταβιασαμένων παρὰ γνώμην τοὺς πολλούς. οἱ δὲ Ἀθηναῖοι εὐθὺς πυθόμενοι, πολλῷ ἔτι μᾶλλον ὀργισθέντες,
4 παρεσκευάζοντο ἐπ' ἀμφοτέρας τὰς πόλεις. καὶ Βρασίδας προσδεχόμενος τὸν ἐπίπλουν αὐτῶν ὑπεκκομίζει ἐς Ὄλυνθον τὴν Χαλκιδικὴν παῖδας καὶ γυναῖκας τῶν Σκιωναίων καὶ Μενδαίων, καὶ τῶν Πελοποννησίων αὐτοῖς πεντακοσίους ὁπλίτας διέπεμψε καὶ πελταστὰς τριακοσίους Χαλκιδέων, ἄρχοντά τε τῶν ἁπάντων Πολυδαμίδαν. καὶ οἱ μὲν τὰ περὶ σφᾶς αὐτοὺς ὡς ἐν τάχει παρεσομένων τῶν Ἀθηναίων κοινῇ εὐτρεπίζοντο.

2. ἐξελθεῖν b. τε] om. i. 4. δὲ μένδη] μὲν δὴ O. 5. ἐρετριῶν A.B.F. Bekker. ed. 1832. ἐρετρίων K. Bekk. 7. γὰρ καὶ ἃ καὶ F.H. 8. τὰς] om. Q. 10. τοῦ] om. A.P. 13. ἐμέλλησεν i. 16. ἔτι] om. I.d. 19. καλχιδικὴν K. σικιωνέων g. καὶ τῶν μενδαίων Q. 20. αὐτοὺς B.F.h. 21. τριακοσίων d. 22. τε] om. Q. ἁπάντων] ἀπ' αὐτῶν C.K.g. πολυδαμίαν d.i. 23. ἐν] om. Q.

12. καὶ ἅμα τῶν πρασσόντων κ. τ. λ.] "And also because those of their number who were the contrivers of the revolt were few in number, and having, as I mentioned before, (ch. 121.) once set about the matter, did not like afterwards to give it up." Ὡς τότε ἐμέλλησαν: "Since, at the time I spoke of, they made preparations, or had formed the intention of doing the thing." For this sense of τότε, see the notes on VII. 31. VIII. 62, 73.

INTERIOR OF MACEDONIA. A. C. 423. Olymp. 89. 2.

INTERIOR OF MACEDONIA. Olymp. 89. 2. Second expedition of Perdiccas and Brasidas against Arrhibæus, prince of Lyncus. They defeat him; and Brasidas then proposes to retreat, wishing to be at hand to protect Mende.

CXXIV. Βρασίδας δὲ καὶ Περδίκκας ἐν τούτῳ στρατεύουσιν ἅμα ἐπὶ Ἀρριβαῖον τὸ δεύτερον ἐς Λύγκον. καὶ ἦγον ὁ μὲν ὧν ἐκράτει Μακεδόνων τὴν δύναμιν, καὶ τῶν ἐνοικούντων Ἑλλήνων ὁπλίτας, ὁ δὲ πρὸς τοῖς αὑτοῦ περιλοίποις τῶν Πελοποννησίων Χαλκιδέας καὶ Ἀκανθίους καὶ τῶν ἄλλων κατὰ δύναμιν ἑκάστων. ξύμπαν δὲ τὸ ὁπλιτικὸν τῶν Ἑλλήνων τρισχίλιοι μάλιστα, ἱππῆς δ' οἱ πάντες ἠκολούθουν Μακεδόνων ξὺν Χαλκιδεῦσιν ὀλίγου ἐς χιλίους, καὶ ἄλλος ὅμιλος
τῶν βαρβάρων πολύς. ἐσβαλόντες δὲ ἐς τὴν Ἀρριβαίου καὶ 2
εὑρόντες ἀντεστρατοπεδευμένους αὐτοῖς τοὺς Λυγκηστὰς ἀντεκαθέζοντο καὶ αὐτοί. καὶ ἐχόντων τῶν μὲν πεζῶν λόφον 3
ἑκατέρωθεν, πεδίου δὲ τοῦ μέσου ὄντος, οἱ ἱππῆς ἐς αὐτὸ καταδραμόντες ἱππομάχησαν πρῶτα ἀμφοτέρων, ἔπειτα δὲ καὶ ὁ Βρασίδας καὶ ὁ Περδίκκας, προελθόντων πρότερον ἀπὸ τοῦ λόφου μετὰ τῶν ἱππέων τῶν Λυγκηστῶν ὁπλιτῶν καὶ ἑτοίμων ὄντων μάχεσθαι, ἀντεπαγαγόντες καὶ αὐτοὶ ξυνέβαλον, καὶ ἔτρεψαν τοὺς Λυγκηστὰς, καὶ πολλοὺς μὲν διε-

2. ἀρριβαῖον A.B.F.H. Poppo. Goell. vulgo ἀῤῥίβαιον. ἦγον] ἧττον A.B.F. 6. καὶ ἀκανθίους] om. c.g. 7. σύμπαν B.C.F.H.K.Q.d.e.f.h.i. 9. σὺν C.F.H.K.Q.V.c.d.e.f.g.h.i. 10. ὀλίγου Priscianus 18. p. 1192. Haack. Poppo. Goell. codices enim ὀλίγῳ. 12. ἀντεστρατευομένους d. 14. πεδίον A. ἐς τὸ αὐτὸ V. 16. προσελθόντων O. πρότερον A.B.E.F.H.N.Q.V.e.h. Poppo. Goell. vulgo προτέρων. 17. τοῦ] om. d.i. 18. ἀντεπάγοντες i.

3. Μακεδόνων—καὶ τῶν ἐνοικούντων Ἑλλήνων] The Macedonians are here plainly distinguished from the Greeks, as in ch. 126. they are even classed among barbarians. The royal family were of Hellenian and Dorian blood, but not the people.

10. ὀλίγου ἐς χιλίους] "Almost amounting to a thousand." So in VIII. 35. ὀλίγου εἷλον, and the instances given by Matthiæ, Gr. Gr. §. 332. and by Viger, ch. III. sect. vii. §. 11. It is commonly said that ὀλίγου is merely an abridgment of the expression ὀλίγου δεῖν; but I cannot understand how one of two words can be so omitted, when its presence is absolutely essential to the sense, and cannot be implied from the other. Ὀλίγου is equivalent to παρ' ὀλίγον, and to the expression in the Acts, xxvi. 28. ἐν ὀλίγῳ. Is not the literal meaning of ὀλίγου εἷλον, "they took it with a little space intervening;" i. e. "their taking it was within a very little." Compare the use of the genitive, when relating to time, as νυκτὸς ἐλθὼν, &c.

17. Λυγκηστῶν] Vide ad II. 99. DUKER.

φθειραν, οἱ δὲ λοιποὶ διαφεύγοντες πρὸς τὰ μετέωρα ἡσύχαζον. 4 μετὰ δὲ τοῦτο τροπαῖον στήσαντες δύο μὲν ἢ τρεῖς ἡμέρας ἐπέσχον, τοὺς Ἰλλυριοὺς μένοντες, οἳ ἔτυχον τῷ Περδίκκᾳ μισθοῦ μέλλοντες ἥξειν. ἔπειτα ὁ Περδίκκας ἐβούλετο προϊέναι ἐπὶ τὰς τοῦ Ἀρριβαίου κώμας καὶ μὴ καθῆσθαι, Βρασίδας δὲ τῆς τε Μένδης περιορώμενος μὴ τῶν Ἀθηναίων πρότερον ἐπιπλευσάντων τι πάθῃ, καὶ ἅμα τῶν Ἰλλυριῶν οὐ παρόντων, οὐ πρόθυμος ἦν, ἀλλὰ ἀναχωρεῖν μᾶλλον. CXXV. καὶ ἐν τούτῳ διαφερομένων αὐτῶν ἠγγέλθη ὅτι καὶ οἱ Ἰλλυριοὶ μετ' Ἀρριβαίου προδόντες Περδίκκαν γεγένηνται· ὥστε ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν διὰ τὸ δέος αὐτῶν ὄντων ἀνθρώπων μαχίμων, κυρωθὲν δὲ οὐδὲν ἐκ τῆς διαφορᾶς ὁπηνίκα χρὴ ὁρμᾶσθαι, νυκτός τε ἐπιγενομένης, οἱ μὲν Μακεδόνες καὶ τὸ πλῆθος τῶν βαρβάρων εὐθὺς φοβηθέντες, ὅπερ φιλεῖ μεγάλα στρατόπεδα ἀσαφῶς ἐκπλήγνυσθαι, καὶ νομίσαντες πολλαπλασίους μὲν ἢ ἦλθον ἐπιέναι, ὅσον δὲ οὔπω παρεῖναι, καταστάντες ἐς αἰφνίδιον φυγὴν ἐχώρουν ἐπ' οἴκου, καὶ τὸν Περδίκκαν τὸ πρῶτον οὐκ αἰσθανόμενον, ὡς ἔγνω, ἠνάγκασαν πρὶν τὸν Βρασίδαν ἰδεῖν

The Illyrians, who had been engaged to join Perdiccas, are persuaded to side with Arrhibæus. Upon this the Macedonians retreat hastily in the night, leaving their allies to escape as they can. Brasidas prepares to effect an orderly retreat.

1. λοιποὶ] πολλοὶ L.O.P.d. 3. ἐμμένοντες e. 4. μισθοῦσθαι K. ἔπειτα δὲ ὁ i. 6. δὲ] μὲν d.e.i. τῶν] om. Q. 8. οὐ] om. I. 10. ὅτι οἱ B.Q.h.i. Bekk. Goell. 11. ἤδη] om. L.O. 12. ὄντων μαχιμωτάτων Q. 13. δὲ] om. e. 14. τε] om. c.g. 16. ὥσπερ Q. 17. ἀσαφῶς H.T. corr. F. Haack. Poppo. Goell. vulgo σαφῶς. ἐκπλήγνεσθαι d.e. ἐκπλήττεσθαι L.O.P.Q. ἐκπήγνυσθαι V. 18. πολλαπλουσίους G. ἦλθεν I. 19. οὔπω A.B.C.F.G.H.K.L.N.O.P.V. d.e.g.m. Haack. Poppo. Goell. vulgo οὐδέπω. 20. ἀνεχώρουν d. 21. αἰσθόμενον L.O.P.

6. περιορώμενος] Φροντίζων exponit Thom. Mag. h. v. DUKER.

10. ὅτι καὶ οἱ Ἰλλυριοὶ κ. τ. λ.] "That, "*besides all other reasons for a retreat,* "the Illyrians had actually joined Ar-"rhibæus." There seems no reason, with Bekker and Göller, to strike out the καὶ after ὅτι.

16. ὅπερ φιλεῖ μεγάλα κ. τ. λ.] Compare VII. 80. οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις—φόβοι καὶ δείματα ἐγγίνεσθαι. The words ἀσαφῶς ἐκπλήγνυσθαι are added to explain the relative ὅπερ, as in the other passage, VII. 80. φόβοι καὶ δείματα ἐγγίνεσθαι are the explanation of οἷον. So also in V. 6. ὅπερ προσεδέχετο ποιήσειν αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν—ἀναβήσεσθαι.

21. πρὶν τὸν Βρασίδαν ἰδεῖν] Ἀττικῶς, ut Scholiastes dicit, pro *cum Brasida colloqui*. Stephanus in Append. ad Script. de Dial. p. 198. putat, hujus

(ἄποθεν γὰρ πολὺ ἀλλήλων ἐστρατοπεδεύοντο) προαπελθεῖν.
Βρασίδας δὲ ἅμα τῇ ἕῳ ὡς εἶδε τοὺς Μακεδόνας προκεχωρη- 2
κότας τούς τε Ἰλλυριοὺς καὶ τὸν Ἀρριβαῖον μέλλοντας ἐπι-
έναι, ξυναγαγὼν καὶ αὐτὸς ἐς τετράγωνον τάξιν τοὺς ὁπλίτας
καὶ τὸν ψιλὸν ὅμιλον ἐς μέσον λαβὼν διενοεῖτο ἀναχωρεῖν.
ἐκδρόμους δὲ, εἴ πη προσβάλλοιεν αὐτοῖς, ἔταξε τοὺς νεω- 3
τάτους, καὶ αὐτὸς λογάδας ἔχων τριακοσίους τελευταῖος
γνώμην εἶχεν ὑποχωρῶν τοῖς τῶν ἐναντίων πρώτοις προσ-
κεισομένοις ἀνθιστάμενος ἀμύνεσθαι. καὶ πρὶν τοὺς πολε- 4
μίους ἐγγὺς εἶναι, ὡς διὰ ταχέων παρεκελεύσατο τοῖς στρα-
τιώταις τοιάδε.

SPEECH OF BRASIDAS to his soldiers, encouraging them to rely on their habitual prowess and discipline, and to despise the empty terrors of the barbarians.

CXXVI. "ΕΙ μὲν μὴ ὑπώπτευον, ἄνδρες Πελοποννήσιοι,
" ὑμᾶς τῷ τε μεμονῶσθαι καὶ ὅτι βάρβαροι οἱ ἐπιόντες καὶ
" πολλοὶ ἔκπληξιν ἔχειν, οὐκ ἂν ὁμοίως δι-
" δαχὴν ἅμα τῇ παρακελεύσει ἐποιούμην· νῦν
" δὲ πρὸς μὲν τὴν ἀπόλειψιν τῶν ἡμετέρων
" καὶ τὸ πλῆθος τῶν ἐναντίων βραχεῖ ὑπομνή-
" ματι καὶ παραινέσει τὰ μέγιστα πειράσομαι
" πείθειν. ἀγαθοῖς γὰρ εἶναι ὑμῖν προσήκει τὰ 2

1. *προσελθεῖν* b. 2. *προσκεχωρηκότας* L.O.P. 3. *καὶ ἀῤῥίβαιον* V. 6. *εἴ ποι* c.e.g. *προσβάλοιεν* Q.V.c.e.g. *νεωτέρους* O. 9. *ἀμύνασθαι* Q. 10. *ὡς*] om. c. 11. *τάδε* K.d. *λέξας τοιάδε* N. 14. *ὁμοίαν* L. *ὁμοίων* O. 16. *ἀπόληψιν* d.

Atticismi etiam exemplum exstare apud Lucianum Dial. Deor. p. 201. ubi Neptuno interroganti, Ἐστὶν ὦ Ἑρμῆ ἐντυχεῖν τῷ Διΐ; Mercurius respondet, Οὐδαμῶς, et, quibusdam interjectis, ὥστε οὐκ ἂν ἴδοις αὐτὸν ἐν τῷ παρόντι: nam ibi ἰδεῖν τὸν Δία idem esse, quod ἐντυχεῖν τῷ Διΐ. Et in Evangel. Lucæ viii. 20. Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω, ἰδεῖν σε θέλοντες: hic enim ἰδεῖν σε itidem haud dubie poni pro tecum colloqui, quia Matthæus xii. 46. de eadem re dicit ζητοῦντες αὐτῷ λαλῆσαι. Mihi nondum satis de hoc Atticismo liquet. Nam ἰδεῖν omnibus his locis, ut et in eo, quod hic habet Scholiastes, ἰδεῖν τι (i. e. διά τι) σε ἐβουλόμην, dici potest per figuram, qua antecedens pro consequente ponitur: quemadmodum et ipsum ἐντυγχάνειν, quod proprie non est *cum aliquo colloqui*. Duker.

16. *πρὸς μὲν τὴν ἀπόλειψιν κ. τ. λ.*] The answering conjunction to the *μὲν* in these words is to be found several lines below, in the words *βαρβάρους δέ*. There were three things which alarmed the soldiers; first, their being abandoned by their allies; second, the superior numbers of the enemy; and, third, that their enemies were barbarians. To the two first of these Brasidas replies briefly; but the third he notices at length, from the words *βαρβάρους δὲ* to the end of the speech. Τὰ *μέγιστα* signifies, "the main or "principal points." "Few words "should remind you of what it most "concerns you to remember."

“ πολέμια οὐ διὰ ξυμμάχων παρουσίαν ἑκάστοτε ἀλλὰ δι’
“ οἰκείαν ἀρετὴν, καὶ μηδὲν πλῆθος πεφοβῆσθαι ἑτέρων, οἵ
“ γε μηδὲ ἀπὸ πολιτειῶν τοιούτων ἥκετε, ἐν αἷς οὐ πολλοὶ
“ ὀλίγων ἄρχουσιν, ἀλλὰ πλειόνων μᾶλλον ἐλάσσους, οὐκ
“ ἄλλῳ τινὶ κτησάμενοι τὴν δυναστείαν ἢ τῷ μαχόμενοι
3 “ κρατεῖν. βαρβάρους δὲ, οὓς νῦν ἀπειρίᾳ δέδιτε, μαθεῖν χρὴ,
“ ἐξ ὧν τε προηγώνισθε τοῖς Μακεδόσιν αὐτῶν καὶ ἀφ’ ὧν
“ ἐγὼ εἰκάζω τε καὶ ἄλλων ἀκοῇ ἐπίσταμαι, οὐ δεινοὺς ἐσο-
4 “ μένους. καὶ γὰρ ὅσα μὲν τῷ ὄντι ἀσθενῆ ὄντα τῶν πολε-
“ μίων δόκησιν ἔχει ἰσχύος, διδαχὴ ἀληθὴς προσγενομένη
“ περὶ αὐτῶν ἐθάρσυνε μᾶλλον τοὺς ἀμυνομένους· οἷς δὲ
“ βεβαίως τι πρόσεστιν ἀγαθὸν, μὴ προειδώς τις ἂν αὐτοῖς
5 “ τολμηρότερον προσφέροιτο. οὗτοι δὲ τὴν μέλλησιν μὲν
“ ἔχουσι τοῖς ἀπείροις φοβεράν· καὶ γὰρ πλήθει ὄψεως δεινοὶ
“ καὶ βοῆς μεγέθει ἀφόρητοι, ἥ τε διὰ κενῆς ἐπανάσεισις τῶν

3. μηδὲ] μηδὲν e. μὴ f. 6. δέδειτε E. 8. εἰκάζων A.B.E.F.G.H.K.N.V. c.e.g. Haack. Poppo. [Sed Poppo in annott. “ nunc εἰκάζω scribendum esse vix “ dubito.”] τε] om. d.i. 9. γὰρ] om. d.i. 10. προσγενομένη] Aptius videtur προγενομένη. Bekk. 12. προϊδὼν K. 13. τολμηρὸς f. 14. ὄψεώς εἰσι δεινοὶ e. 15. ἐπανάστασις K.

2. οἵ γε μηδὲ ἀπὸ πολιτειῶν τοιούτων ἥκετε] “ Dele vel μηδὲ vel οὐ.” Dobree. The sense is clearly this, “ Fear not “ any superiority of numbers in others, “ for neither are you come from such “ forms of government as have many “ ruling over few, but rather the small- “ er number ruling over the greater.” And therefore according to all the rules of language, one of the two negatives, as Dobree and others have seen, ought to be omitted. But if we compare the expressions, οὐδ’ εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ οὐ κηπίον—νομίσαντας ὀλιγωρῆσαι, II. 62. and again, ὠμὸν τὸ βούλευμα—ἐγνῶσθαι, πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους, III. 36. we may perhaps doubt whether the present text, however ungrammatical, is not genuine; and whether the confusion or carelessness is not to be ascribed to Thucydides rather than to his copyists.

7. ἐξ ὧν τε προηγώνισθε κ. τ. λ.] Heilman and Göller seem to understand this passage rightly. “ From “ the trial of strength which you have “ had with those of their number who “ are Macedonians;” that is, with the Lyncestæ, whom Brasidas had just defeated, and who were reckoned properly Macedonians, (II. 99.)

14. καὶ γὰρ πλήθει ὄψεως δεινοὶ] Ita Manlius Cos. adversus Gallos cohortans apud Livium, XXXVIII. 17. “ Procera,” inquit, “ corpora, promis- “ sæ et rutilatæ comæ, vasta scuta, “ prælongi gladii: ad hoc cantus in- “ euntium prælium, et ululatus et tri- “ pudia, et quatientium scuta in pa- “ trium quendam morem horrendus “ armorum crepitus: omnia de indus- “ tria composita ad terrorem.” *Acacius*. Add. Lips. IV. de Milit. Rom. 11. Duker.

πλήθει ὄψεως — βοῆς μεγέθει] The word πλήθει seems to refer at once to the multitude of the enemy, and perhaps also to their large stature individually.

" ὅπλων ἔχει τινὰ δήλωσιν ἀπειλῆς. προσμῖξαι δὲ τοῖς ὑπο-
" μένουσιν αὐτὰ οὐχ ὁμοῖοι· οὔτε γὰρ τάξιν ἔχοντες αἰσχυν-
" θεῖεν ἂν λιπεῖν τινὰ χώραν βιαζόμενοι, ἥ τε φυγὴ καὶ ἡ
" ἔφοδος αὐτῶν ἴσην ἔχουσα δόξαν τοῦ καλοῦ ἀνεξέλεγκτον
" καὶ τὸ ἀνδρεῖον ἔχει· (αὐτοκράτωρ δὲ μάχη μάλιστ' ἂν καὶ
" πρόφασιν τοῦ σώζεσθαί τινι πρεπόντως πορίσειε·) τοῦ τε
" ἐς χεῖρας ἐλθεῖν πιστότερον τὸ ἐκφοβήσειν ὑμᾶς ἀκινδύνως
" ἡγοῦνται· ἐκείνῳ γὰρ ἂν πρὸ τούτου ἐχρῶντο. σαφῶς τε 6
" πᾶν τὸ προϋπάρχον δεινὸν ἀπ' αὐτῶν ὁρᾶτε ἔργῳ μὲν
" βραχὺ ὄν, ὄψει δὲ καὶ ἀκοῇ κατασπέρχον. ὃ ὑπομείναντες
" ἐπιφερόμενον, καὶ ὅταν καιρὸς ᾖ, κόσμῳ καὶ τάξει αὖθις
" ὑπαγαγόντες, ἔς τε τὸ ἀσφαλὲς θᾶσσον ἀφίξεσθε, καὶ
" γνώσεσθε τὸ λοιπὸν ὅτι οἱ τοιοῦτοι ὄχλοι τοῖς μὲν τὴν
" πρώτην ἔφοδον δεξαμένοις ἄποθεν ἀπειλαῖς τὸ ἀνδρεῖον
" μελλήσει ἐπικομποῦσιν, οἳ δ' ἂν εἴξωσιν αὐτοῖς, κατὰ πόδας
" τὸ εὔψυχον ἐν τῷ ἀσφαλεῖ ὀξεῖς ἐνδείκνυνται."

CXXVII. Τοιαῦτα ὁ Βρασίδας παραινέσας ὑπῆγε τὸ στράτευμα. οἱ δὲ βάρβαροι ἰδόντες πολλῇ βοῇ καὶ θορύβῳ

3. ἂν ὥσπερ ἡμεῖς οἱ λακεδαιμόνιοι λιπεῖν d.i. καὶ ἔφοδος K. 4. ἀνεξέλεκτον V. 7. ὑμᾶς A.B.C.E.F.G.H.K.L.O.c.f.g.h.i. Bekker. ed. 1832. vulgo ἡμᾶς. 8. ἐκεῖνο E.F.H. 9. πᾶν τε τὸ h. 12. θᾶττον c.g. 14. μελλήσει τὸ ἀνδρεῖον V. 15. ἔξωσιν A.E. ἔξωσιν B.F. ἥξωσιν C.G.e. 16. ἔμψυχον B. 17. ἐπῆγε Q.

2. *οὔτε γὰρ τάξιν ἔχοντες αἰσχυνθεῖεν*] "For they have no regular order, to "make them ashamed of leaving any "particular station, when hard press-"ed." The words *τάξιν ἔχοντες αἰσχυνθεῖεν* form one compound notion, to the whole of which the negative *οὔτε* applies equally. Göller refers to two similar passages, I. 12. *ὥστε μὴ ἡσυχάσασα αὐξηθῆναι*, and I. 141. *ὅταν μήτε βουλευτηρίῳ ἑνὶ χρώμενοι παραχρῆμά τι ὀξέως ἐπιτελῶσι*, in both of which the participle and verb equally form one idea, and therefore only one negative is required.

5. *αὐτοκράτωρ μάχη*] "Their inde-"pendent way of fighting; their fight-"ing as if each man were his own "master." I have followed Poppo in inclosing the words *αὐτοκράτωρ—πορίσειε* in a parenthesis: so that the regular divisions of the sentence are, *οὔτε—αἰσχυνθεῖεν ἄν, ἥ τε φυγὴ—ἔχει, τοῦ τε—ἐλθεῖν—ἡγοῦνται.*

17. *ὑπῆγε τὸ στράτευμα*] Thomas Magister *ὑπάγειν* hic exponit *προάγειν*, et vetat *ὑπάγειν* dici pro *ἀπέρχεσθαι*. Non dubium est, quin *ὑπάγειν* sæpe ponatur pro *προάγειν*, i. e. *εἰς τοὔμπροσθεν πορεύεσθαι*, quod etiam Harpocration e Demosthene, Ammonius ex Eupoli, et Schol. Demosthenis ad Chersonesiac. p. 62. docent. Sed sententia hujus loci non patitur, ut *ὑπάγειν* aliter accipiatur, quam pro *ὑποχωρεῖν*. Hoc apparet ex iis, quæ in fine cap. 125. dicit Thucydides, *ὑποχωρῶν τοῖς τῶν ἐναντίων πρώτοις προσκεισομένοις*, et quæ mox cap. seq. *νομίσαντες φεύγειν αὐτὸν*, et *ἡσυχαζόντων δὲ αὐτοὶ ὑπεχώρουν*. Nam hæc

The retreat is conducted in good order. The Illyrians attempt to occupy the pass into the Lowlands of Macedonia, by which Brasidas must retreat, in the hope of cutting him off.

προσέκειντο, νομίσαντες φεύγειν τε αὐτὸν καὶ
2 καταλαβόντες διαφθείρειν. καὶ ὡς αὐτοῖς αἵ τε ἐκδρομαὶ ὅπῃ προσπίπτοιεν ἀπήντων, καὶ αὐτὸς ἔχων τοὺς λογάδας ἐπικειμένους ὑφίστατο, τῇ τε πρώτῃ ὁρμῇ παρὰ γνώμην ἀντέστησαν καὶ τὸ λοιπὸν ἐπιφερομένους μὲν δεχόμενοι ἠμύνοντο ἡσυχαζόντων δὲ αὐτοὶ ὑπεχώρουν, τότε δὴ τῶν μετὰ τοῦ Βρασίδου Ἑλλήνων ἐν τῇ εὐρυχωρίᾳ οἱ πολλοὶ τῶν βαρβάρων ἀπέσχοντο, μέρος δέ τι καταλιπόντες αὐτοῖς ἐπακολουθοῦν προσβάλλειν, οἱ λοιποὶ χωρήσαντες δρόμῳ ἐπί τε τοὺς φεύγοντας τῶν Μακεδόνων, οἷς ἐντύχοιεν, ἔκτεινον, καὶ τὴν ἐσβολήν, ἥ ἐστι μεταξὺ δυοῖν λόφοιν στενὴ ἐς τὴν Ἀρριβαίου, φθάσαντες προκατέλαβον, εἰδότες οὐκ οὖσαν ἄλλην τῷ Βρασίδᾳ ἀναχώρησιν. καὶ προσιόντος αὐτοῦ ἐς αὐτὸ ἤδη τὸ ἄπορον τῆς ὁδοῦ κυκλοῦνται ὡς ἀπολη ψόμενοι. CXXVIII. ὁ δὲ γνοὺς προεῖπε τοῖς μεθ' αὐτοῦ τριακοσίοις, ὃν ᾤετο μᾶλλον ἂν ἑλεῖν τῶν λόφων, χωρήσαντας πρὸς αὐτὸν δρόμῳ, ὡς τάχιστα ἕκαστος δύναται, ἄνευ τάξεως,

He dislodges them, and effects his escape into Lower Macedonia. His soldiers plunder the

2. λαβόντες L. 4. τοὺς] om. Q. 6. κατέστησαν b. 7. αὐτοὶ] αὐτῶν c. 8. μετ' αὐτοῦ L.O.P.i. βρασίδα d.e.g.i. 9. ἀπέσχον b. καταλιπόντας A.B.E.F. 10. οἱ λοιποὶ] om. d.i. 12. ᾗ ἐστὶ E. 17. αὐτοῦ A.B.E.F.H.Q.h. Poppo. ἑαυτοῦ K.L.O.P.e. μετ' αὐτοῦ V. 18. τὸν λόφον G.I.L.O.i. 19. ἕκαστος] ὡς ἕκαστος C.G.c.d.e.g. ὡς ἕκαστοι K.L.O.

plane ostendunt, Brasidam cum suis non progredi, sed paullatim retro cedere voluisse. Eadem est significatio hujus verbi in iis, quæ paullo superius leguntur, *κόσμῳ καὶ τάξει αὖθις ὑπαγαγόντες*, et V. 10. *ὑπάγειν ἐπὶ τῆς Ἠιόνος*. Apud Aristophanem quoque Nubib. 1301. *Ὕπαγε, τί μέλλεις; ὕπαγε* est, *abi, discede*: ut intelligitur ex eo, quod præcedit, *οὐκ ἀποδιώξεις σαυτὸν ἐκ τῆς οἰκίας*; sic *ὑπαγωγὴ* pro *ἀναχώρησις*, Thucyd. III. 97. *Καὶ ἦν ἐπιπολὺ τοιαύτη ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί.* DUKER.

2. *αἱ ἐκδρομαὶ*] The Scholiast rightly explains this by *οἱ τεταγμένοι πρὸς τὸ ἐκτρέχειν*, that is, "the parties of *ἐκδρομοί*," mentioned towards the end of ch. 125. Thus in the following chapter *τὴν κύκλωσιν* is equivalent to *τοὺς τεταγμένους πρὸς τὸ κυκλοῦσθαι.* And again in V. 23. *ἡ δουλεία* is "the body of *δοῦλοι*." VIII. 64. *φυγή*, "a body of *φυγάδες*." VIII. 102. *τῷ φιλίῳ ἐπίπλῳ* is "the fleet of their friends who were *ἐπιπλέοντες*."

11. *ἐπί τε τοὺς φεύγοντας*] "Trajecta est particula. Nam sic debebant se membra orationis excipere, *οἱ λοιποὶ χωρήσαντές τε—ἔκτεινον, καὶ τὴν ἐσβολὴν—προκατέλαβον.*" GÖLLER.

country in revenge for the desertion of the Macedonians. Perdiccas is alienated by this conduct from the Peloponnesian cause.

πειρᾶσαι ἀπ' αὐτοῦ ἐκκροῦσαι τοὺς ἤδη ἐπόν-
τας βαρβάρους, πρὶν καὶ τὴν πλείονα κύκλωσιν
σφῶν αὐτόσε προσμῖξαι. καὶ οἱ μὲν προσ- 2
πεσόντες ἐκράτησάν τε τῶν ἐπὶ τοῦ λόφου,
καὶ ἡ πλείων ἤδη στρατιὰ τῶν Ἑλλήνων ῥᾷον πρὸς αὐτὸν
ἐπορεύοντο· οἱ γὰρ βάρβαροι καὶ ἐφοβήθησαν τῆς τροπῆς
αὐτοῖς ἐνταῦθα γενομένης σφῶν ἀπὸ τοῦ μετεώρου, καὶ ἐς τὸ
πλεῖον οὐκέτ' ἐπηκολούθουν, νομίζοντες καὶ ἐν μεθορίοις εἶναι
αὐτοὺς ἤδη καὶ διαπεφευγέναι. Βρασίδας δὲ ὡς ἀντελάβετο 3
τῶν μετεώρων, κατὰ ἀσφάλειαν μᾶλλον ἰὼν αὐθημερὸν
ἀφικνεῖται ἐς Ἄρνισσαν πρῶτον τῆς Περδίκκου ἀρχῆς. καὶ 4

1. ἐπόντας Poppo, Dobree, Goeller in ed. 2. Libri omnes et Bekk. ἐπιόντας. 6. γὰρ] δὲ L.Q. καὶ] om. e. 7. γιγνομένης e. ἀπὸ] ἐκ h. 8. οὐκέτι ἐπηκολούθουν V. νομίσαντες e. 11. ἄρνισαν d.f.

1. τοὺς ἤδη ἐπόντας βαρβάρους] This is Poppo's reading, which certainly affords an easier sense. Dobree proposes the same correction, which is confirmed by ch. 131, where ἐπόντας is undoubtedly the true reading, although every MS. has ἐπιόντας. Dr. Bloomfield defends the common reading, by supposing that the Lyncestians were only advancing towards the hill when Brasidas told his men to set off, but that some of them had reached the top before the Peloponnesians could arrive there. And to support this, he interprets προκατέλαβον in the preceding chapter, "they began to preoccupy," just as if the aorist and the imperfect had the same meaning. This however cannot be admitted. The movements seem to have been as follows. The pass was a gorge where the stream was pent in closely between the hills, by their advancing at this point unusually near to each other. The Lyncestians occupied this pass, and prepared, as Brasidas approached, to line the hills on both sides, and then to close upon his rear. Part of their forces were already on the high ground, and more were ascending from the valley by the stream side, when Brasidas by a sudden attack carried the height, and thus reached the top of the country. [See note on ch. 83.] The Lyncestians finding that he had thus broken out of the valley by scaling one of its sides, instead of advancing up it towards its head, desisted from any further attempts to follow him.

2. τὴν πλείονα κύκλωσιν σφῶν] That is, as the Scholiast rightly explains it, τοὺς πλείους τῶν κυκλοῦν τοὺς Λακεδαιμονίους μελλόντων παρεῖναι. σφῶν must refer to the Lacedæmonians. Compare ch. 131. οὐκ ἐγίγνετο σφῶν περιτείχισις.

6. τῆς τροπῆς—σφῶν] This is a remarkable instance of that use of the dative already explained in the note on III. 98. αὐτοῖς γενομένης is exactly equivalent to ἰδόντες γενομένην, or, in English, "finding their men dislodged on "this point from the height;" and thus αὐτοῖς being virtually the subject of the proposition, σφῶν properly follows as referring to it.

11. Ἄρνισσαν] Hujus oppidi nullus veterum meminit, præter nostrum et Ptolemæum, qui in Taulantiis reposuit; at alii rectius ad Erigonum fluvium, qui per Paconiam fluens in Axium editur. Wass.

καὶ αὐτοὶ ὀργιζόμενοι] "The soldiers "of themselves in their anger," i. e. without any orders, or any one instigating them to it.

αὐτοὶ ὀργιζόμενοι οἱ στρατιῶται τῇ προαναχωρήσει τῶν Μακεδόνων, ὅσοις ἐνέτυχον κατὰ τὴν ὁδὸν ζεύγεσιν αὐτῶν βοεικοῖς, ἢ εἴ τινι σκεύει ἐκπεπτωκότι, οἷα ἐν νυκτερινῇ καὶ φοβερᾷ ἀναχωρήσει εἰκὸς ἦν ξυμβῆναι, τὰ μὲν ὑπολύοντες κατέκοπτον, τῶν δὲ οἰκείωσιν ἐποιοῦντο. ἀπὸ τούτου τε πρῶτον Περδίκκας Βρασίδαν τε πολέμιον ἐνόμισε καὶ ἐς τὸ λοιπὸν Πελοποννησίων τῇ μὲν γνώμῃ δι' Ἀθηναίους οὐ ξύνηθες μῖσος εἶχε, τῶν δὲ ἀναγκαίων ξυμφόρων διαναστὰς ἔπρασσεν ὅτῳ τρόπῳ τάχιστα τοῖς μὲν ξυμβήσεται τῶν δὲ ἀπαλλάξεται.

COASTS OF MACEDONIA. &c. Meanwhile the Athenians had sent a strong force to recover MENDE, and had retaken it before Brasidas returned from the Interior. Account of the expedition. The Athenians are at first unsuccessful.

CXXIX. Βρασίδας δὲ ἀναχωρήσας ἐκ Μακεδονίας ἐς Τορώνην καταλαμβάνει Ἀθηναίους Μένδην ἤδη ἔχοντας, καὶ αὐτοῦ ἡσυχάζων ἐς μὲν τὴν Παλλήνην ἀδύνατος ἤδη ἐνόμιζεν εἶναι διαβὰς τιμωρεῖν, τὴν δὲ
2 Τορώνην ἐν φυλακῇ εἶχεν. ὑπὸ γὰρ τὸν αὐτὸν χρόνον τοῖς ἐν τῇ Λύγκῳ ἐξέπλευσαν ἐπί τε τὴν Μένδην καὶ τὴν Σκιώνην οἱ Ἀθηναῖοι, ὥσπερ παρεσκευάζοντο, ναυσὶ μὲν πεντήκοντα, ὧν ἦσαν δέκα Χῖαι, ὁπλίταις δὲ χιλίοις ἑαυτῶν καὶ τοξόταις ἑξακοσίοις καὶ Θρᾳξὶ μισθωτοῖς χιλίοις καὶ ἄλλοις τῶν αὐτόθεν ξυμμάχων πελτασταῖς·

1. αὐτῷ I. 3. ἢ] om. K. εἰ] om. N.V. 4. ἀπολύοντες G.I.L.O.P.Q.d. 5. τε] om. c.d.f.g. 8. ξυμφορῶν E. 9. τάχιστα] μάλιστα N. 12. μένδην] μὲν i. 13. αὐτὸς d.i. 14. ἤδη] om. d. δὲ] om. A.E.F.K. 19. ἑαυτῶν—χιλίοις] om. V. 21. ἄλλων i.

4. ὑπολύοντες] Sic etiam Thomas: Ὑπολύω τὸν βοῦν, ἤγουν ὑπὸ τὸν ζυγὸν ὄντα δεδεμένον λύω. Θουκυδίδης τῇ τετάρτῃ. τὰ μὲν ὑπολύοντες—ἐποιοῦντο. Homer. Iliad. ψ'. v. 513. Ὁ δ' ἔλυεν ὑφ' ἵππους. Duker.

6. καὶ ἐς τὸ λοιπὸν Πελοποννησίων, κ. τ. λ.] Göller, Poppo, and others, understand these words as follows: "And "for the time to come he cherished a "hatred of the Peloponnesians, which "was a feeling strange to his mind, as "he had been so long used to hate the "Athenians; and departing from his "natural interests, he was contriving "how with all speed he might make "peace with the Athenians, and get "rid of the Peloponnesians." I can offer nothing more satisfactory than this, yet one would suppose that the words τῶν δὲ ἀναγκαίων ξυμφόρων διαναστὰς must answer to τῇ μὲν γνώμῃ—οὐ ξύνηθες μῖσος εἶχε; which according to the above interpretation they do not, and the particle μὲν has nothing to answer to it.

21. τῶν αὐτόθεν ξυμμάχων] From the neighbourhood of Mende and Scione;

*ἐστρατήγει δὲ Νικίας ὁ Νικηράτου καὶ Νικόστρατος ὁ
Διιτρέφους. ἄραντες δὲ ἐκ Ποτιδαίας ταῖς ναυσὶ καὶ σχόν-* 3
*τες κατὰ τὸ Ποσειδώνιον ἐχώρουν ἐς τοὺς Μενδαίους. οἱ δὲ,
αὐτοί τε καὶ Σκιωναίων τριακόσιοι βεβοηθηκότες Πελοπον-
νησίων τε οἱ ἐπίκουροι, ξύμπαντες δὲ ἑπτακόσιοι ὁπλῖται, καὶ
Πολυδαμίδας ὁ ἄρχων αὐτῶν, ἔτυχον ἐξεστρατοπεδευμένοι
ἔξω τῆς πόλεως ἐπὶ λόφου καρτεροῦ. καὶ αὐτοῖς Νικίας μὲν,* 4
*Μεθωναίους τε ἔχων εἴκοσι καὶ ἑκατὸν ψιλοὺς καὶ λογάδας
τῶν Ἀθηναίων ὁπλιτῶν ἑξήκοντα καὶ τοὺς τοξότας ἅπαντας
κατὰ ἀτραπόν τινα τοῦ λόφου πειρώμενος προσβῆναι, καὶ
τραυματιζόμενος ὑπ' αὐτῶν, οὐκ ἠδυνήθη βιάσασθαι· Νικό-
στρατος δὲ ἄλλῃ ἐφόδῳ ἐκ πλείονος παντὶ τῷ ἄλλῳ στρα-
τοπέδῳ ἐπιὼν τῷ λόφῳ ὄντι δυσπροσβάτῳ καὶ πάνυ ἐθορυ-
βήθη, καὶ ἐς ὀλίγον ἀφίκετο πᾶν τὸ στράτευμα τῶν Ἀθηναίων
νικηθῆναι. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ὡς οὐκ ἐνέδοσαν οἱ* 5
*Μενδαῖοι καὶ οἱ ξύμμαχοι, οἱ Ἀθηναῖοι ἀναχωρήσαντες
ἐστρατοπεδεύσαντο, καὶ οἱ Μενδαῖοι νυκτὸς ἐπελθούσης ἐς
τὴν πόλιν ἀπῆλθον.* CXXX. *τῇ δ' ὑστεραίᾳ οἱ μὲν Ἀθη-
ναῖοι περιπλεύσαντες ἐς τὸ πρὸς Σκιώνης τό
τε προάστειον εἷλον καὶ τὴν ἡμέραν ἅπασαν
ἐδῄουν τὴν γῆν οὐδενὸς ἐπεξιόντος· ἦν γάρ τι
καὶ στασιασμοῦ ἐν τῇ πόλει· οἱ δὲ τριακόσιοι*

But afterwards, through some disagreement between the Peloponnesian garrison and the citizens, they force their way into the town, and lay siege

1. *ὁ νίκοστρατος* K. 3. *κατὰ ποσειδώνιον* e. *κατὰ τὸ ποσειδώνειον* O. *ἐς τοὺς μενδαίους ἐχώρουν* V. *οἱ δ' αὐτοὶ* V. 4. *τριακοσίοις* P. 6. *ἐστρατοπεδευμένοι* B.E.h. 7. *κρατεροῦ* K. *αὐτὸς* g. *ὁ νικίας* K. 9. *καὶ τοξότας* d.g.i. 10. *ἐσβῆναι* g. 11. *ἐδυνήθη* V. 12. *τῷ*] om. G.I.L.O.P.e. 13. *δυσπροβάτῳ* F.H. *δυσβάτω* C.b.c.e.g. 14. *ἐς ὀλίγον*] *ὀλίγα* N.V. *ὀλίγω* H. 15. *ὡς οὐκ—Ἀθηναῖοι*] om. E. 19. *πρὸ* A.E.F.H.K.V. 22. *στασιασμὸς* V.

i. e. from the "country towards Thrace," as it was called. *αὐτόθεν* "from the "country where the action was going "on." Compare III. 7.

3. *κατὰ τὸ Ποσειδώνιον*] Non puto significari promontorium Posideum, sed Neptuni templum, prope Mendam et Potidæam versus situm. Dobree.

Ποσειδώνιον] Vide Diodorum, p. 323. Wass.

13. *καὶ πάνυ ἐθορυβήθη*] "Was even "completely beaten back in disorder." Compare III. 30. *κατὰ μὲν θάλασσαν καὶ πάνυ—εἰκὸς δὲ καὶ τὸ πεζὸν—ἀμελέστερον—διεσπάρθαι.* For the following words *ἐς ὀλίγον ἀφίκετο*, see the note on ch. 124. "It came as far as left "only a little space intervening be- "tween it and the actual accomplish- "ment."

MENDE. A. C. 423. Olymp. 89. 2.

to the citadel. Having blockaded it with a line of circumvallation, they move to Scione, and lay siege to that place.

τῶν Σκιωναίων τῆς ἐπιούσης νυκτὸς ἀπεχώ-
2 ρησαν ἐπ' οἴκου. καὶ τῇ ἐπιγιγνομένῃ ἡμέρᾳ
Νικίας μὲν τῷ ἡμίσει τοῦ στρατοῦ προϊὼν ἅμα
ἐς τὰ μεθόρια τῶν Σκιωναίων τὴν γῆν ἐδῄου,
Νικόστρατος δὲ τοῖς λοιποῖς κατὰ τὰς ἄνω πύλας, ᾗ ἐπὶ
3 Ποτιδαίας ἔρχονται, προσεκάθητο τῇ πόλει. ὁ δὲ Πολυδα-
μίδας (ἔτυχε γὰρ ταύτῃ τοῖς Μενδαίοις καὶ ἐπικούροις ἐντὸς
τοῦ τείχους τὰ ὅπλα κείμενα) διατάσσει τε ὡς ἐς μάχην, καὶ
4 παρῄνει τοῖς Μενδαίοις ἐπεξιέναι. καί τινος αὐτῷ τῶν ἀπὸ
τοῦ δήμου ἀντειπόντος κατὰ τὸ στασιωτικὸν ὅτι οὐκ ἐπέξει-
σιν οὐδὲ δέοιτο πολεμεῖν, καί, ὡς ἀντεῖπεν ἐπισπασθέντος τῇ
χειρὶ ὑπ' αὐτοῦ καὶ θορυβηθέντος, ὁ δῆμος εὐθὺς ἀναλαβὼν
τὰ ὅπλα περιοργὴς ἐχώρει ἐπί τε Πελοποννησίους καὶ τοὺς

3. ἅμα προϊὼν e. περιὼν ἅμα i. 10. ἀπειπόντος G. στασιαστικὸν G.L.O.P.c.d.e.i. στασιωτικὸν habet etiam Thomas et melius esse dicit. 11. ἐπισπασθέντος τῇ A.B.E.F.G.H.V. Poppo. Goell. vulgo ἐπισπ. τε τῇ. 13. περὶ] ὑπὸ K.f.g. vulgo enim περὶ ὀργῆς. correctionis auctor Photius Lex. p. 308. ἐπὶ τοὺς πελοπ. Q.

7. ἔτυχε γὰρ ταύτῃ—τὰ ὅπλα κείμενα] During a siege the arms of the citizens were kept constantly piled in one or more of the open spaces within the walls, that on any sudden alarm they might assemble there, and at once arm themselves, and be marshalled in their proper divisions. In fact the city for the time became a camp, and therefore, like a camp, had a place where the arms were regularly piled, and which served all the purposes of a parade. Compare VIII. 69. and Xenoph. Anabas. II. 2. §. 20. III. 1. §. 3.

10. κατὰ τὸ στασιωτικὸν] "In the "spirit of party;" i. e. thinking more of the differences between the aristocratical and democratical parties, than of the quarrel of the whole state with a foreign enemy. For δέοιτο immediately after, Poppo proposes to read δέοι: but he acknowledges that the two words appear in some instances to be used indiscriminately for one another. Nor indeed is it wonderful that it should be so, as their significations run so easily into each other. Thus in IV. 69. we have εἰ δέοιτό τι, and in Herodot. IV. 11. we have μηδὲ—δεόμενον κινδυνεύειν. So again in Sophocles, Œdip. Colon. 570. Gaisford, βραχέ' ἐμοὶ δεῖσθαι φράσαι. and in Thucyd. VIII. 43. οὐδὲν δεῖσθαι τροφῆς. In fact δεῖν in one of its senses, as when it is used with a genitive following, εὐβουλίας δεῖ, [Soph. Antig. 1098.] ἐπιτεχνήσεως δεῖ [Thucyd. I. 71.] is entirely synonymous with δεῖσθαι, and the difference is only perceivable when it assumes the secondary meaning of necessity or propriety. But οὐδὲ δέοιτο πολεμεῖν and οὐδὲν δέοι πολέμου, seem to me exactly the same thing, namely, "that the city did not "want to go to war," οὐδὲ δέοι πολεμεῖν would be "nor were they obliged "to go to war."

12. θορυβηθέντος] In the preceding chapter we had Νικόστρατος καὶ πάνυ ἐθορυβήθη, that is, "was beaten back "in disorder," and here I understand it of a rude and violent interruption to the person speaking, not confined to mere noise and uproar, (in which sense ἐθορυβήθη is frequently used of speakers at Athens,) but proceeding either to a blow, or to dragging him by force from the place where he was speaking.

τὰ ἐναντία σφίσι μετ' αὐτῶν πράξαντας. καὶ προσπεσόντες 6 τρέπουσιν, ἅμα μὲν μάχῃ αἰφνιδίῳ, ἅμα δὲ τοῖς Ἀθηναίοις τῶν πυλῶν ἀνοιγομένων φοβηθέντων· ᾠήθησαν γὰρ ἀπὸ προειρημένου τινὸς αὐτοῖς τὴν ἐπιχείρησιν γενέσθαι. καὶ οἱ μὲν ἐς τὴν ἀκρόπολιν, ὅσοι μὴ αὐτίκα διεφθάρησαν, κατέφυγον, ἥνπερ καὶ τὸ πρότερον αὐτοὶ εἶχον· οἱ δὲ Ἀθηναῖοι (ἤδη γὰρ καὶ ὁ Νικίας ἐπαναστρέψας πρὸς τῇ πόλει ἦν) ἐσπεσόντες ἐς τὴν Μένδην πόλιν ἅτε οὐκ ἀπὸ ξυμβάσεως ἀνοιχθεῖσαν ἁπάσῃ τῇ στρατιᾷ, ὡς κατὰ κράτος ἑλόντες διήρπασαν, καὶ μόλις οἱ στρατηγοὶ κατέσχον ὥστε μὴ καὶ τοὺς ἀνθρώπους διαφθείρεσθαι. καὶ τοὺς μὲν Μενδαίους 7 μετὰ ταῦτα πολιτεύειν ἐκέλευον ὥσπερ εἰώθεσαν, αὐτοὺς κρίναντας ἐν σφίσιν αὐτοῖς εἴ τινας ἡγοῦνται αἰτίους εἶναι τῆς ἀποστάσεως· τοὺς δ' ἐν τῇ ἀκροπόλει ἀπετείχισαν ἑκατέρωθεν τείχει ἐς θάλασσαν, καὶ φυλακὴν †ἐπικαθίσταντο.† ἐπειδὴ δὲ τὰ περὶ τὴν Μένδην κατέσχον, ἐπὶ τὴν Σκιώνην ἐχώρουν. CXXXI. οἱ δὲ ἀντεπεξελθόντες αὐτοὶ καὶ Πελοποννήσιοι ἱδρύθησαν ἐπὶ λόφου καρτεροῦ πρὸ τῆς πόλεως, ὃν εἰ μὴ ἕλοιεν οἱ ἐναντίοι, οὐκ ἐγίγνετο σφῶν περιτείχισις. προσ- 2 βαλόντες δ' αὐτῷ κατὰ κράτος οἱ Ἀθηναῖοι,

Most of the Peloponnesians effect their escape, and cut their way through the Athenian besieging army into Scione.

4. αὐτοῖς τοῦ λοιποῦ τὴν K. 5. ἐς ἀκρόπολιν B. 7. ἐπαναστρέψας c. ἐν τῇ πόλει c.d.i. 8. ἅτε] οὔτε P. ἀπὸ] ἐκ h. 13. κρίναντες A.B.C.E.V.g. 15. τείχη V. †ἐπικαθίσταντο† Poppo. Haack. et Goell. in edd. 2. ἐπεκαθίσταντο L.O. corr. E. ἐπεκαθήσαντο Q. vulgo, Bekk. ἐπεκαθίσαντο. 16. ἐπειδὴ A.B.C.E.F.V.b.d.e.f.g.h.i.m. Haack. Poppo. Goell. vulgo ἐπειδάν. τὸ περὶ G. 17. αὐτοί τε καὶ c.i. 18. ἱδρύνθησαν E. λόφου καρτεροῦ A.B.C.E.F.G.H. L.O.P.Q.V.c.f.g.h. Haack. Poppo. Goell. ὑψηλοῦ λόφου d.i. λόφου, omisso epitheto, K. vulgo καρτεροῦ λόφου. 21. κράτος] τάχος K.

3. φοβηθέντων] The genitive absolute, instead of the accusative φοβηθέντας. See the note on VI. 7.

8. ἅτε οὐκ ἀπὸ ξυμβάσεως ἀνοιχθεῖσαν] The use of οὐκ here signifies that the fact was really so, and that the gates had been opened without any previous concert. Had it been ἅτε μὴ —ἀνοιχθεῖσαν, the meaning would have been, *that the Athenians urged this as their plea*, but it would have left the truth of the fact uncertain.

20. οὐκ ἐγίγνετο σφῶν περιτείχισις] "They were safe from being walled "round." Literally, "there was going "to be no walling them round." For this future sense of the imperfect, see the note on III. 57. οἵτινες—ἀπωλλύμεθα. and for σφῶν περιτείχισις, compare τὴν κύκλωσιν σφῶν, ch. 128.

καὶ μάχῃ ἐκκρούσαντες τοὺς ἐπόντας, ἐστρατοπεδεύσαντό τε καὶ ἐς τὸν περιτειχισμὸν τροπαῖον στήσαντες παρεσκευάζοντο. 3 καὶ αὐτῶν οὐ πολὺ ὕστερον ἤδη ἐν ἔργῳ ὄντων οἱ ἐκ τῆς ἀκροπόλεως ἐν τῇ Μένδῃ πολιορκούμενοι ἐπίκουροι βιασάμενοι παρὰ θάλασσαν τὴν φυλακὴν νυκτὸς ἀφικνοῦνται, καὶ διαφυγόντες οἱ πλεῖστοι τὸ ἐπὶ τῇ Σκιώνῃ στρατόπεδον ἐσῆλθον ἐς αὐτήν.

CXXXII. Περιτειχιζομένης δὲ τῆς Σκιώνης Περδίκκας τοῖς τῶν Ἀθηναίων στρατηγοῖς ἐπικηρυκευσάμενος ὁμολογίαν ποιεῖται πρὸς τοὺς Ἀθηναίους διὰ τὴν τοῦ Βρασίδου ἔχθραν περὶ τῆς ἐκ τῆς Λύγκου ἀναχωρήσεως, εὐθὺς τότε ἀρξάμενος πράσσειν. 2 καί, (ἐτύγχανε γὰρ τότε Ἰσχαγόρας ὁ Λακεδαιμόνιος στρατιὰν μέλλων πεζῇ πορεύσειν ὡς Βρασίδαν·) ὁ δὲ Περδίκκας ἅμα μὲν κελεύοντος τοῦ Νικίου, ἐπειδὴ ξυνεβεβήκει, ἔνδηλόν τι ποιεῖν τοῖς Ἀθηναίοις βεβαιότητος πέρι, ἅμα δ' αὐτὸς οὐκέτι βουλόμενος Πελοποννησίους ἐς τὴν αὐτοῦ ἀφικνεῖσθαι, παρασκευάσας τοὺς ἐν Θεσσαλίᾳ ξένους, χρώμενος ἀεὶ τοῖς πρώτοις, διεκώλυσε τὸ στράτευμα καὶ τὴν παρασκευήν, ὥστε

MACEDONIA. Perdiccas makes peace with the Athenians, and through his influence with the Thessalian chiefs, stops the passage of some reinforcements which the Spartan government was sending to Brasidas.

1. *μάχης* L. *ἐπόντας* Poppo. Haack. Goell. vulgo *ἐπιόντας*. 5. *βιωσάμενοι* B. 6. *διαφεύγοντες* B.E.F.H.Q.V.h. *τὸ*] om. B. *τῇ*] om. f.g. 10. *τοὺς*] om. i. 11. *τῆς*] *τοῦ* e. 13. *ἰσαγόρας* f. et hic et infra. 14. *πορεύειν* O. *ὡς*] *ἐς* e. 16. *ἐπειδὴ* A.B.E.F.G.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goell. vulgo *ἐπειδὰν*. *ἐπεὶ δὴ* C. 18. *αὐτὴν* e. *αὐτοῦ* E.F.G.H.K.L.O.V. Poppo. 19. *ξένοις ἀεὶ χρώμενος* e.

13. *καί, (ἐτύγχανε γὰρ—ὡς Βρασίδαν·) ὁ δὲ Περδίκκας*] "And, as Ischagoras "happened to be on the eve of marching some troops to reinforce Brasidas, Perdiccas accordingly effectually "put a stop to the expedition." The conjunction *δὲ* is here used in the apodosis after a parenthesis, as in I. 11. *ἐπειδὴ—ἐκράτησαν· (δῆλον δὲ κ. τ. λ.) φαίνονται δ' οὐδ' ἐνταῦθα κ. τ. λ.* Compare also VIII. 29. *Ἑρμοκράτους δὲ ἀντειπόντος—ὁ γὰρ Θηραμένης—μαλακὸς ἦν περὶ τοῦ μισθοῦ·) ὅμως δὲ κ. τ. λ.* The true interpretation of this passsge was first given by Poppo, Observatt. Critic. p. 173.

14. *στρατιὰν μ. π. πορεύσειν ὡς Βρασίδαν*] Hinc bene confirmatur scriptura, quam Viri Docti in Ælian. V. H. VIII. 2. restituerunt, rejecta Tanaq. Fabri conjectura. Duker.

16. *ἔνδηλόν τι ποιεῖν*] Scholion Cod. Cass. ita exponit: *Ἐπειδὴ φίλος ἐγεγόνει τοῖς Ἀθηναίοις, ἠξίουν αὐτὸν τεκμήριόν τι παρέχειν φιλίας.* Duker.

μηδὲ πειρᾶσθαι Θεσσαλῶν. Ἰσχαγόρας μέντοι καὶ Ἀμεινίας 3
καὶ Ἀριστεὺς αὐτοί τε ὡς Βρασίδαν ἀφίκοντο, ἐπιδεῖν πεμψάντων Λακεδαιμονίων τὰ πράγματα, καὶ τῶν ἡβώντων αὐτῶν παρανόμως ἄνδρας ἐξῆγον ἐκ Σπάρτης ὥστε τῶν πόλεων ἄρχοντας καθιστάναι καὶ μὴ τοῖς ἐντυχοῦσιν ἐπιτρέπειν. καὶ Κλεαρίδαν μὲν τὸν Κλεωνύμου καθίστησιν ἐν Ἀμφιπόλει, † Πασιτελίδαν † δὲ τὸν Ἡγησάνδρου ἐν Τορώνῃ.

ARGOS, SCIONE, &c. The temple of Juno at Argos is burnt down by the

CXXXIII. Ἐν δὲ τῷ αὐτῷ θέρει Θηβαῖοι Θεσπιέων τεῖχος περιεῖλον, ἐπικαλέσαντες ἀττικισμὸν, βουλόμενοι μὲν καὶ ἀεὶ, παρεστηκὸς δὲ ῥᾷον ἐπειδὴ καὶ ἐν τῇ πρὸς Ἀθηναίους μάχῃ ὅ τι ἦν αὐτῶν ἄνθος ἀπολώλει. καὶ ὁ νεὼς τῆς Ἥρας τοῦ αὐτοῦ 2

2. ἀφίκοιντο A.B.h. 3. τῶν ἡβώντων] τῶν σπαρτιατῶν ἡβώντων L. τῶν σπαρτιατῶν O.P.Q. 5. καθεστάναι c. εὐτυχοῦσιν e. 6. λεαρίδαν d.i. καθιστᾶσιν corr. G. 7. Πασιτελίδαν Dobree. vulgo ἐπιτελίδαν. 9. θεσπεσίων b. 10. τὸ τεῖχος L.O.P. διεῖλον E. 13. ἀπωλώλει A.B.F.G. ναὸς c.i.

3. καὶ τῶν ἡβώντων αὐτῶν παρανόμως] Ὡς οὐκ ὄντος νομικοῦ ἐξάγειν τοὺς ἡβῶντας. ἢ οὐκ ὄντος νομικοῦ ἄρχοντας καθιστάνειν ταῖς πόλεσι τοὺς ἡβῶντας, ἀλλὰ τοὺς προβεβηκότας καθ' ἡλικίαν. SCHOL.

4. παρανόμως] Ἤγουν παρὰ τὸ καθεστηκὸς ἔθος. SCHOL.

παρανόμως — ἐξῆγον] I understand this, not of any direct law, but as a measure at variance with the general spirit of the Spartan institutions, which tended to intrust political power only to men who had attained the full prime of manhood. In this general sense παρανομία and παρανομία ἐς τὴν δίαιταν are used, I. 132. VI. 15. to express a manner of living inconsistent with republican equality. The practice to which Thucydides alludes in the text, marks the first transition of the Lacedæmonian constitution from an aristocracy, in Aristotle's sense of the word, to an oligarchy. The young men taken out by Ischagoras were not old enough to have imbibed the true spirit of the Spartan institutions in their better points; while their birth and youth filled them with all the oppressive and insolent notions of an oligarchy. At the same time the severity of the discipline to which they had been subjected at home, made the recoil of their passions, when released from restraint, more dangerous: and led them to indulge in the worst excesses of pride and tyranny [see I. 77.] towards their allies, and to be disobedient to their own government. Such was the conduct of Clearidas, [V. 21.] whom Brasidas made governor of Amphipolis, and afterwards of the Harmostæ, or governors set up in the different cities of Greece by Lysander. [Plutarch. Lysand. 13, 21.]

[Compare Herodot. VII. 205. where he says that Leonidas selected his three hundred men from τοὺς κατεστεῶτας, καὶ τοῖσι ἐτύγχανον παῖδες ἐόντες.]

7. †Πασιτελίδαν†] Dobree is the only person who has pointed out the necessity of this correction, instead of the common reading Ἐπιτελίδαν. See V. 3.

ARCADIA. A. C. 423. Olymp. 89. 2.

carelessness of the priestess, who flies her country in consequence. The blockade of Scione is completed.

θέρους ἐν Ἄργει κατεκαύθη, Χρυσίδος τῆς ἱερείας λύχνον τινὰ θείσης ἡμμένον πρὸς τὰ στέμματα καὶ ἐπικαταδαρθούσης, ὥστε ἔλαθεν

3 ἁφθέντα πάντα καὶ καταφλεχθέντα. καὶ ἡ Χρυσὶς μὲν εὐθὺς τῆς νυκτὸς δείσασα τοὺς Ἀργείους ἐς Φλιοῦντα φεύγει· οἱ δὲ ἄλλην ἱέρειαν ἐκ τοῦ νόμου τοῦ προκειμένου κατεστήσαντο Φαεινίδα ὄνομα. ἔτη δὲ ἡ Χρυσὶς τοῦ πολέμου τοῦδε ἐπέ-

4 λαβεν ὀκτὼ, καὶ ἔνατον ἐκ μέσου, ὅτε ἐπεφεύγει. καὶ ἡ Σκιώνη τοῦ θέρους ἤδη τελευτῶντος περιετετείχιστό τε παντελῶς, καὶ οἱ Ἀθηναῖοι ἐπ' αὐτῇ φυλακὴν καταλιπόντες ἀνεχώρησαν τῷ ἄλλῳ στρατῷ.

CXXXIV. Ἐν δὲ τῷ ἐπιόντι χειμῶνι τὰ μὲν Ἀθηναίων καὶ Λακεδαιμονίων ἡσύχαζε διὰ τὴν ἐκεχειρίαν, Μαντινῆς δὲ

ARCADIA.

Petty war between the Tegeans and Mantineans.

καὶ Τεγεᾶται καὶ οἱ ξύμμαχοι ἑκατέρων ξυνέβαλον ἐν Λαοδικίῳ τῆς †Ὀρεσθίδος,† καὶ νίκη ἀμφιδήριτος ἐγένετο· κέρας γὰρ ἑκάτεροι τρέ-

3. *ἐπιδαρθείσης* Q. 4. *καὶ χρυσὶς* Q. 5. *δείσαντα* I. *φιλιοῦντα* F.H.I.f. 7. *ἔτι* E. *δὲ ἡ χρυσὶς* B. Bekker. ed. 1832. Vulgo *δὲ χρυσίς*. 8. *ἔνατον* B.F. *ἕνα τον* E. *ἒν ατον* G. 9. *τε*] om. V.c.d.i. 10. *αὐτὴν* K.V. 12. *λακεδαιμονίων καὶ ἀθηναίων* L.O.P. 14. *ξυνέλαβον* d.i. 15. *λαοδικίῳ* A.B.C.E.F. G.H.K.N.V.f.g.h. Haack. Poppo. Goell. *λαοδικείῳ* b. *λαοδικίᾳ* L.Q. *λαδικίᾳ* c.d. vulgo *λαοδικείᾳ*. *ὀρεσθίδος* A.B.C.E.F.G.I.L.V.b.d.f.g.h. Poppo. Goell. *ὀρεθίδος* c. *ἐρεσθίδος* e. vulgo *ὀρεστίδος*. 16. *ἀμφιδήρητος* V. *ἐγεγόνει* g. *γὰρ*] *δὲ* L.O.

1. *ἐν Ἄργει*] In Argolide dicit Pompon. Mela II. 3. Situm designat Pausanias in Corinth. cap. 17. *Μυκηνῶν δὲ ἐν ἀριστερᾷ πέντε ἀπέχει καὶ δέκα στάδια τὸ Ἡραῖον.* Et paullo post: *Αὐτὸ δὲ τὸ ἱερόν ἐστιν ἐν χθαμαλωτέρῳ τῆς Εὐβοίας. τὸ γὰρ δὴ ὄρος τοῦτο ὀνομάζουσιν Εὔβοιαν.* Strabo VIII. p. 368. decem stadiis a Mycenis, quadraginta ab Argis abesse scribit. DUKER.

3. *ἐπικαταδαρθούσης*] "Falling asleep "after what she had done."

15. *ἐν Λαοδικίῳ τῆς Ὀρεσθίδος*] The situation of these places, as well as their orthography, is very uncertain. Oresthasium is described by Pausanias as a town lying to the right of the road from Megalopolis to Tegea, and Oresthеium is spoken of by Thucydides, V. 64. as being on the road from Sparta to Tegea. Further, Pausanias, VIII. 44. speaks of Ladoceia as a place close by the town of Megalopolis; and Polybius, II. 51. describes it as in the district of Megalopolis. Colonel Leake supposes Oresthasium to have stood on the summit of mount Tzimbarú, "on which conspicuous point there are "still some remains of an Hellenic "fortress." Morea, vol. ii. p. 318. Mount Tzimbarú overhangs the valley of the Alpheus, in which Euripides places "Oresteium," for such is his manner of spelling the word, according to our present copies. [Orestes v. 1642. Electra v. 1274.] The battle then would be fought in the valley of the Alpheus, near the spot where Megalo-

ψαντες τὸ καθ' αὑτοὺς τροπαῖά τε ἀμφότεροι ἔστησαν καὶ σκῦλα ἐς Δελφοὺς ἀπέπεμψαν. διαφθαρέντων μέντοι πολ- 2
λῶν ἑκατέροις καὶ ἀγχωμάλου τῆς μάχης γενομένης καὶ ἀφελομένης νυκτὸς τὸ ἔργον οἱ Τεγεᾶται μὲν ἐπηυλίσαντό τε καὶ εὐθὺς ἔστησαν τροπαῖον, Μαντινῆς δὲ ἀπεχώρησάν τε ἐς Βουκολίωνα καὶ ὕστερον ἀντέστησαν.

A.C. 422. Ol. 89. 2.
POTIDÆA.
Brasidas makes a fruitless attempt to surprise Potidæa.

CXXXV. Ἀπεπείρασε δὲ τοῦ αὐτοῦ χειμῶνος καὶ ὁ Βρασίδας τελευτῶντος καὶ πρὸς ἔαρ ἤδη Ποτιδαίας. προσελθὼν γὰρ νυκτὸς καὶ κλίμακα προσθεὶς μέχρι μὲν τούτου ἔλαθε· τοῦ γὰρ κώδωνος παρενεχθέντος οὕτως ἐς τὸ διάκενον, πρὶν ἐπανελθεῖν τὸν παραδιδόντα αὐτὸν, ἡ πρόσθεσις ἐγένετο· ἔπειτα μέντοι εὐθὺς αἰσθομένων, πρὶν προσβῆναι, ἀπήγαγε πάλιν κατὰ τάχος τὴν στρατιὰν καὶ οὐκ ἀνέμεινεν ἡμέραν γενέσθαι. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἔνατον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

1. *καθ' ἑαυτοὺς* V. 2. *ἔπεμψαν* d. 4. *τεγεασταὶ* K. 6. *βουκολιῶνα* F.H. *ἀνέστησαν* c.i. 12. *παραδόντα* d. *πρόθεσις* A.E.H.P.g. *ἐγένετο τῆς κλίμακος* E.

polis was afterwards built; and, as Thucydides tells us in another place, (if the Ὀρέσθειον of V. 64. gave name to the district here called Ὀρεσθίς,) in the country of Mænalia. See Müller, Dorier, vol. II. p. 442 and 445. of the original German edition.

10. *τοῦ γὰρ κώδωνος κ.τ.λ.*] It appears from this passage that the bell was passed on from one sentinel to another round the walls: though others say that the governor used to carry it with him when he went his rounds, to try the watchfulness of his sentinels, who were bound to answer as soon as they heard it. [Scholiast. on Aristoph. Birds, 843, 1160. Lysistrat. 486.] But Æneas Tacticus, ch. 22. best illustrates the present passage, when he tells us that in ordinary times a scytale or truncheon was handed round from one sentinel to another, with the order, that if the next sentinel were off his post, the scytale was to be carried by the man, who had last received it, immediately to the governor, that he might ascertain who had been the delinquent. Such seems to have been the practice at Potidæa, the bell being substituted for the scytale.

ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ

Ε.

A. C. 422.
Olymp. 89. 2. 3.
DELOS.
The truce expires. During its continuance the Athenians expel the Delians from their island.

ΤΟΥ δ' ἐπιγιγνομένου θέρους αἱ μὲν ἐνιαύσιοι σπονδαὶ διελέλυντο μέχρι Πυθίων· καὶ ἐν τῇ ἐκεχειρίᾳ Ἀθηναῖοι Δηλίους ἀνέστησαν ἐκ Δήλου, ἡγησάμενοι κατὰ παλαιάν τινα αἰτίαν οὐ καθαροὺς ὄντας ἱερῶσθαι, καὶ ἅμα ἐλλιπὲς σφίσιν εἶναι τοῦτο τῆς καθάρσεως, ᾗ πρότερόν μοι δεδήλωται ὡς ἀνελόντες τὰς θήκας τῶν τεθνεώτων ὀρθῶς ἐνόμισαν ποιῆσαι. καὶ οἱ μὲν Δήλιοι Ἀτραμύττιον Φαρ-

1. τοῦ δὲ C. ἐνιαύσιαι i. 2. διελύοντο d.e. οἱ ἀθηναῖοι B.h. 3. δήλια c.i. 5. ἱερᾶσθαι K.f. ἐλλειπὲς f. εἶναι τοῦτο σφίσι e. 6. ᾗ] ἦν Reiskius. ᾗ Benedict. Dobree. 8. ἀτραμύττιον A.G.I.L.O.P.e.k. Goell. Bekk. ἀτραμύτιον c.d.i. ἀδραμύντειον E. [In numis ἀδραμύτιον. Vid. Eckel. vol. II. p. 448.] vulgo, Haack. Poppo. ἀτραμύττειον. φαρνάκου B.G.L.O. Poppo. Goell. φαρνάκα c.d.i. vulgo φαρνάκους. Conf. I. 129. VIII. 58.

2. διελέλυντο μέχρι Πυθίων] For the interpretation of this passage and the date of the Pythian games, the reader is referred to the article on the subject in the Appendix.

6. ᾗ πρότερόν κ. τ. λ.] "Reiskius "emendavit ἦν πρότερον. Male. Nam, "ut fieri solet, casus pendet ex parti- "cipio, et ad ποιῆσαι supplendum αὐ- "τήν. Conf. II. 44. λύπη—οὗ ἂν ἐθὰς "γενόμενος ἀφαιρεθῇ. VI. 11. VII. 5. "extr. I. 105. τοῖς ἄλλοις ξυμβαλόντες "ἐκράτησαν. I. 20. 144. et alibi multis "locis, quos indicat Krüger. ad Dio- "nys. p. 119." Göller. The general rule is elsewhere, on VIII. 52. thus given by Göller. "Græci, ubi partici- "pium cum verbo finito diversi regi- "minis conjungitur, eo casu utuntur "quem participium postulat." But this does not always hold, for instance, III. 59. φείσασθαι οἴκτῳ σώφρονι λαβόντας, where the case is accommodated to the verb, and not to the participle. Is it not rather, that a word depending on different actions, whether they are expressed by a participle and verb according to the Greek idiom, or by two verbs, as in our own, is put in the case required by that one which comes first in the sentence, and which generally, but not always, is expressed by the participle?

νάκου δόντος αὐτοῖς ἐν τῇ Ἀσίᾳ ᾤκησαν, οὕτως ὡς ἕκαστος ὥρμητο.

II. Κλέων δὲ Ἀθηναίους πείσας ἐς τὰ ἐπὶ Θρᾴκης χωρία ἐξέπλευσε μετὰ τὴν ἐκεχειρίαν, Ἀθηναίων μὲν ὁπλίτας ἔχων διακοσίους καὶ χιλίους καὶ ἱππέας τριακοσίους, τῶν δὲ ξυμμάχων πλείους, ναῦς δὲ τριάκοντα.

Olymp. 89. 3. TORONE. Expedition of CLEON to recover the revolted towns in Macedonia, &c.

σχὼν δὲ ἐς Σκιώνην πρῶτον ἔτι πολιορκου- 2
μένην, καὶ προσλαβὼν αὐτόθεν ὁπλίτας τῶν φρουρῶν, κατέπλευσεν ἐς τὸν Κολοφωνίων λιμένα τῶν Τορωναίων ἀπέχοντα οὐ πολὺ τῆς πόλεως. ἐκ δ' αὐτοῦ, 3
αἰσθόμενος ὑπ' αὐτομόλων ὅτι οὔτε Βρασίδας ἐν τῇ Τορώνῃ οὔτε οἱ ἐνόντες ἀξιόμαχοι εἶεν, τῇ μὲν στρατιᾷ τῇ πεζῇ ἐχώρει ἐς τὴν πόλιν, ναῦς δὲ περιέπεμψε δέκα [ἐς] τὸν λιμένα περιπλεῖν. καὶ πρὸς τὸ περιτείχισμα 4
πρῶτον ἀφικνεῖται, ὃ προσπεριέβαλε τῇ πόλει ὁ Βρασίδας ἐντὸς βουλόμενος ποιῆσαι τὸ προ-

He besieges and takes Torone; and proceeds against Amphipolis.

1. ᾤκισαν f. 7. πρώτην Q. πρ. ἔτι πολιορκ.] om. d.i. 8. αὐτόθεν] om. c.d.i. ὁπλίτας τε καὶ φρουρούς Phavorin. in προσλαμβάνω. 9. τῶν κολοφωνίων V. et C. prima manu. κολοφώνιον f. 11. οὔτε Haack. Poppo. Goell. Libri omnes οὐδέ. 12. στρατιᾶ πεζῇ b. 13. περιέπεμψαν A.C.E.I.c.d.e.h.i.k. δέκα [ἐς] Bekk. Ed. min. Poppo. Libri omnes om. ἐς. περιπλεῖν τὸν λιμένα K. 14. τείχισμα Q. 15. προπεριέβαλε P. 16. προάστιον F.H.I.k.

1. ὡς ἕκαστος ὥρμητο] "Prout singuli venerunt." GÖLLER. It means that the Delians did not go all together as regular settlers; but that Atramyttium was a place where any Delian who chose might find an asylum on his arrival. The literal translation, I apprehend, is, "as each had set out to "go thither." Compare VIII. 23.

9. ἐς τὸν Κολοφωνίων λιμένα τῶν Τορωναίων] "The port of the Colopho- "nians" was only a harbour so called in the territory of Torone, and had nothing to do geographically with Colophon in Asia Minor. So the Thieves' Harbour near Athens would naturally be described as τὸν φώρων λιμένα τῶν Ἀθηναίων, to shew that the first genitive, φώρων, only indicated the name of the harbour, and not its possessors. Why one of the harbours of the Toronæans should have been named from the Colophonians, there is no information, so far as I am aware, to explain.

13. [ἐς] τὸν λιμένα] The preposition here seems absolutely required; for the ships were sent, not to sail *round the harbour of Torone*, but *round the intervening point of land*, from Colophonians' Harbour to the Harbour of Torone. Compare ch. 3. περιέπλεον ἐς τὸν λιμένα περιπεμφθεῖσαι. And though one or two similar passages may be found, where the MSS. omit the same preposition, as VIII. 38. διαβεβηκότες τὴν Χίον. Herodot. IV. 118. διέβη τήνδε τὴν ἤπειρον, yet the latest editors seem rightly to have restored it, as the sense is in all these passages undoubted, and can only be expressed by the insertion of the preposition. Compare, however, III. 6. περιορμισάμενοι τὸ πρὸς νότον τῆς πόλεως, and the note there.

ἄστειον, καὶ διελὼν τοῦ παλαιοῦ τείχους μίαν αὐτὴν ἐποίησε πόλιν. III. βοηθήσαντες δὲ ἐς αὐτὸ Πασιτελίδας τε ὁ Λακεδαιμόνιος ἄρχων καὶ ἡ παροῦσα φυλακὴ προσβαλόντων τῶν Ἀθηναίων ἠμύνοντο. καὶ ὡς ἐβιάζοντο καὶ αἱ νῆες ἅμα περιέπλεον ἐς τὸν λιμένα περιπεμφθεῖσαι, δείσας ὁ Πασιτελίδας μὴ αἵ τε νῆες φθάσωσι λαβοῦσαι ἔρημον τὴν πόλιν καὶ τοῦ τειχίσματος ἁλισκομένου ἐγκαταληφθῇ, ἀπολιπὼν
2 αὐτὸ δρόμῳ ἐχώρει ἐς τὴν πόλιν. οἱ δὲ Ἀθηναῖοι φθάνουσιν οἵ τε ἀπὸ τῶν νεῶν ἑλόντες τὴν Τορώνην, καὶ ὁ πεζὸς ἐπισπόμενος αὐτοβοεὶ κατὰ τὸ διῃρημένον τοῦ παλαιοῦ τείχους ξυνεσπεσών. καὶ τοὺς μὲν ἀπέκτειναν τῶν Πελοποννησίων καὶ Τορωναίων εὐθὺς ἐν χερσὶ, τοὺς δὲ ζῶντας ἔλαβον, καὶ
3 Πασιτελίδαν τὸν ἄρχοντα. Βρασίδας δὲ ἐβοήθει μὲν τῇ Τορώνῃ, αἰσθόμενος δὲ καθ᾽ ὁδὸν ἑαλωκυῖαν ἀνεχώρησεν, ἀποσχὼν τεσσαράκοντα μάλιστα σταδίους μὴ φθάσαι ἐλθών.
4 ὁ δὲ Κλέων καὶ οἱ Ἀθηναῖοι τροπαῖά τε ἔστησαν δύο, τὸ μὲν κατὰ τὸν λιμένα τὸ δὲ πρὸς τῷ τειχίσματι, καὶ τῶν Τορωναίων γυναῖκας μὲν καὶ παῖδας ἠνδραπόδισαν, αὐτοὺς δὲ καὶ Πελοποννησίους καὶ εἴ τις ἄλλος Χαλκιδέων ἦν, ξύμπαντας ἐς ἑπτακοσίους, ἀπέπεμψαν ἐς τὰς Ἀθήνας· καὶ αὐτοῖς

3. λακεδαιμονίων G.L.O.P.Q.e.k. προσβαλλόντων V.g. 4. καὶ νῆες B.h. 5. [αἱ] ἐς Haack. Poppo. περιπεμφθῆναι c. 7. ἁλομένου Q. ἐγκαταλειφθῇ f. 8. δρόμον P. πρὸς f. φθάνωσιν c.i. 9. τε] τινες P. ἀπὸ] ἐκ h. ἐπισπόμενος A.B.F.Q. Haack. Poppo. Goell. vulgo ἐπισπώμενος. 10. καὶ κατὰ K. διῃρημένον τοῦ] εἰρημένον κατὰ τοῦ c.d.i. τείχους τοῦ παλαιοῦ A.B.E.F.G.V.h. 11. ξυνέπεσον E.d.i. ἀπέκτεινον d.i. τῶν] om. d. 14. ἑαλωκυῖαν καθ᾽ ὁδὸν V. ἀπεχώρησεν i. 16. δύο] om. K. τὰ μὲν g. 19. ἄλλος τῶν χαλκιδέων B.h.

20. *καὶ αὐτοῖς—ἀπῆλθε*] This is a remarkable illustration of the principle laid down in the note on III. 98. in explanation of this use of the dative. Without *αὐτοῖς*, the sentence would have simply stated the fact of the fate of the prisoners: with it, it states it with reference to the Athenians; so that *αὐτοῖς ἀπῆλθε—ἐκομίσθη*, signifies nearly, "They afterwards lost them, "some, by being released at the peace, "others, by the Olynthians effecting "their return home through an exchange of prisoners." Dr. Bloomfield says, that "it is not easy to see "how the Olynthians came to have so "many Athenian prisoners." But Athenian prisoners may have fallen into their hands after the defeat of Xenophon near Spartolus, II. 79. or after their recovery of Eion. IV. 7. Nor would it follow that the men thus exchanged were Athenian citizens: they may have been some of the partizans or allies of the Athenians, who had fallen into the hands of the Olynthians

τὸ μὲν Πελοποννήσιον ὕστερον ἐν ταῖς γενομέναις σπονδαῖς ἀπῆλθε, τὸ δὲ ἄλλο ἐκομίσθη ὑπ' Ὀλυνθίων, ἀνὴρ ἀντ' ἀνδρὸς λυθείς. εἷλον δὲ καὶ Πάνακτον Ἀθηναίων ἐν μεθορίοις 5
τεῖχος Βοιωτοὶ ὑπὸ τὸν αὐτὸν χρόνον προδοσίᾳ. καὶ ὁ μὲν 6
Κλέων, φυλακὴν καταστησάμενος τῆς Τορώνης, ἄρας περιέπλει τὸν Ἄθων ὡς ἐπὶ τὴν Ἀμφίπολιν.

SICILY AND ITALY.
Embassy of PHÆAX to Sicily and Italy to organize an Athenian interest in those parts against Syracuse.

IV. Φαίαξ δὲ ὁ Ἐρασιστράτου τρίτος αὐτὸς Ἀθηναίων πεμπόντων ναυσὶ δύο ἐς Ἰταλίαν καὶ Σικελίαν πρεσβευτὴς ὑπὸ τὸν αὐτὸν χρόνον ἐξέπλευσε. Λεοντῖνοι 2
γὰρ ἀπελθόντων Ἀθηναίων ἐκ Σικελίας μετὰ τὴν ξύμβασιν πολίτας τε ἐπεγράψαντο πολλοὺς καὶ ὁ δῆμος τὴν γῆν ἐπενόει ἀναδάσασθαι. οἱ δὲ δυνατοὶ αἰσθόμενοι Συρακοσίους 3
τε ἐπάγονται καὶ ἐκβάλλουσι τὸν δῆμον. καὶ οἱ μὲν ἐπλανήθησαν ὡς ἕκαστοι, οἱ δὲ δυνατοὶ ὁμολογήσαντες Συρακοσίοις καὶ τὴν πόλιν ἐκλιπόντες καὶ ἐρημώσαντες Συρακούσας ἐπὶ

1. πελοποννησίων P.i. 2. ἀπῆλθον Q. 3. εἶχον R.V. 5. περιπλεῖ B.F. N.V.g.h.k. περιπλεῖε I. περιήει e. 6. ἄθων A.B.E.F.G.H.R.V.g.h. Poppo Goell. ἄθωνα L.O.P. ἄθων δ' k. ἄτων C. vulgo ἄθω. 7. φάλαξ c. qui sic et infra. ἐρεσιστράτου B.h. 8. ἐς ἰταλίαν ναυσὶ δύο V. 11. ἐγράψαντο V.g.

at different times, since the first breaking out of the war.

11. *πολίτας τε ἐπεγράψαντο—καὶ—τὴν γῆν ἐπενόει ἀναδάσασθαι*] So when an additional number of citizens was wanted at Cyrene, settlers were invited from all parts of Greece *ἐπὶ γῆς ἀναδασμῷ*. Herodot. IV. 159. It was a clause in the oath taken by the jurymen of the court of Heliæa at Athens, that they would never allow *τῶν χρεῶν τῶν ἰδίων ἀποκοπὰς, οὐδὲ γῆς ἀναδασμὸν τῆς Ἀθηναίων*. [Demosthen. Timocrat. p. 746. Reiske.] These two things were the usual accompaniments of a revolution, or violent disturbance of the existing state of things. [Demosth. de Fœder. cont. Alexand. p. 215. Reiske. Isocrates, Panathenaic. p. 287. b. Aristot. Politic. V. 5. 7.] The principle on which this *ἀναδασμὸς γῆς* was demanded, was this, that every citizen was entitled to his portion, *κλῆρος*, of the land of the state; and that the admission of new citizens rendered a redivision of the property of the state a matter at once of necessity and of justice. It is not probable that in any case the actual *κλῆροι* of the old citizens were required to be shared with the new members of the state; but only, as at Rome, the Ager Publicus, or land still remaining to the state itself, and not apportioned out to individuals. This land, however, being beneficially enjoyed by numbers of the old citizens, either as being common pasture, or as being farmed by different individuals on very advantageous terms, a division of it amongst the newly admitted citizens, although not, properly speaking, a spoliation of private property, yet was a serious shock to a great mass of existing interests, and was therefore always regarded as a revolutionary measure.

4 πολιτείᾳ ᾤκησαν. καὶ ὕστερον πάλιν αὐτῶν τινὲς διὰ τὸ μὴ
ἀρέσκεσθαι ἀπολιπόντες ἐκ τῶν Συρακουσῶν Φωκέας τε τῆς
πόλεώς τι τῆς Λεοντίνων χωρίον καλούμενον καταλαμβά-
νουσι καὶ Βρικιννίας ὂν ἔρυμα ἐν τῇ Λεοντίνῃ. καὶ τῶν τοῦ
δήμου τότε ἐκπεσόντων οἱ πολλοὶ ἦλθον ὡς αὐτοὺς, καὶ κατα-
5 στάντες ἐκ τῶν τειχῶν ἐπολέμουν. ἃ πυνθανόμενοι οἱ Ἀθη-
ναῖοι τὸν Φαίακα πέμπουσιν, εἴ πως πείσαντες τοὺς σφίσιν
ὄντας αὐτόθι ξυμμάχους καὶ τοὺς ἄλλους, ἢν δύνωνται, Σικε-
λιώτας κοινῇ ὡς Συρακοσίων δύναμιν περιποιουμένων ἐπι-
6 στρατεῦσαι, διασώσειαν τὸν δῆμον τῶν Λεοντίνων. ὁ δὲ
Φαίαξ ἀφικόμενος τοὺς μὲν Καμαριναίους πείθει καὶ Ἀκρα-
γαντίνους, ἐν δὲ Γέλᾳ ἀντιστάντος αὐτῷ τοῦ πράγματος οὐκ-
έτι ἐπὶ τοὺς ἄλλους ἔρχεται, αἰσθόμενος οὐκ ἂν πείθειν αὐ-
τοὺς, ἀλλ' ἀναχωρήσας διὰ τῶν Σικελῶν ἐς Κατάνην, καὶ
ἅμα ἐν τῇ παρόδῳ καὶ ἐς τὰς Βρικιννίας ἐλθὼν καὶ παραθαρ-
σύνας ἀπέπλει. V. ἐν δὲ τῇ παρακομιδῇ τῇ ἐς τὴν Σικελίαν
καὶ πάλιν ἀναχωρήσει καὶ ἐν τῇ Ἰταλίᾳ τισὶ πόλεσιν ἐχρη-
μάτισε περὶ φιλίας τοῖς Ἀθηναίοις, καὶ Λοκρῶν ἐντυγχάνει
τοῖς ἐκ Μεσσήνης ἐποίκοις ἐκπεπτωκόσιν, οἳ μετὰ τὴν τῶν
Σικελιωτῶν ὁμολογίαν στασιασάντων Μεσσηνίων καὶ ἐπα-

1. *πολυετείᾳ* e. *τολυτείᾳ* k. 2. *ἐκλιπόντες* Q. *φωκαίας* A.B.h. Bekk. Goell. *φωκεὰς καὶ βρικιννιάς τε τῆς πόλεώς τι τῶν λεοντίνων* V. 3. *τι τῶν λεοντίνων* c.d. 4. *βρικινίας* K. *βρικυνίας* Q. *βρυκινίας* d. *ἔρημα* V. 8. *αὐτόθεν* V. 9. *κοινῇ*] om. K. *ὡς*] om. K.b. 12. *γέλᾳ*] *γέλωτι* I. *γέλει* V.c. 15. *παραθαρσύνας* A.B.E.F.H.O.g. Haack. Poppo. Goell. *παραθρασύνας* C.G.I.K.L.N.P. vulgo *παραθαῤῥύνας*. 19. *τοῖς ἐν μεσήνοις* c.d.i. *τὴν*] om. d.i. *τῶν*] om. C.E.F.G.H.K.L.N.O.P.Q.R.V.b.c.e.f.h.k. Poppo. 20. *μεσσηνίων*] *ἀθηναίων* d.i. *ἐπαγομένων* H.V.d.e. pr. G.

2. *ἀπολιπόντες ἐκ τῶν Συρακουσῶν*] Compare III. 10. *ἀπολιπόντων ὑμῶν ἐκ πολέμου.*

5. *καταστάντες ἐκ τῶν τειχῶν ἐπολέμουν*] Portus et Acacius *καταστάντες* de munitione Bricinniarum interpretantur. Sed phrasis *καταστάντες ἐπολέμουν* hic fortassis non aliam significationem habet, quam II. 1. *καταστάντες τε ξυνεχῶς ἐπολέμουν*. Duker.

18. *περὶ φιλίας τοῖς Ἀθηναίοις*] Substantivis interdum adjungitur casus verbi vel adjectivi cognati, ut quemadmodum *συμμαχεῖν* et *σύμμαχος Βοιωτοῖς* dicitur, ita etiam dicatur *συμμαχία Βοιωτοῖς*. Sic Thucyd. IV. 23. *ἐπιδρομὴ τῷ τειχίσματι*, et V. 35. *κατὰ τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδοσιν*. Idem genus loquendi Duker. ad V. 46. docet in Latinis scriptoribus observari viris doctis ad Sallust. Catilin. 32. *quod neque insidiæ consuli procedebant*. Conf. Herodot. VII. 169. Matth. Gr. Gr. §. 396. et Poppon. Prolegom. I. p. 125. Göller.

γαγομενων τῶν ἑτέρων Λοκροὺς ἔποικοι ἐξεπέμφθησαν, καὶ ἐγένετο Μεσσήνη Λοκρῶν τινὰ χρόνον. τούτοις οὖν ὁ Φαίαξ 2 ἐντυχὼν †τοῖς† κομιζομένοις οὐκ ἠδίκησεν· ἐγεγένητο γὰρ τοῖς Λοκροῖς πρὸς αὐτὸν ὁμολογία ξυμβάσεως πέρι πρὸς τοὺς Ἀθηναίους. μόνοι γὰρ τῶν ξυμμάχων, ὅτε Σικελιῶται 3 ξυνηλλάσσοντο, οὐκ ἐσπείσαντο Ἀθηναίοις· οὐδ' ἂν τότε, εἰ μὴ αὐτοὺς κατεῖχεν ὁ πρὸς Ἰτωνέας καὶ Μελαίους πόλεμος ὁμόρους τε ὄντας καὶ ἀποίκους. καὶ ὁ μὲν Φαίαξ ἐς τὰς Ἀθήνας χρόνῳ ὕστερον ἀφίκετο.

VI. Ὁ δὲ Κλέων ὡς ἀπὸ τῆς Τορώνης τότε περιέπλευσεν ἐπὶ τὴν Ἀμφίπολιν, ὁρμώμενος ἐκ τῆς Ἠιόνος Σταγείρῳ μὲν

AMPHIPOLIS. CLEON proceeds against Amphipolis. He waits at Eion for reinforcements from his allies. Brasidas takes port at Cerdylium to protect Amphipolis.

προσβάλλει Ἀνδρίων ἀποικίᾳ, καὶ οὐχ εἷλε, Γαληψὸν δὲ τὴν Θασίων ἀποικίαν λαμβάνει κατὰ κράτος. καὶ πέμψας ὡς Περδίκκαν πρέ- 2 σβεις, ὅπως παραγένοιτο στρατιᾷ κατὰ τὸ ξυμμαχικὸν, καὶ ἐς τὴν Θρᾴκην ἄλλους παρὰ Πόλλην τῶν Ὀδομάντων βασιλέα, ἄξοντα μισθοῦ Θρᾷκας ὡς

2. οὖν φαίαξ K. 3. τοῖς κομιζομένοις] προσκομιζομένοις F. Immo ἀποκομιζομένοις Bekk. ἐγένετο G. 5. ὅτε] οὔτε A.B.E.F. 6. ξυνηλλάσσοντο V.E. F.G. ἐπείσαντο k. τοῖς ἀθηναίοις Q. 7. ἰτωναίας F.Q.e.f. ἰωνέας c.d.i. μελέους K. 9. ἀλλήλους c. 10. ὡς A.B.E.G.K.L.O.V.c.g. Haack. Poppo. Goell. vulgo ὃς. ἀπὸ τῆς τότε τορώνης G.K. ἐκ τῆς τορώνης τότε h. τότε ἀπὸ τῆς τορώνης C.d.e. τότε ἀπὸ τορώνης K.c.i. 11. ηόνος C. et infra ηόνι. 12. ἀνδρείων F. εἷλε] οἷοι c.d.i. αἱρεῖ margo d.i. 13. γαψηλὸν L.O.P. θασίαν A. λαμβάνει] om. Q. 14. ὡς] ἐς c.d.i. 17. πολλῆν A.F.V. Bekk. Goell. πολλὴν K.N.c. πολῦν G.I. πολὺν Q.e. πόλλυν correct. C. τὸν E.L.O.P.Q.c.e.k. Poppo. Goell. vulgo τῶν. ὀδομόντων F. ἀδομάντων E. ἄξοντα A.B.F.G.Q.d. Poppo. Goell. vulgo et Haack. ἄξαντα.

1. ἔποικοι] Vid. Scholiast. ad II. 27. Thomam Mag. et Suidam h. v. DUK.

3. †τοῖς κομιζομένοις†] "Articulus," says Poppo, "ferri nequit." Bekker wishes to read ἀποκομιζομένοις. But the simple verb has the same meaning, "being on their way home." Comp. I. 52. 114. VIII. 56. As to the article it would certainly be better away, as it is more natural to say, "meeting these "men on their way home," than, "meeting these men, namely, the party "who were on their return home." Dobree also objects to the article.

7. Ἰτωνέας καὶ Μελαίους] These people are unknown. Dr. Cramer mentions a place called *Mella* in the farther Calabria, half way between Scilla and Gerace, where some remains of an ancient town have been discovered. "Ancient "Italy," vol. II. p. 438.

10. ὡς ἀπὸ τῆς Τορώνης] Conf. VIII. 31. ὁ δὲ Ἀστύοχος, ὡς τότε ἐν τῇ Χίῳ ἔτυχε κ. τ. λ. III. 69. αἱ δὲ νῆες, ὡς τότε φεύγουσαι—κατενέχθησαν. V. 10. ὁ Κλέων, ὡς τὸ πρῶτον οὐ διενοεῖτο μένειν. GÖLLER. "Cursum hunc ipsum "jam supra c. 3. extr. demonstraverat. "Ergo ὡς, quod eo spectat, aptius est "quam ὃς, quod pronomen rem tan-"quam novam indicat." HAACK.

17. ἄξοντα] This reading has been

3 πλείστους, αὐτὸς ἡσύχαζε περιμένων ἐν τῇ Ἠιόνι. Βρασίδας δὲ πυνθανόμενος ταῦτα ἀντεκάθητο καὶ αὐτὸς ἐπὶ τῷ Κερδυλίῳ· ἔστι δὲ τὸ χωρίον τοῦτο Ἀργιλίων ἐπὶ μετεώρου πέραν τοῦ ποταμοῦ, οὐ πολὺ ἀπέχον τῆς Ἀμφιπόλεως, καὶ κατεφαίνετο πάντα αὐτόθεν, ὥστε οὐκ ἂν ἔλαθεν αὐτόθεν ὁρμώμενος ὁ Κλέων τῷ στρατῷ· ὅπερ προσεδέχετο ποιήσειν αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν, ὑπεριδόντα σφῶν τὸ πλῆθος, τῇ
4 παρούσῃ στρατιᾷ ἀναβήσεσθαι. ἅμα δὲ καὶ παρεσκευάζετο Θρᾷκάς τε μισθωτοὺς πεντακοσίους καὶ χιλίους, καὶ τοὺς Ἠδῶνας πάντας παρακαλῶν, πελταστὰς καὶ ἱππέας· καὶ Μυρκινίων καὶ Χαλκιδέων χιλίους πελταστὰς εἶχε πρὸς τοῖς
5 ἐν Ἀμφιπόλει. τὸ δ' ὁπλιτικὸν ξύμπαν ἠθροίσθη δισχίλιοι μάλιστα, καὶ ἱππῆς Ἕλληνες τριακόσιοι. τούτων Βρασίδας μὲν ἔχων ἐπὶ Κερδυλίῳ ἐκάθητο ἐς πεντακοσίους καὶ χιλίους, οἱ δ' ἄλλοι ἐν Ἀμφιπόλει μετὰ Κλεαρίδου ἐτετάχατο.

VII. Ὁ δὲ Κλέων τέως μὲν ἡσύχαζεν, ἔπειτα ἠναγκάσθη
2 ποιῆσαι ὅπερ ὁ Βρασίδας προσεδέχετο. τῶν γὰρ στρατιωτῶν ἀχθομένων μὲν τῇ ἕδρᾳ, ἀναλογιζομένων δὲ τὴν ἐκείνου ἡγεμονίαν πρὸς οἵαν ἐμπειρίαν καὶ τόλμαν μετὰ οἵας ἀνεπιστημοσύνης καὶ μαλακίας γενήσοιτο, καὶ οἴκοθεν ὡς ἄκοντες αὐτῷ ξυνῆλθον, αἰσθόμενος τὸν θροῦν, καὶ οὐ βουλόμενος αὐτοὺς διὰ τὸ ἐν τῷ αὐτῷ καθημένους βαρύνεσθαι, ἀναλαβὼν

Cleon, urged by the murmurs of his soldiers, advances against Amphipolis, and halts on the hill just under its walls.

2. κερδυλλίῳ Q. κερδαλίῳ f. 3. ἀργυλίων P. ἀργιλλίων Q. 4. ἐπέχων Q. καὶ] om. K. 5. αὐτόθεν] αὐτὸν K. om. c.d.i. 7. ὑπεριδόντας B.F.R.V. 8. δὲ παρεσκευάζετο K. 9. θρᾶκας μισθωτοὺς B.c.h.i. μισθῶι τοὺς E. 10. καὶ ἱππέας—πελταστὰς] om. A.B.h. 11. μυρικινίων P. μιρκινίων V. πελταστὰς χιλίους e. χιλίους πεντακοσίους Q. πρὸς τοὺς C. πρὸς τῇ V. 12. ἐν] om. Q. τὸ δὲ ὁπλιτικὸν V. ὁπλητικὸν E.F. 14. ἐκάθητο ἐπὶ κερδυλίῳ V. 17. ποιῆσαι] om. A. ὅπερ βρασίδας P. στρατιωτικῶν h. 23. καθήμενος F.

adopted by Elmsley, Bekker, Poppo, and Göller, and was approved of by Duker, instead of the common reading ἄξαντα, which is suspicious, both from the unusual form of the word, and from the difficulty of its meaning.

6. ὅπερ προσεδέχετο κ. τ. λ.] See the note on IV. 125.

22. ξυνῆλθον] "Malim ξυνεξῆλθον." Dobree. But surely οἴκοθεν ξυνῆλθον may be perfectly well tolerated, although ξυνεξῆλθον might be equally good, or even more expressive.

23. διὰ τὸ—βαρύνεσθαι] Commixtæ

ἦγε. καὶ ἐχρήσατο τῷ τρόπῳ ᾧπερ καὶ ἐς τὴν Πύλον εὐτυ- 3
χήσας ἐπίστευσέ τι φρονεῖν· ἐς μάχην μὲν γὰρ οὐδὲ ἤλπισέν
οἱ ἐπεξιέναι οὐδένα, κατὰ θέαν δὲ μᾶλλον ἔφη ἀναβαίνειν τοῦ
χωρίου, καὶ τὴν μείζω παρασκευὴν περιέμενεν, οὐχ ὡς τῷ
ἀσφαλεῖ, ἢν ἀναγκάζηται, περισχήσων, ἀλλ' ὡς κύκλῳ περι-
στὰς βίᾳ αἱρήσων τὴν πόλιν. ἐλθών τε καὶ καθίσας ἐπὶ 4
λόφου καρτεροῦ πρὸ τῆς Ἀμφιπόλεως τὸν στρατὸν αὐτὸς
ἐθεᾶτο τὸ λιμνῶδες τοῦ Στρυμόνος καὶ τὴν θέσιν τῆς πόλεως

1. εὐτυχήσας] om. K. 2. τι] τε C. 3. τὸ χωρίον L.O.P. et corr. E. 4. περιέμενεν A.B.E.F.G.Q.V.c.d.g.h.i.k. Poppo. Goell. vulgo περιέμεινεν. 5. παραστὰς R.h. 7. κρατεροῦ K.f.i. πρὸ τῆς ἀμφιπόλεως] om. i. τὸν στρατὸν—πόλεως] om. P. αὐτὸν d. αὐτὸς δὲ ἐθεᾶτο K. 8. ἐθεάσατο E.

sunt duæ formulæ, ἐν τῷ αὐτῷ καθημένους, et διὰ τὸ ἐν τῷ αὐτῷ καθῆσθαι. Conf. IV. 63. Göller.

1. ἐχρήσατο τῷ τρόπῳ κ. τ. λ.] I understand these words, as Haack does, of the temper and habits of Cleon's mind; and also, with the Scholiast, of the rash and confident spirit with which he embarked on the enterprise. For though it be true that the *execution* of the attack on Pylus was ably conducted by Demosthenes, yet the reference here is to the spirit with which Cleon undertook it, that is, with a blind confidence of success; and as this confidence had not been disappointed at Pylus, he imagined that it was a penetrating ability, which enabled him to anticipate victory when weaker minds doubted of it. The construction seems rather confused, the pronoun ᾧπερ referring more naturally to χρησάμενος understood than either to εὐτυχήσας or to ἐπίστευσε, and the preposition ἐς τὴν Πύλον suiting better with this view of the sentence. As it is, I should refer ᾧπερ to ἐπίστευσε. "On which he "relied, as he had succeeded also at "Pylus, as a proof that he was a man "of some ability."

4. οὐχ ὡς τῷ ἀσφαλεῖ, ἢν ἀναγκάζηται] Οὐχ ὡς τῷ πλήθει τῶν ἐναντίων κρατήσων, εἰ ἀναγκάζοιτο πολεμεῖν (ὃς οὐδὲ τῇ παρούσῃ στρατιᾷ τοὺς πολεμίους ᾤετο ἀντιτάξασθαι) ἀλλ' ὡς μετὰ τῶν ἐπελευσομένων αὐτῷ συμμάχων πᾶσαν ἐν κύκλῳ περιστήσων τὴν στρατιὰν, καὶ βίᾳ ἐκπολιορκήσων τὴν Ἀμφίπολιν. Schol.

οὐχ ὡς τῷ ἀσφαλεῖ — περισχήσων] "Not with the view of conquering "without risk, should he be compelled "to fight, but to have men enough to "place all round the city, and so take "it by assault." Τῷ ἀσφαλεῖ is, "with "safety." Compare VI. 55. πολλῷ τῷ περιόντι τοῦ ἀσφαλοῦς κατεκράτησε. And for περισχήσων, compare VIII. 105. τῷ ἔργῳ πολὺ περισχόντες.

5. περισχήσων] Ἀντὶ τοῦ ὑπερσχήσων καὶ νικήσων. Schol.

8. τὴν θέσιν—ἐπὶ †τῇ Θρᾴκῃ†] Whether this or ἐπὶ τὴν Θρᾴκην be the true reading, is not perhaps easy to determine; but the sense of the passage is to me clear, i. e. that Cleon, who on his way from Eion must have had a good view of the situation of Amphipolis *towards the sea*, now, by having ascended to the crown of the hill on which it was built, commanded the view of its situation towards the lake and the land side, or, as Thucydides here expresses it, *towards Thrace*. And ἐπὶ Θρᾴκῃ may signify, "on the con- "fines or neighbourhood of Thrace;" but it would more naturally signify, "against," or "commanding the ap- "proaches of Thrace;" "Thraciæ im- "minentem," a character which belonged truly to Amphipolis, but was not, I think, the point which Thucydides here meant to insist on. I am inclined therefore to prefer the old reading, ἐπὶ Θρᾴκην, "its situation to- "wards Thrace," or, as Thucydides expresses it, IV. 102. ἐς τὴν ἤπειρον.

N 4

5 ἐπὶ †τῇ Θρᾴκῃ† ὡς ἔχοι. ἀπιέναι τε ἐνόμιζεν, ὁπόταν βούληται, ἀμαχεί· καὶ γὰρ οὐδὲ ἐφαίνετο οὔτ' ἐπὶ τοῦ τείχους οὐδεὶς οὔτε κατὰ πύλας ἐξῄει, κεκλῃμέναι τε ἦσαν πᾶσαι. ὥστε καὶ μηχανὰς ὅτι οὐ κατῆλθεν ἔχων, ἁμαρτεῖν ἐδόκει· ἑλεῖν γὰρ ἂν τὴν πόλιν διὰ τὸ ἔρημον. VIII. Ὁ δὲ Βρασίδας εὐθὺς ὡς εἶδε κινουμένους τοὺς Ἀθηναίους, καταβὰς καὶ αὐτὸς ἀπὸ τοῦ Κερδυλίου

Brasidas throws himself into the town, and prepares to attack Cleon by surprise.

2 ἐσέρχεται ἐς τὴν Ἀμφίπολιν. καὶ ἐπέξοδον μὲν καὶ ἀντίταξιν οὐκ ἐποιήσατο πρὸς τοὺς Ἀθηναίους, δεδιὼς τὴν αὑτοῦ παρασκευὴν καὶ νομίζων ὑποδεεστέρους εἶναι, οὐ τῷ πλήθει (ἀντίπαλα γάρ πως ἦν) ἀλλὰ τῷ ἀξιώματι· (τῶν γὰρ Ἀθηναίων ὅπερ ἐστράτευε, καθαρὸν ἐξῆλθε, καὶ Λημνίων καὶ Ἰμβρίων τὸ κράτιστον), τέχνῃ δὲ

3 παρεσκευάζετο ἐπιθησόμενος. εἰ γὰρ δείξειε τοῖς ἐναντίοις τό τε πλῆθος καὶ τὴν ὅπλισιν ἀναγκαίαν οὖσαν τῶν μεθ' ἑαυτοῦ, οὐκ ἂν ἡγεῖτο μᾶλλον περιγενέσθαι ἢ ἄνευ προόψεώς

4 τε αὐτῶν καὶ μὴ ἀπὸ τοῦ ὄντος καταφρονήσεως. ἀπολεξά-

1. τῇ θρᾴκῃ A.B.C. (prima manu) E.F.H.K.N.V.f.g.h. Haack. Poppo. vulgo et Goell. in ed. 2. τὴν θρᾴκην. 3. κεκλειμέναι A.B.E.F. κεκλῃμέναι Poppo. Goell. vulgo κεκλεισμέναι. 4. ὥστε μηχανὰς Q. οὐκ ἀπῆλθεν K.L.O.k. ἁμαρτεῖν B.E.F.G÷H.I.Q.V.c.f.g.h.i.m. Haack. Poppo. Goell. vulgo ἁμαρτάνειν. 6. εὐθὺς] om. Q. 7. καὶ καταβὰς καὶ R. 10. τὴν αὐτοῦ V. παρασκευὴν νομίζων e. ὑποδεέστερος Poppo. 11. ἀντίπαλον L.O.P.Q. 12. τῶν] τῆς c.d. ἐστράτευσε K.g. 13. λιμνίων E. 14. δείξοιεν A.B.E.F.H.g. δείξοιε K.V. δείξοι h. 15. ὅπλησιν G. 16. ἑαυτῶν A.B.F.h.

4. *κατῆλθεν*] Because the walls of Amphipolis did not reach up to the summit of the hill, so that Cleon in approaching the town descended from the higher ground from whence the view of it had first opened on him. See Appendix, p. 410.

12. *καθαρὸν ἐξῆλθε*] This seems to be equivalent to the expression VI. 31. *τὸ πεζὸν χρηστοῖς καταλόγοις ἐκκριθέν*: that is, there were neither *Thetes* nor *Metics* in the army, nor citizens either beyond or not having yet attained to the vigour of manhood. In Herodot. I. 211. *Περσέων ὁ καθαρὸς στρατὸς* is opposed to what is called *τῷ ἀχρηΐῳ*. Compare also Herodot. IV. 135. and Wesseling's note.

15. *τὴν ὅπλισιν ἀναγκαίαν οὖσαν*] i. e. not such as they would have wished, but such as they could get. Compare II. 70. *βρώσεως περὶ ἀναγκαίας*, and I. 61. *ξύμβασιν ἀναγκαίαν*.

17. *καὶ μὴ ἀπὸ τοῦ ὄντος καταφρονήσεως*] Göller explains this passage by supposing that *οὔσης* should be supplied after *καταφρονήσεως*, because the sense of *ἄνευ προόψεως* is equivalent to *μὴ γενομένης προόψεως*. Dobree says, "An subaudiendum e contrario *μετά*? "ut plena phrasis sit, *καὶ μὴ μετὰ καταφρονήσεως ἀπὸ τοῦ ὄντος*." Poppo professes that he can give no satisfactory explanation of the construction, nor do I think that any can be given according to the rules of the language,

μενος οὖν αὐτὸς πεντήκοντα καὶ ἑκατὸν ὁπλίτας, καὶ τοὺς ἄλλους Κλεαρίδᾳ προστάξας, ἐβουλεύετο ἐπιχειρεῖν αἰφνιδίως πρὶν ἀπελθεῖν τοὺς Ἀθηναίους, οὐκ ἂν νομίζων αὐτοὺς ὁμοίως ἀπολαβεῖν αὖθις μεμονωμένους, εἰ τύχοι ἐλθοῦσα αὐτοῖς ἡ βοήθεια. ξυγκαλέσας δὲ τοὺς πάντας στρατιώτας, καὶ βουλόμενος παραθαρσῦναί τε καὶ τὴν ἐπίνοιαν φράσαι, ἔλεγε τοιάδε.

SPEECH OF BRASIDAS to his soldiers, to encourage them and explain to them his plan of attack.

IX. "ἌΝΔΡΕΣ Πελοποννήσιοι, ἀπὸ μὲν οἵας χώρας "ἥκομεν, ὅτι ἀεὶ διὰ τὸ εὔψυχον ἐλευθέρας, καὶ ὅτι Δωριῆς "μέλλετε Ἴωσι μάχεσθαι, ὧν εἰώθατε κρείσ"σους εἶναι, ἀρκείτω βραχέως δεδηλωμένον· "τὴν δὲ ἐπιχείρησιν ᾧ τρόπῳ διανοοῦμαι ποι"εῖσθαι, διδάξω, ἵνα μὴ †τό τε† κατ' ὀλίγον "καὶ μὴ ἅπαντας κινδυνεύειν ἐνδεὲς φαινόμενον ἀτολμίαν "παράσχῃ. τοὺς γὰρ ἐναντίους εἰκάζω καταφρονήσει τε 2

1. αὐτὸς] om. N.V. 2. κλεαρίδι P. κλεαρίδας Q. κλεαρίδους c. κλεαρίδα E. ἐβούλετο I.L.O.P.c.d.k. 3. ἐπελθεῖν A. νομίζων αὐτοὺς ὁμοίως A.B.E.F.H. K.V.h. Haack. Poppo. Goell. νομίζων ὁμοίως αὐτοὺς C.L.O.P.c.d.e.g.k. vulgo ὁμοίως αὐτοὺς νομίζων. 4. ἀποβαλεῖν A.E.F. αὖτις A.C.E.F.G.V.d.e. ἄν τις c. καὶ εἰ Q. τύχῃ K. τύχοιεν c. 5. ἡ] om. L. συγκαλέσας C.F.K.Q.V.e.g. 6. καὶ] om. R. 9. ἐλευθερίας I. 11. ἀρκεῖ τὸ A.B.E.F.H.N.Q.g.h. 12. ᾧ A.B.C.E.F.G.H.I.K.L.O.P.Q.V.c.d.e.g.h.i.k. Haack. Poppo. Goell. τῷ N. vulgo ὅτῳ. 13. τῷ A.B.E.F.H.K. om. I. τε] om. L.O.k. κατ' ὀλίγους V. 14. μὴ om. G. ἐνδεὲς ὑμῖν φαινόμενον d.

although both Göller and Dobree have given the meaning of the passage rightly. Compare, for the general meaning, IV. 126. ὅσα μὲν τῷ ὄντι ἀσθενῆ ὄντα τῶν πολεμίων, δόκησιν ἔχει ἰσχύος, διδαχὴ ἀληθὴς προσγενομένη περὶ αὐτῶν ἐθάρσυνε μᾶλλον τοὺς ἀμυνομένους.

13. †τό τε† κατ' ὀλίγον] I have marked the two first words with obeli, because Bekker and Göller have inclosed the τε in brackets, and some of the best MSS. read τῷ instead of τό. Κατ' ὀλίγον τε καὶ μὴ ἅπαντας seems indeed a strange distinction, as they are not two different things, but one; yet there are other instances of similar distinctions in Thucydides, and the question still returns, How can we possibly account for the gratuitous insertion of a superfluous word in almost every existing MS.? And would not such extraordinary instances of attempted antithesis as that given by Aristotle from Epicharmus, (Rhetor. III. 9. extr.) τόκα μὲν ἐν τήνοις ἐγὼν ἦν· τόκα δὲ παρὰ τήνοις ἐγὼ, lead us to suppose that this sort of false taste was not uncommon in the earlier writers, or rather in those who flourished, like Thucydides, when attention first began to be paid to style; that is, between the time of the simplicity of mere nature, and that of the simplicity of good sense and perfected taste? For κατ' ὀλίγον, "a lit"tle, or a small part, at a time," see IV. 10.

“ ἡμῶν καὶ οὐκ ἂν ἐλπίσαντας ὡς ἂν ἐπεξέλθοι τις αὐτοῖς “ ἐς μάχην, ἀναβῆναί τε πρὸς τὸ χωρίον καὶ νῦν ἀτάκτως “ κατὰ θέαν τετραμμένους ὀλιγωρεῖν.
3 “ ὅστις δὲ τὰς τοιαύτας “ ἁμαρτίας τῶν ἐναντίων κάλλιστα ἰδὼν καὶ ἅμα πρὸς τὴν “ ἑαυτοῦ δύναμιν τὴν ἐπιχείρησιν ποιεῖται μὴ ἀπὸ τοῦ προ- “ φανοῦς μᾶλλον καὶ ἀντιπαραταχθέντος ἢ ἐκ τοῦ πρὸς τὸ “ παρὸν ξυμφέροντος, πλεῖστ' ἂν ὀρθοῖτο· καὶ τὰ κλέμματα “ ταῦτα καλλίστην δόξαν ἔχει ἃ τὸν πολέμιον μάλιστ' ἄν τις “ ἀπατήσας τοὺς φίλους μέγιστ' ἂν ὠφελήσειεν.
4 “ ἕως οὖν ἔτι “ ἀπαράσκευοι θαρσοῦσι καὶ τοῦ ὑπαπιέναι πλέον ἢ τοῦ “ μένοντος, ἐξ ὧν ἐμοὶ φαίνονται, τὴν διάνοιαν ἔχουσιν, ἐν “ τῷ ἀνειμένῳ αὐτῶν τῆς γνώμης καὶ πρὶν ξυνταχθῆναι “ μᾶλλον τὴν δόξαν, ἐγὼ μὲν ἔχων τοὺς μετ' ἐμαυτοῦ καὶ “ φθάσας, ἢν δύνωμαι, προσπεσοῦμαι δρόμῳ κατὰ μέσον τὸ “ στράτευμα· σὺ δὲ, Κλεαρίδα, ὕστερον, ὅταν ἐμὲ ὁρᾷς ἤδη “ προσκείμενον καὶ κατὰ τὸ εἰκὸς φοβοῦντα αὐτοὺς, τοὺς

1. ἐξέλθοι Q. ὑπεξέλθοι V.d. ὑπεξέλθῃ f. τι d. 2. ἀτάκτους O. 3. δὲ καὶ τὰς K. 4. μάλιστα L.d.i. 5. αὐτοῦ G.L.O.P.b.e.k. τὴν] om. K. ἀπὸ] ἐκ h. 6. ἐκ τοῦ] om. d. 7. συμφέροντος B.C.H.K.V.c.d.e.f.g.i.k. 8. πόλεμον A.B.E.F. μάλιστ' K.L.O.P. 11. μένειν d. φαίνωνται F. 12. συνταχθῆναι B.C.F.H.K.Q.V.c.d.e.f.g.h.i.k. 13. ἐγὼ μὲν ἔχων] om. d. ἔχω I. 15. κλεαρίδαν P. ὁρᾷς ἐμὲ G.L.O.P.c.d.e.i.k.

3. κατὰ θέαν τετραμμένους] “Set on “looking about them.” Compare Herodot. V. 11. κατὰ τὰ εἵλοντο ἐτράποντο: “Set themselves about, or betook “themselves to, the objects of their “choice.” So again, Thucyd. VI. 31. ὁ ἄλλος ὄχλος κατὰ θέαν ἧκεν. In all these cases the true meaning of κατὰ appears to be, *in the way of*. Hermann rightly explains it by *secundum*. (ad Viger. not. 401.)

4. πρὸς τὴν ἑαυτοῦ δύναμιν] “Con-“sulting, or considering his own “power;” i. e. when it is deficient in actual strength, making up for it by art and by rapidity of movement.

7. κλέμματα] Schol. Cass. στρατηγήματα exponit. Notum est illud Alexandri ad amicos suadentes, ut noctu Darium inopinantem adgrederetur, οὐ κλέπτω τὴν νίκην. Sic *furta, furta belli, furta insidiarum* apud Scriptores Latinos sæpissime. Duker.

8. ἃ τὸν πολέμιον—ἀπατήσας] Sequitur verbum ἀπατᾶν analogiam locutionis ἡ ἀδικία ἣν ἠδίκησαν αὐτὸν, et similium, de quibus vid. Matthiam, Gr. Gr. p. 566. [§. 415.] Göller.

10. πλέον ἢ τοῦ μένοντος] Participium substantivi instar est. Vid. Matth. Gr. Gr. p. 834. [§. 570.] Compare VI. 24. τὸ ἐπιθυμοῦν τοῦ πλοῦ οὐκ ἐξηρέθησαν. III. 10. τὸ διαλλάσσον τῆς γνώμης. VII. 68. τῆς γνώμης τὸ θυμούμενον. Vid. Poppon. I. 1. p. 100, 149. Göller.

11. ἐν τῷ ἀνειμένῳ τῆς γνώμης] Compare Xenoph. Hell. VII. 5. §. 22. δόξαν παρεῖχε τοῖς πολεμίοις μὴ ποιήσεσθαι μάχην ἐν ἐκείνῃ τῇ ἡμέρᾳ—τοῦτο δὲ ποιήσας [Epaminondas at Mantinea] ἔλυσε μὲν τῶν πλείστων πολεμίων τὴν ἐν ταῖς ψυχαῖς πρὸς μάχην παρασκευήν.

“ μετὰ σεαυτοῦ τούς τ' Ἀμφιπολίτας καὶ τοὺς ἄλλους ξυμ-
“ μάχους ἄγων, αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν, καὶ
“ ἐπείγεσθαι ὡς τάχιστα ξυμμῖξαι. ἐλπὶς γὰρ μάλιστα αὐ- 5
“ τοὺς οὕτω φοβηθῆναι· τὸ γὰρ ἐπιὸν ὕστερον δεινότερον
“ τοῖς πολεμίοις τοῦ παρόντος καὶ μαχομένου. καὶ αὐτός τε 6
“ ἀνὴρ ἀγαθὸς γίγνου, ὥσπερ σε εἰκὸς ὄντα Σπαρτιάτην, καὶ
“ ὑμεῖς, ὦ ἄνδρες ξύμμαχοι, ἀκολουθήσατε ἀνδρείως, καὶ
“ νομίσατε εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ αἰσχύ-
“ νεσθαι καὶ τοῖς ἄρχουσι πείθεσθαι· καὶ τῇδε ὑμῖν τῇ ἡμέρᾳ
“ ἢ ἀγαθοῖς γενομένοις ἐλευθερίαν τε ὑπάρχειν καὶ Λακεδαι-
“ μονίων ξυμμάχοις κεκλῆσθαι, ἢ Ἀθηναίων τε δούλοις, ἢν
“ τὰ ἄριστα ἄνευ ἀνδραποδισμοῦ ἢ θανατώσεως πράξητε,
“ καὶ δουλείαν χαλεπωτέραν ἢ πρὶν εἴχετε, τοῖς δὲ λοιποῖς
“ Ἕλλησι κωλυταῖς γενέσθαι ἐλευθερώσεως. ἀλλὰ μήτε 7
“ ὑμεῖς μαλακισθῆτε, ὁρῶντες περὶ ὅσων ὁ ἀγών ἐστιν, ἐγώ
“ τε δείξω οὐ παραινέσαι οἷός τε ὢν μᾶλλον τοῖς πέλας ἢ
“ καὶ αὐτὸς ἔργῳ ἐπεξελθεῖν.”

X. Ὁ μὲν Βρασίδας τοσαῦτα εἰπὼν τήν τε ἔξοδον παρε-
σκευάζετο αὐτὸς καὶ τοὺς ἄλλους μετὰ τοῦ Κλεαρίδα καθίστη
ἐπὶ τὰς Θρᾳκίας καλουμένας τῶν πυλῶν, ὅπως
ὥσπερ εἴρητο ἐπεξίοιεν. τῷ δὲ Κλέωνι, φανεροῦ 2

BATTLE OF AMPHIPOLIS. Brasidas throws the Athenians into

1. τε ἀμφιπολίτας V. 2. ἐπελθεῖν G.d.e.g. 3. ἐπεὶ γενέσθαι Q. ξυμμῖξαι—μάλιστα om. E. συμμίξαι V. 4. θορυβηθῆναι L.O.P. φορυβηθῆναι k. βηθῆναι G. 5. τε] om. e. 6. σε] om. e. 8. νομίσατε τρία εἶναι Stobæus. [τὸ] αἰσχύνεσθαι Poppo. “Deleverim articulum.” Bekker. [et delevit ed. 1832.] 9. ἡμῖν L.Q. 10. ἢ] om. d.e. γινομένοις L. λακεδαιμονίων τε δούλοις C. 11. συμμάχοις P.e. ξυμμάχους k. τε] om. Q.f. 12. πράξησθε K. 13. ᾗι E. ἔχετε B. 15. ὅσον Q. ὁ ἀγών] ἀγὼν b. ἀγαθῶν c.d.i. 16. δὲ K. παραινέσαις I. ὢν τοῖς O.V. 18. παρασκευάζετο Q. 19. κλεαρίδου O.Q. καθίστει E. 20. τῆς θρᾳκίας Q. 21. ὅπερ K.

4. τὸ γὰρ—μαχομένου] Stobæus, p. 364. W. Æneas in Poliorcet. cap. 38. τὸ γὰρ ἐπιὸν μᾶλλον οἱ πολέμιοι φοβοῦνται τοῦ ὑπάρχοντος καὶ παρόντος ἤδη. Sumsit a Thucydide. Vid. ibi Casaubonum. DUKER.

11. δούλοις—ἄνευ ἀνδραποδισμοῦ] A good instance of the distinction between these two words. Δοῦλος is the general term, applying equally to political and to domestic slavery; ἀνδράποδον applies exclusively to the latter.

20. ἐπὶ τὰς Θρᾳκίας—τῶν πυλῶν] For the topography of Amphipolis, the reader is referred to the memoir accompanying the map, at the end of the volume.

AMPHIPOLIS. A.C. 422. Olymp. 89. 3.

confusion by his sudden attack, and is killed in the action. Cleon is killed also, and the Athenians are defeated.

γενομένου αὐτοῦ ἀπὸ τοῦ Κερδυλίου καταβάντος
καὶ ἐν τῇ πόλει ἐπιφανεῖ οὔσῃ ἔξωθεν περὶ τὸ
ἱερὸν τῆς Ἀθηνᾶς θυομένου καὶ ταῦτα πράσ-
σοντος, ἀγγέλλεται (προὐκεχωρήκει γὰρ τότε
κατὰ τὴν θέαν) ὅτι ἥ τε στρατιὰ ἅπασα φανερὰ τῶν πολε-
μίων ἐν τῇ πόλει, καὶ ὑπὸ τὰς πύλας ἵππων τε πόδες πολλοὶ
3 καὶ ἀνθρώπων ὡς ἐξιόντων ὑποφαίνονται. ὁ δὲ ἀκούσας
ἐπῆλθε· καὶ ὡς εἶδεν, οὐ βουλόμενος μάχῃ διαγωνίσασθαι
πρίν οἱ καὶ τοὺς βοηθοὺς ἥκειν, καὶ οἰόμενος φθήσεσθαι
ἀπελθὼν, σημαίνειν τε ἅμα ἐκέλευεν ἀναχώρησιν καὶ παρήγ-
γειλε τοῖς ἀπιοῦσιν ἐπὶ τὸ εὐώνυμον κέρας, ὥσπερ μόνον
4 οἷόν τ' ἦν, ὑπάγειν ἐπὶ τῆς Ἠιόνος. ὡς δ' αὐτῷ ἐδόκει σχολὴ
γίγνεσθαι, αὐτὸς ἐπιστρέψας τὸ δεξιὸν καὶ τὰ γυμνὰ πρὸς
5 τοὺς πολεμίους δοὺς ἀπῆγε τὴν στρατιάν. κἀν τούτῳ Βρα-

1. τοῦ] τε c.d.i. 2. ἐπιφανῆ οὖσα c. 4. προκεχωρήκει Q. 5. ὅτι] om. G.e.k. ἥ τε] ἤρτηται P. ἅπασα τῶν O. τῶν ἐν τῇ πόλει πολεμίων V. 7. ἐς ἐξιόντων Q. ἀποφαίνονται Q.g. 8. ἀπῆλθε K.Q. οὐ] om. I. 9. οἱ] ἣ d. φθήσεσθαι H.I.L.O.g. corr. F. Taur. Haack. Poppo. Goell. vulgo ὀφθήσεσθαι. 10. ἅμα τὴν ἀναχώρησιν V. παρήγγειλε A.B.F.H.Q.V. Poppo. Goell. ceteri παρήγγελλε. 11. μόνην e. 12. αὐτοῦ e. αὐτὸ correct. N.V. αὐτῷ (ὁ superscr.) [sic eâdem manu] C. σχολῇ L. ἡ σχολὴ R. σχολῇ E. 13. αὐτὸς] om. L. 14. δοὺς] om. d.i. κἀν] καὶ B.

6. ὑπὸ τὰς πύλας—ὑποφαίνονται] It should be remembered that none of Brasidas's men were on the walls; so that the Athenians, having nothing to dread from missile weapons, might venture up under the very walls of the town: and if we suppose, as Mr. Hawkins has suggested to me, that the middle of the road was worn hollow, so as to have admitted an opening of several inches under the gates, there would have been little difficulty in seeing the feet of the men and horses, in the manner described in the text.

10. παρήγγειλε τοῖς ἀπιοῦσιν κ. τ. λ.] Dr. Bloomfield's translation of this passage, agreeing with Göller's, appears to me to be substantially correct: "He gave orders to the retreaters "[rather, 'to the army in moving off'] "to draw off to Eion, [or rather, 'in "the direction of Eion,'] moving on "their left wing." The army was drawn up in line fronting Amphipolis, and as the left was nearest Eion, the movement would naturally begin with that part of the army. Meantime the right wing should have maintained their position, and continued to face the enemy, in order to check pursuit till the other part of the army was fairly on its march to Eion; but instead of this, Cleon, uneasy at remaining so long exposed to the attack of the enemy, ordered the right wing to abandon its ground prematurely, and to move off towards the left, with its right flank necessarily presented to the enemy during the movement.

13. τὰ γυμνὰ] Thucyd. III. 23. καὶ ἐτόξευόν τε καὶ ἐσηκόντιζον ἐς τὰ γυμνά. Schol. μέρη. Vid. Stephanum Append. ad Scripta de Dialect. p. 116. Duker.

σίδας ὡς ὁρᾷ τὸν καιρὸν καὶ τὸ στράτευμα τῶν Ἀθηναίων
κινούμενον, λέγει τοῖς μεθ' ἑαυτοῦ καὶ τοῖς ἄλλοις ὅτι "οἱ
"ἄνδρες ἡμᾶς οὐ μένουσι· δῆλοι δὲ τῶν τε δοράτων τῇ
"κινήσει καὶ τῶν κεφαλῶν· οἷς γὰρ ἂν τοῦτο γίγνηται, οὐκ
"εἰώθασι μένειν τοὺς ἐπιόντας. ἀλλὰ τάς τε πύλας τις
"ἀνοιγέτω ἐμοὶ ἃς εἴρηται, καὶ ἐπεξίωμεν ὡς τάχιστα θαρ-
"σοῦντες." καὶ ὁ μὲν κατὰ τὰς ἐπὶ τὸ σταύρωμα πύλας καὶ 6
τὰς πρώτας τοῦ μακροῦ τείχους τότε ὄντος ἐξελθὼν ἔθει
δρόμῳ τὴν ὁδὸν ταύτην εὐθεῖαν, ᾗπερ νῦν κατὰ τὸ καρτερώ-
τατον τοῦ χωρίου ἰόντι τροπαῖον ἕστηκε· καὶ προσβαλὼν
τοῖς Ἀθηναίοις πεφοβημένοις τε ἅμα τῇ σφετέρᾳ ἀταξίᾳ καὶ
τὴν τόλμαν αὐτοῦ ἐκπεπληγμένοις κατὰ μέσον τὸ στράτευμα
τρέπει. καὶ ὁ Κλεαρίδας, ὥσπερ εἴρητο, ἅμα κατὰ τὰς Θρᾳ- 7
κίας πύλας ἐπεξελθὼν τῷ στρατῷ ἐπεφέρετο. ξυνέβη τε τῷ 8
ἀδοκήτῳ καὶ ἐξαπίνης ἀμφοτέρωθεν τοὺς Ἀθηναίους θορυβη-
θῆναι, καὶ τὸ μὲν εὐώνυμον κέρας αὐτῶν, τὸ πρὸς τὴν Ἠιόνα,
ὅπερ δὴ καὶ προκεχωρήκει, εὐθὺς ἀπορραγὲν ἔφυγε. καὶ ὁ
Βρασίδας ὑποχωροῦντος ἤδη αὐτοῦ ἐπιπαριὼν τῷ δεξιῷ
τιτρώσκεται· καὶ πεσόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθά-
νονται, οἱ δὲ πλησίον ἄραντες ἀπήνεγκαν. τὸ δὲ δεξιὸν τῶν 9
Ἀθηναίων ἔμενε [τε] μᾶλλον, καὶ ὁ μὲν Κλέων, ὡς τὸ

1. ὡς] om. c.i. 2. αὐτοῦ g. 3. δῆλοι τῶν K. δηλοῖ E. δοράτων κινήσει c.d.i. 5. ἀνοιγέτω τις Q. ἀνοιγνύτω legisse Mœrin monet Piersonus p. 31. 7. κατὰ] μετὰ B.h. τῷ σταυρώματι Q. 8. πρώτας] πόρτας f. ὄντως V. ὄντας g. 9. ἧπερ G. τὸ] om. d. 10. ἕστηκεν V.h. Bekker. in edit. min. 12. ἐκπεπληγμένους B.h. 15. ἀδοκήτῳ ἐξαπίνης H.K. 16. αὐτῶν κέρας Q. 17. προὐκεχωρήκει d. ἔφυγε A.B.h. Poppo. Goell. ceteri ἔφευγε. 20. πλησίον αὐτου (sic) ἄραντες V. τὸ δεξιὸν K. δεξιὸν ἀθηναίων O. τὸ ἀθην. V. 21. ἔμεινέ τε Q. F.H.g. om. particulam. [sic Poppo. Goell.] ἐς τὸ c.

9. *κατὰ τὸ καρτερώτατον τοῦ χωρίου*] This must mean, I think, the steepest part of the hill. Others understand it "of the strongest part of the town." But see the memoir on the map of Amphipolis.

18. *ἐπιπαριὼν*] *Transiens ad*—ut IV. 94. fin. VI. 67. fin. VII. 76. init. DOBREE. The construction with the dative is remarkable, inasmuch as the word generally occurs with the accusative. But in its general meaning it is, "advancing along;" here it is, "advancing along towards," or, "in "order to arrive at." Ἐπιπαριὼν τὸ στράτευμα is, "advancing along the "line of the army,"—ἐπιπαριὼν τῷ δεξιῷ is, "advancing along the line of "battle in order to get at the right "wing." Schol. πλησιάζων ἐπετίθετο τῷ δεξιῷ.

21. *ἔμενε [τε] μᾶλλον*] Some of the

AMPHIPOLIS. A.C. 422. Olymp. 89. 3.

πρῶτον οὐ διενοεῖτο μένειν, εὐθὺς φεύγων καὶ καταληφθεὶς
ὑπὸ Μυρκινίου πελταστοῦ ἀποθνήσκει, οἱ δὲ αὐτοῦ συστρα-
φέντες ὁπλῖται ἐπὶ τὸν λόφον τόν τε Κλεαρίδαν ἠμύνοντο
καὶ δὶς ἢ τρὶς προσβαλόντα, καὶ οὐ πρότερον ἐνέδοσαν πρὶν
ἥ τε Μυρκινία καὶ ἡ Χαλκιδικὴ ἵππος καὶ οἱ πελτασταὶ περι-
10 στάντες καὶ ἐσακοντίζοντες αὐτοὺς ἔτρεψαν. οὕτω δὲ τὸ
στράτευμα πᾶν ἤδη τῶν Ἀθηναίων φυγὸν χαλεπῶς καὶ πολ-
λὰς ὁδοὺς τραπόμενοι κατὰ ὄρη, ὅσοι μὴ διεφθάρησαν ἢ αὐ-
τίκα ἐν χερσὶν ἢ ὑπὸ τῆς Χαλκιδικῆς ἵππου καὶ τῶν πελ-
11 ταστῶν, οἱ λοιποὶ ἀπεκομίσθησαν ἐς τὴν Ἠιόνα. οἱ δὲ τὸν
Βρασίδαν ἄραντες ἐκ τῆς μάχης καὶ διασώσαντες ἐς τὴν πό-
λιν ἔτι ἔμπνουν ἐσεκόμισαν· καὶ ᾔσθετο μὲν ὅτι νικῶσιν οἱ
12 μεθ' ἑαυτοῦ, οὐ πολὺ δὲ διαλιπὼν ἐτελεύτησε. καὶ ἡ ἄλλη
στρατιὰ ἀναχωρήσασα μετὰ τοῦ Κλεαρίδου ἐκ τῆς διώξεως
νεκρούς τε ἐσκύλευσε καὶ τροπαῖον ἔστησε. XI. μετὰ δὲ

Brasidas is honourably buried in the marketplace of Amphipolis. Loss on both sides in the battle.

ταῦτα τὸν Βρασίδαν οἱ ξύμμαχοι πάντες ξὺν
ὅπλοις ἐπισπόμενοι δημοσίᾳ ἔθαψαν ἐν τῇ
πόλει πρὸ τῆς νῦν ἀγορᾶς οὔσης· καὶ τὸ λοι-
πὸν οἱ Ἀμφιπολῖται, περιέρξαντες αὐτοῦ τὸ μνημεῖον,

1. φεύγων καταληφθεὶς Q.d.i. 2. θνήσκει V. ξυστραφέντες Poppo. 3. ἠμύναντο d.i. 4. ἢ δὶς ἢ καὶ τρὶς I. καὶ τρὶς Q. †καὶ δὶς ἢ† Poppo. 5. μυρσινία c.d.i. 6. ἀκοντίζοντες d.i. 8. διεφθάρησαν αὐτίκα L.O.P. 11. διασώσαντες om. E. 12. ἐκόμισαν K.c.d.g.i. 13. μεθ' ἑαυτοῦ A.B.K.Q. Bekk. Goell. μεθ' αὑτοῦ E.F.H.R. Poppo. vulgo μετ' αὐτοῦ. καὶ ἡ] ἡ δὲ c.d. 17. ἐπισπώμενοι E.G.g. 19. περιείρξαντες d. μνῆμα Q.g.

best MSS. omit the particle τε, and are followed by Bekker, Poppo, and Göller. Yet it appears to me defensible, on the ground that οἱ—ὁπλῖται are exactly the same subject with τὸ δεξιὸν τῶν Ἀθηναίων, so that ἔμενέ τε μᾶλλον,—καὶ—ἠμύνοντο answer to one another. "The "right wing not only kept its ground "better, but, though Cleon himself "fled, and was killed, the soldiers "formed in a ring, and repulsed Clea-"ridas in two or three attacks."

17. ἔθαψαν ἐν τῇ πόλει] This was a distinguished honour, as the ordinary burial-places were always outside the walls. Ser. Sulpicius, the friend of Cicero, in the height of the Roman power, "ab Atheniensibus impetrare "non potuit ut M. Marcello locum "sepulturæ intra urbem darent, quod "religione se impediri dicerent; neque "tamen id antea cuiquam concesse-"rant." Cicero, Epistol. ad Divers. IV. 12. So, at Rome, the Twelve Tables forbade to bury within the walls; but there were some few individuals, says Cicero, "qui hoc, ut C. Fabricius, "virtutis causa, soluti legibus, con-"secuti sunt." De Legibus, II. 23.

19. περιέρξαντες αὐτοῦ τὸ μνημεῖον] "Semper monumenta suorum sepie-"bant veteres; tenuiores quidem ma-

ὡς ἥρωΐ τε ἐντέμνουσι καὶ τιμὰς δεδώκασιν ἀγῶνας καὶ ἐτησίους θυσίας, καὶ τὴν ἀποικίαν ὡς οἰκιστῇ προσέθεσαν, καταβαλόντες τὰ Ἁγνώνεια οἰκοδομήματα καὶ ἀφανίσαντες εἴ τι μνημόσυνόν που ἔμελλεν αὐτοῦ τῆς οἰκίσεως περιέσεσθαι, νομίσαντες τὸν μὲν Βρασίδαν σωτῆρά τε σφῶν γεγενῆσθαι καὶ ἐν τῷ παρόντι ἅμα τὴν τῶν Λακεδαιμονίων ξυμμαχίαν φόβῳ τῶν Ἀθηναίων θεραπεύ-

The Athenian armament returns home.

3. ἀγνώμονα c. 4. ἔμελλεν] ἐκέλευεν f.g. οἰκήσεως A.B.F.G.H.K.L.N.O. R.V.c.d.e.f.g.i.k. 5. περιθέσθαι c.i. νομίσαντες—γεγενῆσθαι] om. Q.

"ceria, aut humili aliqua levique ma-
"teria; honestiores vero lorica e silice
"vel saxo aut marmore. Virgilius in
"Culice,

"Tumulus formatum crevit in orbem,
"Quem circum lapidum lævi de mar-
"more formas
"Conserit, assiduæ curæ memor."

Casaubon. (ad Sueton. Neron. 33.) Compare also the Digest. XI. Tit. 7. §. 37. "Monumentum sepulchri id "esse Div. Adrianus rescripsit, quod "munimenti, id est, causa muniendi "ejus loci factum sit, in quo corpus "impositum sit." See also Digest. XVIII. Tit. 1. §. 73.

1. ὡς ἥρωΐ τε ἐντέμνουσι κ. τ. λ.] Ἐντέμνειν and ἐναγίζειν are the words properly used to express the offerings made at the tombs of the dead; ἐντέμνειν, according to the Scholiast on Apollonius Rhodius, I. 587. (quoted by Dr. Bloomfield,) being opposed to σφάζειν; because offerings to the dead, or to the powers beneath the earth, had their heads cut off so as to fall on the ground, by a blow on the back of the neck; while σφάζειν, "jugulare," "to cut or stick in the throat," denotes the manner of sacrificing a victim to the gods of heaven, holding back the head that it might look upwards in its death. And the distinction of θύειν, as applied to offerings made to the gods, and ἐναγίζειν, as expressing those made to heroes, is often clearly insisted upon. See Herodot. II. 44. Etymolog. Mag. in ἐναγίζω and ἔντομα. Hesych. in ἐναγίζειν and ἐντέμνουσι. Pollux, III. 102. VIII. 91. Pausanias, II. 11. §. 7. Aristotle, however, uses the term θύειν to express the offerings paid to Brasidas; (Ethic. Nicomach. V. 7.) though it does not necessarily follow that the ἐτησίους θυσίας, here spoken of by Thucydides, mean sacrifices *to Brasidas;* it would rather seem that there was a yearly holyday or festival kept in honour of him, which was celebrated by games, and by sacrifices to the different gods. But the games thus celebrated in honour of heroes (see also Herodot. I. 167. VI. 38.) were urged by Varro as a proof of their divinity, "quod non so-"leant ludi nisi numinibus celebrari." (Apud Augustin. Civitat. Dei, VIII. 26.) The whole chapter here referred to in Augustine's great work, as well as the one which follows it, is well worthy of our attention, because the writer is labouring to distinguish between the hero-worship of the heathens and the Christian *commemoration* of departed saints. But all that Augustine says of the latter, to distinguish it from worship, was the original doctrine with regard to the former: and just as the grateful commemoration of heroes degenerated in time into hero-worship, so the grateful commemoration of saints was corrupted into saint-worship; in both cases through the inability of the human mind to hold any communion with beings of another world, without its soon assuming the character of religious worship.

4. οἰκίσεως] Videatur Pollux, IX. 7. Wass. Ubi etiam libri scripti habent οἴκησις, ut hic οἰκήσεως. Sed res ipsa docet, hic οἰκίσεως, ibi οἴκισις legendum esse. Vid. Jungermann. ad Poll. l. d. Duker.

οντες, τὸν δὲ Ἅγνωνα κατὰ τὸ πολέμιον τῶν Ἀθηναίων οὐκ
ἂν ὁμοίως σφίσι ξυμφόρως οὐδ᾽ ἂν ἡδέως τὰς τιμὰς ἔχειν.
2 καὶ τοὺς νεκροὺς τοῖς Ἀθηναίοις ἀπέδοσαν. ἀπέθανον δὲ
Ἀθηναίων μὲν περὶ ἑξακοσίους, τῶν δ᾽ ἐναντίων ἑπτὰ, διὰ
τὸ μὴ ἐκ παρατάξεως ἀπὸ δὲ τοιαύτης ξυντυχίας καὶ προεκ-
3 φοβήσεως τὴν μάχην μᾶλλον γενέσθαι. μετὰ δὲ τὴν ἀναί-
ρεσιν οἱ μὲν ἐπ᾽ οἴκου ἀπέπλευσαν, οἱ δὲ μετὰ τοῦ Κλεαρί-
δου τὰ περὶ τὴν Ἀμφίπολιν καθίσταντο.

Reinforcements to strengthen Brasidas set out from Sparta and arrive at Heraclea; but finding their further progress difficult, and hearing of the battle of Amphipolis, they return to Sparta.

XII. Καὶ ὑπὸ τοὺς αὐτοὺς χρόνους τοῦ θέρους τελευτῶν-
τος Ῥαμφίας καὶ Αὐτοχαρίδας καὶ Ἐπικυδίδας Λακεδαιμό-
νιοι ἐς τὰ ἐπὶ Θρᾴκης χωρία βοήθειαν ᾖγον
ἐνακοσίων ὁπλιτῶν, καὶ ἀφικόμενοι ἐς Ἡρά-
κλειαν τὴν ἐν Τραχῖνι καθίσταντο ὅ τι αὐτοῖς
2 ἐδόκει μὴ καλῶς ἔχειν. ἐνδιατριβόντων δὲ αὐ-
τῶν ἔτυχεν ἡ μάχη αὕτη γενομένη, καὶ τὸ θέρος
ἐτελεύτα.

XIII. Τοῦ δ᾽ ἐπιγιγνομένου χειμῶνος εὐθὺς μέχρι μὲν Πιερίου τῆς Θεσσαλίας διῆλθον οἱ περὶ τὸν Ῥαμφίαν, κωλυόντων δὲ τῶν Θεσσαλῶν, καὶ ἅμα Βρασίδου τεθνεῶτος ᾧπερ ᾖγον τὴν στρατιὰν, ἀπετράποντο ἐπ᾽ οἴκου, νομίσαντες οὐδένα καιρὸν εἶναι ἔτι τῶν τε Ἀθηναίων ἥσσῃ ἀπεληλυθότων

4. μὲν] om. f. 5. ξυντυχίας] ξυμμαχίας A.B.F.h. προεκφονήσεως Q. 8. τὰ περὶ] om. e. 10. ῥομφία P. ἐπικύδας I. 11. θράκην Q. 12. ἐννακοσίων E.G. 14. αὐτῶν αὐτοῦ ἔτυχεν f. αὐτῶν ἐτύγχανεν A. 18. πιερίου E. θεσσαλίας] θαλασσίας d. τὴν ῥόμφαιο P. τὴν ῥαμφίαν c. 19. ὥσπερ B.h. 20. ἐς οἶκον K. νομίσαντες δὲ Q. 21. εἶναι ἔτι A.B.h. Bekk. vulgo ἔτι εἶναι.

4. τῶν δ᾽ ἐναντίων ἑπτὰ] So in the great battle of Corinth, fought A. C. 394, only eight Lacedæmonians were killed. Xenoph. Hellen. IV. 3. §. 1. For such was the Spartan skill and discipline, that, till their ranks were broken, they fought almost without risk. See Müller's Dorians, II. 12. §. 9.

12. Ἡράκλειαν] Recte addit ἐν Τραχῖνι, sunt enim ejusdem cognominis urbes XXII quas enumerat Stephanus. Wass.

18. Πιερίου τῆς Θεσσαλίας] This place is called by Livy, Piera and Pieria. XXXII. 15. XXXVI. 14. It was a town of Thessaly, not far from Metropolis, and from the road leading from Pellinæum and Athamania to Larissa. I should be inclined to place it in the valley of the Peneus, not much above its junction with that of the Apidanus; supposing Rhamphias and his colleagues to have followed the track of Brasidas, and to have descended by the valleys of the Enipeus and Apidanus into that of the Peneus.

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καὶ οὐκ ἀξιόχρεων αὐτῶν ὄντων δρᾷν τι ὧν κἀκεῖνος ἐπενόει. μάλιστα δὲ ἀπῆλθον εἰδότες τοὺς Λακεδαιμονίους, ὅτε ἐξῄεσαν, πρὸς τὴν εἰρήνην μᾶλλον τὴν γνώμην ἔχοντας.

XIV. ξυνέβη τε εὐθὺς μετὰ τὴν ἐν Ἀμφιπόλει μάχην καὶ τὴν Ῥαμφίου ἀναχώρησιν ἐκ Θεσσαλίας ὥστε πολέμου μὲν μηδὲν ἔτι ἅψασθαι μηδετέρους, πρὸς δὲ τὴν εἰρήνην μᾶλλον τὴν γνώμην εἶχον, οἱ μὲν Ἀθηναῖοι πληγέντες ἐπὶ τῷ Δηλίῳ καὶ δι' ὀλίγου αὖθις ἐν Ἀμφιπόλει, καὶ οὐκ ἔχοντες τὴν ἐλπίδα τῆς ῥώμης πιστὴν ἔτι, ᾗπερ οὐ προσεδέχοντο πρότερον τὰς σπονδὰς, δοκοῦντες τῇ παρούσῃ εὐτυχίᾳ καθυπέρτεροι γενήσεσθαι· καὶ τοὺς ξυμμάχους ἅμα †ἐδεδίεσαν† σφῶν μὴ διὰ τὰ σφάλματα ἐπαιρόμενοι ἐπὶ πλέον ἀποστῶσι, μετεμέλοντό τε ὅτι μετὰ τὰ ἐν Πύλῳ καλῶς παρασχὸν οὐ ξυνέβησαν· οἱ δ' αὖ Λακεδαιμόνιοι παρὰ γνώ- 2
μην μὲν ἀποβαίνοντος σφίσι τοῦ πολέμου, ἐν ᾧ ᾤοντο ὀλίγων ἐτῶν καθαιρήσειν τὴν τῶν Ἀθηναίων δύναμιν, εἰ τὴν γῆν τέμνοιεν, περιπεσόντες δὲ τῇ ἐν τῇ νήσῳ ξυμφορᾷ, οἵα οὔπω γεγένητο τῇ Σπάρτῃ, καὶ ληστευομένης τῆς χώρας ἐκ

Both parties feel disposed for peace.

2. ὅτι f. 5. ῥομφίου P. θετταλίας V. πολεμουμένη E. 6. οὐδὲν B. 7. τὴν γνώμην εἶχον L.O.P. οἱ πληγέντες R. 8. ἐπὶ τῷ A.B.E.F.H.N.V.g. Poppo. Goell. vulgo ἐπί τε τῷ. ὀλίγον O.e. ἀμφιπόλει οὐκ L.O.P.k. 9. ἧπερ προσεδέχοντο e. 11. †ἐδεδίεσαν†] Imo ἐδέδισαν sicut Goell. Vid. ad IV. 55. 13. ἀπιστῶσι I.Q. μετεμέλλοντο G.O.e. τὰ] om. d. 14. παρασχὼν E.F. περὶ b. 18. τῆς χώρας] om. f. χώρας ἐκ κυθήρων O.

1. ὧν κἀκεῖνος ἐπενόει] The καὶ here seems to be superfluous, or to suit ill with the negative in the preceding part of the clause: for though it is sense to say, ἀξιόχρεως ὢν δρᾷν τι ὧν κἀκεῖνος ἐπενόει, "competent to do something "of what he *also* was designing;" i. e. he, as well as the other person spoken of; yet it is nonsense to say, "*not* "competent to do what he *also* was "designing," as the two parties are then put in opposition to each other, and "also" becomes absurd when applied to things not alike, but different.

4. ξυνέβη τε—ὥστε—ἅψασθαι μηδετέρους—εἶχον δὲ] We may observe here, first, the transition from the infinitive to the indicative; as again, VIII. 76. (quoted by Poppo,) καὶ πρότερον—κρατεῖν, καὶ νῦν καταστήσονται: and secondly, the use of ὥστε after ξυνέβη; for which compare Herodot. iii. 14. συνήνεικε—ὥστε—ἄνδρα παριέναι; and Matthiæ, Gr. Gr. §. 531. obs. 2. Another and more correct construction occurs, IV. 79. ξυνέβη αὐτοῖς ὥστε—ἐξαγαγεῖν, ἡ τῶν Λακεδαιμονίων κακοπραγία. "Usus particularum ὡς et ὥστε in plu"rimis formulis cum anacolutho con"junctus est: unde abrupta post has "particulas constructione, oratio recta "infertur." HERMAN. ad Viger. not. 352. b.

18. γεγένητο] Pro ἐγεγένητο. Atticis usitatum est omittere augmentum in hoc tempore. Multa hujus generis collegit Jungermann. ad Polluc. III. 102. DUKER.

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τῆς Πύλου καὶ Κυθήρων, αὐτομολούντων τε τῶν Εἱλώτων, καὶ ἀεὶ προσδοκίας οὔσης μή τι καὶ οἱ ὑπομένοντες τοῖς ἔξω πίσυνοι πρὸς τὰ παρόντα σφίσιν ὥσπερ καὶ πρότερον νεω-
3 τερίσωσι. ξυνέβαινε δὲ καὶ πρὸς τοὺς Ἀργείους αὐτοῖς τὰς †τριακονταέτεις† σπονδὰς ἐπ' ἐξόδῳ εἶναι, καὶ ἄλλας οὐκ ἤθελον σπένδεσθαι οἱ Ἀργεῖοι εἰ μή τις αὐτοῖς τὴν Κυνουρίαν γῆν ἀποδώσει· ὥστ' ἀδύνατα εἶναι ἐφαίνετο Ἀργείοις καὶ Ἀθηναίοις ἅμα πολεμεῖν. τῶν τε ἐν Πελοποννήσῳ πόλεων ὑπώπτευόν τινας ἀποστήσεσθαι πρὸς τοὺς Ἀργείους· ὅπερ καὶ ἐγένετο. XV. Ταῦτ' οὖν ἀμφοτέροις αὐτοῖς λογιζομένοις ἐδόκει ποιητέα εἶναι ἡ ξύμβασις, καὶ οὐχ ἧσσον τοῖς Λακεδαιμονίοις, ἐπιθυμίᾳ τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου

1. κυθηρίων V. αὐτομολούντων] ἀτολμούντων i. 2. καὶ ὑπομένοντες Q. 4. τὰς τριακονταετεῖς αὐτοῖς g. αὐτοῖς τὰς τριακονταέτις A. αὐτοῖς τὰς τριακονταέτεις B. αὐτοῖς τὰς τριακοντούτεις e. αὐτοῖς τὰς τριακοντετεῖς f. τριακονταετεῖς E. F.G. 5. ἐξόδων O.P. 6. κυνοσουρίαν A.B.V. Bekk. 10. ὥσπερ G.I.L.O. c.d.e. ἀμφοτέροις λογιζομένοις g.

2. τοῖς ἔξω] Αὐτομολήσασι δηλαδή. Schol. Compare IV. 66. οἱ φίλοι τῶν ἔξω, i. e. τῶν φυγάδων. The hope was, that the Helots who had escaped to Pylus might form a sufficient force to occupy some other places in Messenia, and become the foundation of a national Messenian army.

3. πίσυνοι] Inter Auctoris hujus τὰ γλωττώδη recense. Suidas in περιωπή. Est vox Homerica. D. Halic. Ant. VIII. 86. οἱ δὲ πολέμιοι τῷ τότε πλήθει τῶν σφετέρων ἐκεῖ ΠΙΣΥΝΟΙ—καὶ ἐπαρθέντες, ἀνέβαινον. Theognis, qui vocabulis vulgari usu tritis utitur, v. 75. παύροισιν ΠΙΣΥΝΟΣ μεγάλ' ἀνδράσιν ἔργ' ἐπιχείρει. Wass. Aristoph. Nub. 940. τῷ πισύνῳ τοῖς περιδεξίοισιν λόγοισιν. Æschyl. Sept. adv. Theb. 218. πίσυνος θεοῖς. Theognis rursum, v. 69. et 284. Vid. supr. II. 89. Duker. [See also Herodot. VII. 10. and Poppo Proleg. I. p. 240.]

πρὸς τὰ παρόντα] "Availing them-"selves of the actual state of affairs;" literally, "looking to it," and influenced by their view of it.

6. εἰ μή τις—ἀποδώσει] "Unless Cy-"nuria should be restored to them." The passive in English is expressed in Greek, as in French, by the indefinite pronoun ("on" in French) with the active verb.

τὴν Κυνουρίαν γῆν] Vid. IV. 56. Eum agrum possidebant Lacedæmonii, Argivi autem suum esse dicebant: infra cap. 41. Duker.

7. ὥστ' —ἐφαίνετο] The reasoning here is curiously condensed: it is as follows, if developed: "So that, as "they thought it impossible to main-"tain a war at once against Athens "and Argos, of which there was great "danger, they were disposed to make "peace with Athens." Compare the note on the last clause of IV. 85; and observe that the present passage tends to support the reading of the MSS. there, which I have considered as suspicious.

10. ταῦτ'—καταλύεσθαι] Schol. Aristoph. ad Pacem 478. qui ταῦτα, ἧττον, οὔπω θέλοντες. ibi pro φησὶ legendum σφίσι. Wass.

12. ἐπιθυμίᾳ τῶν ἀνδρῶν—κομίσασθαι] i. e. κομίσασθαι αὐτούς. A striking instance of the principle mentioned in the note on V. 1. that "a word depending "on two different actions is put in the "case required by that one which

κομίσασθαι· ἦσαν γὰρ οἱ Σπαρτιᾶται αὐτῶν πρῶτοί τε καὶ
ὁμοίως σφίσι ξυγγενεῖς. ἤρξαντο μὲν οὖν καὶ εὐθὺς μετὰ 2
τὴν ἅλωσιν αὐτῶν πράσσειν, ἀλλ' οἱ Ἀθηναῖοι οὔπω ἤθελον,
εὖ φερόμενοι, ἐπὶ τῇ ἴσῃ καταλύεσθαι. σφαλέντων δὲ αὐ-
τῶν ἐπὶ τῷ Δηλίῳ παραχρῆμα οἱ Λακεδαιμόνιοι, γνόντες νῦν
μᾶλλον ἂν † ἐνδεξομένους, † ποιοῦνται τὴν ἐνιαύσιον ἐκεχει-
ρίαν, ἐν ᾗ ἔδει ξυνιόντας καὶ περὶ τοῦ πλείονος χρόνου βου-
λεύεσθαι. XVI. ἐπειδὴ δὲ καὶ ἡ ἐν Ἀμφιπόλει ἧσσα τοῖς
Ἀθηναίοις ἐγεγένητο καὶ ἐτεθνήκει Κλέων τε καὶ Βρασίδας,
And particularly the two leading οἵπερ ἀμφοτέρωθεν μάλιστα ἠναντιοῦντο τῇ

1. πρῶτοι καὶ d. 2. "an ὁμοίοις?" Bekker. ed. 1832. 3. πράττειν L. οὔπω E.K.L.N.P.V.c.d.e.f.g.i. Schol. Aristoph. Bekker. ed. 1832. Vulgo οὔπως. 4. εὐφορούμενοι E. γρ. h. 5. ἐν δηλίῳ g. ἐπὶ τῶν ἐν δηλίῳ f. 6. μᾶλλον ἐνδεξομένους K.d. μᾶλλον δεξαμένους O.P. μᾶλλον ἂν ἐνδεξαμένους Thomas M. v. ἐνδέχεται G. 7. περὶ πλείονος e. 8. ἐπειδὴ καὶ L.O.P.k. ἐπεὶ δὲ V. 9. γεγένητο h. ἐγένετο K. 10. ἠναντιοῦντο εἰρήνῃ k. ἠναντιοῦτο c.

"comes first in the sentence." Poppo (Prolegom. I. p. 127.) quotes a similar passage from Plato, Crito, 14. *οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι.*

2. *ὁμοίως σφίσι ξυγγενεῖς*] Müller translates this, "related to one another;" like *σφίσι δὲ ὁμόγλωσσοι* in Herodotus, I. 57. But, first of all, the men sent over to Sphacteria had been taken *by lot* from the different Lochi, IV. 8. so that they could scarcely be related to one another; and secondly, as *οἱ Λακεδαιμόνιοι* is the general subject of the whole passage, *σφίσι* in a subordinate clause is referred to it, as in VII. 70. *πανταχόθεν σφίσι τῶν Συρακοσίων ἐπιφερομένων,* a passage explained by Blume on this same principle, (as quoted by Göller on V. 49.) The real meaning of the words is, however, by no means easy to ascertain. "The Spartans taken at Sphacteria "were both of the highest class, *πρῶτοι,* and alike related to themselves," *ὁμοίως σφίσι ξυγγενεῖς.* As to the *πρῶτοι,* I agree with Müller, (Dorier, II. p. 83.) that it is not a mere vague term, but refers to a particular and acknowledged rank. But what this rank was, I believe we can only conjecture. Is it possible that the families of the Hyllæan tribe enjoyed any precedence over those of the other two tribes, similar to that of the Ramnenses at Rome over the Titienses and Luceres? Again, we do not know exactly who are meant by *σφίσι,* because we do not know who composed the Lacedæmonian government, *τὰ τέλη τῶν Λακεδαιμονίων*; nor is the exact force of *ὁμοίως* very clear. Does it mean, "equally related," i. e. "all without distinction?" or rather does it signify, that as they were *πρῶτοι,* so *in like manner* were they *ξυγγενεῖς*; as if their being the latter was a natural consequence of their being the former? or can *ὁμοίως* be corrupt, and was there any mention made in the original text of the Spartan *ὅμοιοι,* or peers? a term itself, it may be observed, of doubtful signification. So much obscurity is there in every passage relating to the internal state of Sparta, from our want of any connected information respecting it.

6. *ἂν † ἐνδεξομένους †*] Thomas Magister reads *ἐνδεξαμένους.* And Dobree proposes corrections for several other passages in Thucydides, where the present text exhibits *ἂν* joined to the future tense, in violation of a well known rule of the grammarians. Poppo and Göller defend the present reading, and even Bekker retains it.

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men at Sparta and Athens, PLEISTOANAX and NICIAS.

εἰρήνῃ, ὁ μὲν διὰ τὸ εὐτυχεῖν τε καὶ τιμᾶσθαι ἐκ τοῦ πολεμεῖν, ὁ δὲ γενομένης ἡσυχίας καταφανέστερος νομίζων ἂν εἶναι κακουργῶν καὶ ἀπιστότερος διαβάλλων, τότε δὲ [οἱ ἐν] ἑκατέρᾳ τῇ πόλει σπεύδοντες τὰ μάλιστα τὴν ἡγεμονίαν Πλειστοάναξ τε ὁ Παυσανίου βασιλεὺς Λακεδαιμονίων καὶ Νικίας ὁ Νικηράτου, πλεῖστα τῶν τότε εὖ φερόμενος ἐν στρατηγίαις, πολλῷ δὴ μᾶλλον προεθυμοῦντο, Νικίας μὲν βουλόμενος, ἐν ᾧ ἀπαθὴς ἦν καὶ ἠξιοῦτο, διασώσασθαι τὴν εὐτυχίαν, καὶ ἔς τε τὸ αὐτίκα πόνων πεπαῦσθαι καὶ αὐτὸς καὶ τοὺς πολίτας παῦσαι, καὶ τῷ μέλλοντι χρόνῳ καταλιπεῖν ὄνομα ὡς οὐδὲν σφήλας τὴν πόλιν διεγένετο, νομίζων ἐκ τοῦ ἀκινδύνου τοῦτο ξυμβαίνειν καὶ ὅστις ἐλάχιστα τύχῃ αὑτὸν παραδίδωσι, τὸ δὲ ἀκίνδυνον τὴν εἰρήνην παρέχειν· Πλειστοάναξ δὲ ὑπὸ τῶν ἐχθρῶν διαβαλλόμενος περὶ τῆς καθόδου, καὶ ἐς ἐνθυμίαν τοῖς Λακεδαιμονίοις ἀεὶ προβαλλόμενος ὑπ' αὐτῶν, ὁπότε τι πταίσειαν, ὡς διὰ τὴν ἐκείνου κάθοδον παρανομηθεῖσαν ταῦτα ξυμβαίνοι.
2 τὴν γὰρ πρόμαντιν τὴν ἐν Δελφοῖς ἐπῃτιῶντο αὐτὸν πεῖσαι μετ' Ἀριστοκλέους τοῦ ἀδελφοῦ ὥστε χρῆσαι Λακεδαιμονίοις ἐπὶ πολὺ τάδε θεωροῖς ἀφικνουμένοις, Διὸς υἱοῦ ἡμιθέου τὸ

3. *νομίζων εἶναι* B.h. 4. *διαβαλὼν* A.B.E.F.h. *δὲ*] *δὴ* L.O. *δὲ οἱ ἐν* K.R. f.g. 5. *τὴν*] om. Q. *λακεδαιμονίων βασιλεὺς* c. 7. *πολλῶν* A.C.E.G. c.d.e.h.i.k. 8. *ἠξίου τὸ* F.H.K.g. 9. *ἔς τε* Q. *ἔσται* R. 10. *καὶ ἐν τῷ* K. 11. *οὐδένα* G. 13. *αὐτὸν* E.F.H.K.Q.V.g. 15. *εὐθυμίαν* A.B.e. *ἀθυμίαν* c.d. 16. *ἀεὶ*] om. g. *ὁπότε πταίσειαν* g. 17. *ξυμβαίνοι* A.B.C.E.F.G.H.I.L.V. b.c.f.g.h.i.k. Haack. Poppo. Goell. vulgo *ξυμβαίνει*. 19. *μετὰ ἀριστοκλέους* F. H.V.c. Poppo. 20. *τάδε εἰπεῖν θεωροῖς* K.R.f.g. *ἀφικνούμενος* A.C.F. *ἀφικομένοις* L.O.P. *υἱοῦ*] *θεοῦ* c.i.

4. *τότε δὲ [οἱ ἐν] ἑκατέρᾳ κ. τ. λ.*] In these words begins the apodosis of the sentence, *δὲ* occurring in it, as in II. 11. I. 65. IV. 132, &c. The words *οἱ ἐν* I have inserted from three MSS. with Haack, Poppo, Göller, and Dobree, as being absolutely necessary to the sense. He had before spoken of the two people generally as being inclined to peace; he now states particularly what caused this same feeling in the principal members of the two governments.

8. *καὶ ἠξιοῦτο*] Vide Porson. ad Hecub. 319. DOBREE.

12. *καὶ ὅστις—παραδίδωσι*] i. e. *ἐκ τοῦ —παραδιδόναι*. The concrete form for the abstract, as in II. 44. and in the other passages there quoted.

20. *θεωροῖς ἀφικνουμένοις*] These words are added as an explanation or specification of what is meant by *Λακεδαιμονίοις*. "So as for a long time to "give this answer to the Lacedæmonians, *when they came on the public* "*behalf to consult the oracle;*" or as

σπέρμα ἐκ τῆς ἀλλοτρίας ἐς τὴν ἑαυτῶν ἀναφέρειν, εἰ δὲ μὴ, ἀργυρέᾳ εὐλάκᾳ εὐλάξειν· χρόνῳ δὲ προτρέψαι τοὺς Λακεδαιμονίους φεύγοντα αὐτὸν ἐς Λύκαιον διὰ τὴν ἐκ τῆς Ἀττικῆς ποτὲ μετὰ δώρων δοκοῦσαν ἀναχώρησιν, καὶ ἥμισυ τῆς

1. ἐς τὴν E.F.H.Q.V.f. Haack. Poppo. vulgo εἰς. 2. ἀργυραὶ A. ἀργυραιὲ B.F.h. ἀργύραιε K. ἀργυρέαν g. ἀργυραία b.c.d.e.i.k. ἀργυρεαιε E. αργυραίᾳ G.I. et correct. C. εὐλάχᾳ Vet. marg. N. ευλα καὶ A.B.F. εὐλὰ καὶ K. εὔλακα καὶ h. εὖλακα g. εὐλάζειν A.B.K.V.g. et marg. N. εὐλάχα G. περιτρέψαι P. 4. δοκοῦσαν] δόκησιν H.I.N.P.Q.c.d.f. et corr. F.G. Poppo. cum Suida v. δώρων. δωκοῦσαν E. ἀναχώρησιν] ἕως ἀναχώρησιν A.B.C.E.F.G.e.h. ἐς (vel εἰς) ἀναχώρησιν I.c.d.i.k.

θεωροί. On a former occasion, when the Pythoness was bribed by the Alcmæonidæ to inculcate on the Spartans the duty of delivering Athens from the Pisistratidæ, Herodotus says, that she repeated this charge not only to the θεωροὶ, who came on the public behalf, but also to any Lacedæmonian who consulted the oracle on his own private affairs. The duties of θεωροὶ at Sparta were performed by the four Πύθιοι, two being nominated by each of the kings, who were maintained with the kings at the public expense, and who together with them read the answers which the oracle returned. See Herodot. VI. 57. Xenoph. Rep. Laced. 15.

Διὸς υἱοῦ ἡμιθέου τὸ σπέρμα] ἡμιθέου μὲν τοῦ Ἡρακλέους λέγει, σπέρμα δὲ τὸν ἀπόγονον· οὗτος δ' ἦν ὁ Πλειστοάναξ. ἀναφέρειν δὲ τὸ κατάγειν. εὐλάκαν δὲ τὴν ὕνιν Λακεδαιμόνιοι λέγουσιν· ἔνιοι δὲ, τὴν δίκελλαν, ἀπὸ τοῦ λακαίνειν, ὅ ἐστι σκάπτειν. εὐλάξειν δὲ ἀρόσειν. τοιοῦτο δέ τι λέγει, ἀργυρέᾳ εὐλάκᾳ εὐλάξειν, τουτέστι λιμὸν ἔσεσθαι καὶ πολλοῦ σφόδρα τὸν σῖτον ὠνήσεσθαι, ὥσπερ ἀργυροῖς ἐργαλείοις χρωμένους. ἔνιοι δὲ οὐ λυσιτελήσειν φασὶν αὐτοῖς τὴν γῆν γεωργεῖν, ὥσπερ εἰ ἀργυροῖς ἐργαλείοις ἐχρῶντο. Schol. The Heraclidæ at Sparta were believed to hold the kingly power by an unalienable right, derived from the original compact made between their ancestors and the Dorians when they jointly invaded Peloponnesus. By this it was agreed that the land of the conquered countries should be divided amongst the Dorians as perfectly *allodial;* not held of the king, and subject to no tithe to him: while the Heraclidæ on their part should be for ever the kings of the Dorians, with prerogatives as independent of the popular will, as the liberties of the people were independent of them. And therefore any outrage against the person of one of the Heraclid kings, and much more the expulsion of the race from the throne as was done in Messenia, was liable to be represented as a breach of faith solemnly plighted, and consequently as an act of impiety against the gods. See particularly the "Archidamus" of Isocrates, p. 120. or p. 157. Ed. Bekker, Oxford.

2. ἀργυρέᾳ εὐλάκᾳ εὐλάξειν] See the note of the Scholiast. Bauer compares the expression of Augustus Cæsar, recorded by Suetonius, c. 25. "aureo "hamo piscari," that is, to gain a small profit at a large cost.

3. Λύκαιον] Montem Arcadiæ dicit, puto, in quo Jovis Λυκαίου ἱερόν. Strabo VIII. 388. et Plinius IV. 6. Duker.

4. μετὰ δώρων δοκοῦσαν ἀναχώρησιν] Poppo and Göller think that the true reading is that whose vestiges are preserved in the margin of N, and in the text of A, B, and C, namely μετὰ δώρων δοκήσεως. But whether we read δόκησιν or δοκήσεως, the word, it seems, is connected not with δοκέω and δόξα, but with δέχομαι and δέκω: δώρων δόκησις being no other than δωροδοκία, "the "receiving of bribes." And δωροδόκημα is a well known word, though I am not aware of the existence of δωροδόκησις, or still less of the words δόκημα and δόκησις in an uncompounded state, derived from δέκω or δέχομαι. And although Suidas read δώρων δόκησιν, and understood it to mean δωροδοκίαν, yet the same Suidas supposes βουλῆς, III. 70. to be a nominative case; as if there were such a word as

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οἰκίας τοῦ ἱεροῦ τότε τοῦ Διὸς οἰκοῦντα φόβῳ τῶν Λακεδαιμονίων, ἔτει ἑνὸς δέοντι εἰκοστῷ τοῖς ὁμοίοις χοροῖς καὶ θυσίαις καταγαγεῖν ὥσπερ ὅτε τὸ πρῶτον Λακεδαίμονα κτίζοντες τοὺς βασιλέας καθίσταντο. XVII. ἀχθόμενος οὖν τῇ διαβολῇ ταύτῃ, καὶ νομίζων ἐν εἰρήνῃ μὲν οὐδενὸς σφάλματος γιγνομένου καὶ ἅμα τῶν Λακεδαιμονίων τοὺς ἄνδρας κομιζομένων κἂν αὐτὸς τοῖς ἐχθροῖς ἀνεπίληπτος εἶναι, πολέμου δὲ καθεστῶτος ἀεὶ ἀνάγκην εἶναι τοὺς προὔχοντας ἀπὸ τῶν ξυμφορῶν διαβάλλεσθαι, προὐθυμήθη

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2 τὴν ξύμβασιν. καὶ τόν τε χειμῶνα τοῦτον ᾖεσαν ἐς λόγους, καὶ πρὸς τὸ ἔαρ ἤδη παρασκευή τε προεπανεσείσθη ἀπὸ τῶν Λακεδαιμονίων περιαγγελλομένη κατὰ πόλεις ὡς ἐς ἐπιτει-

1. τῷ C.E.F.G.H.L.V.f. Haack. Bekker. Goell. 2. ἔτει B.F.G.L.O.P.Q.V. d.e. Parm. Haack. Poppo. Goell. vulgo ἔτι. 3. ὅτε πρῶτον H. 7. αὐτὸς] αὐτοῖς K. αὐτοὶ c. 9. ἀνάγκη A.B. 12. καὶ] om. C. πρὸς] ἐς g. προανεσείσθη Q. 13. περιαγγελλομένην I. περιαγαλλομένη e. ἐπὶ τειχισμὸν K.V. Bekk. Goell. Poppo. vulgo ἐπιτειχισμόν.

βουλῆς, ῆτος, "a councillor." I am inclined to think, with Duker, that the common reading δοκοῦσαν is the true one; for this reason, amongst others, that it is much more agreeable to the caution of Thucydides, to say, that a man was "considered to have been "bribed," than to venture to assert that "he had been bribed;" and in fact this is the way in which he does actually speak of this very charge against Pleistoanax, when he mentions it on another occasion. II. 21.

δοκοῦσαν] Hoc præferendum videtur. *Propter suspicionem acceptæ ob discessum pecuniæ* non male vertit Acacius; de qua Thucyd. II. 21. διὸ δὲ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν. Eodem modo III. 10. dicit ἀρετὴν δοκοῦσαν, *opinionem virtutis*. DUK.

ἥμισυ τῆς οἰκίας—οἰκοῦντα] Sensus esse videtur, "habitantem in ædibus, "quarum dimidia pars sita erat in Jo-"vis luco." DOBREE. "Having half "of his house in the sacred ground of "Jupiter." Literally, "living in half "of his house in the sacred ground." The reason was, that he might be in sanctuary at an instant's notice, and yet might be able to perform some of the common offices of life without profanation, which could not have been the case had the whole dwelling been within the sacred precinct. See IV. 97. Ἀθηναίους δὲ Δήλιον ἐνοικεῖν, καὶ ὅσα ἄνθρωποι ἐν βεβήλῳ δρῶσι, πάντα γίγνεσθαι αὐτόθι. The adverb τότε belongs, I believe, to οἰκοῦντα, and not to τοῦ ἱεροῦ, as if the limits of the sacred ground had been subsequently altered.

10. προὐθυμήθη τὴν ξύμβασιν] The construction of this verb with the accusative is rather unusual. But it means no more than "ardently de-"sired." See, however, V. 39. VIII. 1, 6.

13. ὡς ἐπιτειχισμὸν] Ὡς μελλόντων φρούρια ἐπιτειχίσειν ἐν τῇ Ἀττικῇ τῶν Λακεδαιμονίων. SCHOL.

ὡς †ἐς† ἐπιτειχισμὸν] This was Poppo's conjecture in his Observatt. Criticæ, p. 222. note; but he has since retained Bekker's reading ὡς ἐπὶ τειχισμὸν, on the ground that τειχισμὸς simply is used, VIII. 34. to express the preparations for a siege. But surely the Peloponnesians were not dreaming

χισμὸν, ὅπως οἱ Ἀθηναῖοι μᾶλλον ἐσακούοιεν· καὶ ἐπειδὴ ἐκ τῶν ξυνόδων ἅμα πολλὰς δικαιώσεις προενεγκόντων ἀλλήλοις ξυνεχωρεῖτο ὥστε ἃ ἑκάτεροι πολέμῳ ἔσχον, ἀποδόντας τὴν εἰρήνην ποιεῖσθαι, Νίσαιαν δ' ἔχειν Ἀθηναίους (ἀνταπαιτούντων γὰρ Πλάταιαν, οἱ Θηβαῖοι ἔφασαν οὐ βίᾳ ἀλλ' ὁμολογίᾳ αὐτῶν προσχωρησάντων καὶ οὐ προδόντων ἔχειν τὸ χωρίον, καὶ οἱ Ἀθηναῖοι τῷ αὐτῷ τρόπῳ τὴν Νίσαιαν), τότε δὴ παρακαλέσαντες τοὺς ἑαυτῶν ξυμμάχους οἱ Λακεδαιμόνιοι, καὶ ψηφισαμένων πλὴν Βοιωτῶν καὶ Κορινθίων καὶ Ἠλείων καὶ Μεγαρέων τῶν ἄλλων ὥστε καταλύεσθαι (τούτοις δὲ οὐκ ἤρεσκε τὰ πρασσόμενα), ποιοῦνται τὴν ξύμβασιν καὶ ἐσπείσαντο πρὸς τοὺς Ἀθηναίους καὶ ὤμοσαν, ἐκεῖνοί τε πρὸς τοὺς Λακεδαιμονίους, τάδε.

XVIII. 1. "ΣΠΟΝΔΑΣ ἐποιήσαντο Ἀθηναῖοι καὶ Λα-"κεδαιμόνιοι καὶ οἱ ξύμμαχοι κατὰ τάδε, καὶ ὤμοσαν κατὰ "πόλεις. Περὶ μὲν τῶν ἱερῶν τῶν κοινῶν, "θύειν καὶ ἰέναι καὶ μαντεύεσθαι καὶ θεωρεῖν "κατὰ τὰ πάτρια τὸν βουλόμενον καὶ κατὰ "γῆν καὶ κατὰ θάλασσαν ἀδεῶς.

TREATY OF PEACE FOR FIFTY YEARS between Athens and Lacedæmon.

1. μᾶλλον] om. B.h. 2. ξυνόδων Haack. Poppo. vulgo, Bekk. Goell. συνόδων. 5. θηβαῖοι] ἀθηναῖοι K.b. 6. αὐτῷ e. 10. μεγαρέων καὶ ἄλλων Q. 16. μὲν] om. c.i.

of besieging Athens, but simply of raising a fort in Attica, as they afterwards did at Decelea. And this is not τειχισμὸς generally, but ἐπιτειχισμός. Exactly the same confusion in the MSS. occurs I. 50. where they all read ὡς ἐπίπλουν, but where both Bekker and Poppo have not hesitated to substitute ὡς ἐς ἐπίπλουν.

9. πλὴν Βοιωτῶν] Hinc lux hisce Comici verbis Pac. 463. ubi pacem funibus in antrum deductam fingit. Εἶα μάλα —Ἀλλ' οὐχ ἕλκουσ' ἄνδρες ὁμοίως. Οὐχὶ οὐ ξυλλήψεσθ'; οἷ' ὀγκύλλεσθ'; οἰμώξεσθ' οἱ Βοιωτοί. Wass. Scholiastes ibi eadem e Philochoro adnotat, quæ hic scribit Thucydides. Duker.

17. καὶ ἰέναι] "Quid hoc?" Dobree. I suppose the difficulty consists in the word following θύειν instead of preceding it. But surely no great stress can be laid on this. And though the word is implied in all the other three; for in order to sacrifice, or consult the oracle, or see the games, a man must have *gone* to the temple; yet in all formal instruments many words are inserted to prevent the possibility of evasion, which in ordinary language would be deemed superfluous. Besides, the word ἰέναι may not be superfluous, as it stipulates for the non-interruption of the parties spoken of *on their way* to the temple, as well as in performing their religious offices when there. The "common temples" were those of Delphi, Olympia, Nemea, and the Isthmian Neptune, at which the four great national festivals of games were celebrated: that of Jupiter at Dodona,

A. C. 421. Olymp. 89. 3.

2. "Τὸ δ' ἱερὸν καὶ τὸν νεὼν τὸν ἐν Δελφοῖς τοῦ Ἀπόλ-" λωνος καὶ Δελφοὺς αὐτονόμους εἶναι καὶ αὐτοτελεῖς καὶ "αὐτοδίκους καὶ αὐτῶν καὶ τῆς γῆς τῆς ἑαυτῶν κατὰ τὰ "πάτρια.

3. "Ἔτη δὲ εἶναι τὰς σπονδὰς πεντήκοντα Ἀθηναίοις "καὶ τοῖς ξυμμάχοις τοῖς Ἀθηναίων καὶ Λακεδαιμονίοις καὶ "τοῖς ξυμμάχοις τοῖς Λακεδαιμονίων ἀδόλους καὶ ἀβλαβεῖς "καὶ κατὰ γῆν καὶ κατὰ θάλασσαν.

4. "Ὅπλα δὲ μὴ ἐξέστω ἐπιφέρειν ἐπὶ πημονῇ μήτε "Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἐπ' Ἀθηναίους καὶ

1. νεὸν k. 3. αὐτῶν E.H.K.O.V.g. γῆς ἑαυτῶν κατὰ K.d. γῆς κατὰ f. 5. ἔτι E. 6. τοῖς ἀθηναίων] τῶν ἀθηναίων Q.R.c.d.g.i. 7. τοῖς λακεδ.] τῶν λακεδ. C.I.K.L.N.O.P.V.d.e.g.k. 8. καὶ κατὰ γῆν] om. c.d.e.k. θάλατταν K. 9. ἐξέστω] om. h. ἐπιφέρειν] φέρειν Q. om. B. τῇ πημονῇ V. 10. ἀθήνας L.O.k.

possibly of Abæ in Phocis, and any others at which oracles were delivered. By θεωρεῖν I understand "spectatum "ire," as in VIII. 10. The exclusion from the games was considered an especial grievance, as it implied an unworthiness in the persons excluded to appear before the god in whose honour the festival was celebrated. See V. 50. and Livy II. 37, 38.

2. Δελφοὺς αὐτονόμους εἶναι] That the Delphians should be independent, and not subject to the Phocians, was the general wish of the Greeks, on religious grounds, (Xenoph. Vectig. V. 9.) and of the Lacedæmonians in particular, because the families of the leading citizens, who formed the aristocracy at Delphi, appear to have been of the Dorian race. See Thucyd. I. 112. Böckh. Staatshaushalt, II. p. 146. not. and Müller, Dorier, I. 192. 211. II. 184.

αὐτοτελεῖς] "Receiving themselves "all revenues and duties arising from "their own territory and every thing "contained in it." αὐτοδίκους is rightly explained by Suidas, ὅταν αὐτὸς δι' ἑαυτοῦ τις δικάζεται. A citizen then was αὐτόδικος, because he could sue and be sued in his own name; a foreigner or sojourner in the Greek commonwealths was not, because he could only sue through his προστάτης. And that state was αὐτόδικος, which was a sovereign state, and answerable itself for any injuries that it might commit, and capable of claiming satisfaction for any injury done to itself by others. But a subject state was not αὐτόδικος, for it could neither give nor claim satisfaction, all its rights and all its actions being considered as merged in those of the state to which it was subject. Thus when the Latins attacked the Samnites just before the great Latin war, the Samnites not considering the Latins to be αὐτόδικοι, applied to Rome for satisfaction; because the Romans, as the chiefs of the Latin confederacy, were answerable for the actions of their dependent allies. See Livy, VIII. 2. So the Platæans urge their not being αὐτόδικοι as a reason why they should not be punished for their alleged offences against the liberty of Greece, III. 55. ἃ δὲ ἑκάτεροι ἐξηγεῖσθε τοῖς ξυμμάχοις, οὐχ οἱ ἑπόμενοι αἴτιοι, εἴ τι μὴ καλῶς ἐδρᾶτε, ἀλλ' οἱ ἄγοντες ἐπὶ τὰ μὴ ὀρθῶς ἔχοντα.

7. ἀδόλους καὶ ἀβλαβεῖς] The same expressions, a little amplified, occur in a form of truce concluded between the English and Scotch, A. D. 1357. declaring, "Que sont prises Treves et "Soeffrance de guerre generales, saunz "nul mal, damage, ou grevance, faire "de l'un à l'autre, en aucune manere, "(ἀβλαβεῖς) et sanz fraude ou mal en-"gyn," (ἀδόλους). See Rymer, Fœdera, vol. III. p. 138. Edit. Hag.

A. C. 421. Olymp. 89. 3.

" τοὺς ξυμμάχους μήτε Ἀθηναίους καὶ τοὺς ξυμμάχους ἐπὶ " Λακεδαιμονίους καὶ τοὺς ξυμμάχους, μήτε τέχνῃ μήτε μη- " χανῇ μηδεμιᾷ. ἢν δέ τι διάφορον ᾖ πρὸς ἀλλήλους, †δι- " καίῳ† χρήσθων καὶ ὅρκοις, καθ' ὅτι ἂν ξύνθωνται.

5. " Ἀποδόντων δὲ Ἀθηναίοις Λακεδαιμόνιοι καὶ οἱ ξύμ- " μαχοι Ἀμφίπολιν. ὅσας δὲ πόλεις παρέδοσαν Λακεδαι- " μόνιοι Ἀθηναίοις, ἐξέστω ἀπιέναι ὅποι ἂν βούλωνται αὐ- " τοὺς καὶ τὰ ἑαυτῶν ἔχοντας· τὰς δὲ πόλεις φερούσας τὸν " φόρον τὸν ἐπ' Ἀριστείδου αὐτονόμους εἶναι. ὅπλα δὲ μὴ " ἐξέστω ἐπιφέρειν Ἀθηναίους μηδὲ τοὺς ξυμμάχους ἐπὶ " κακῷ, ἀποδιδόντων τὸν φόρον, ἐπειδὴ αἱ σπονδαὶ ἐγένοντο. " εἰσὶ δὲ Ἄργιλος, Στάγειρος, Ἄκανθος, Σκῶλος, Ὄλυνθος, " Σπάρτωλος. ξυμμάχους δ' εἶναι μηδετέρων, μήτε Λακε- " δαιμονίων μήτε Ἀθηναίων· ἢν δὲ Ἀθηναῖοι πείθωσι τὰς " πόλεις, βουλομένας ταύτας ἐξέστω ξυμμάχους ποιεῖσθαι " αὐτοὺς Ἀθηναίοις. Μηκυβερναίους δὲ καὶ Σαναίους καὶ

3. τι] τι καὶ O.P. που καὶ L. δίκαις K.L.f.g. 6. δὲ om. E. 7. ὅπη N.d.e.i. βούλωνται A.B.C.E.F.G.H.I.L.O.V.d.e.i. Haack. Poppo. Goell. vulgo βούλονται. 8. πόλεις τὰς φερούσας G.I.L.O.P.Q.c.k. 10. μήτε B. 12. εἰσὶ δὲ ἄργιλος B.C.E.F.G.H.L.N.O.P.R.V.d.e.h.i. Haack. Poppo. vulgo, Bekk. Goell. εἰσὶ δὲ αἵδε, ἄργιλος. 13. συμμάχους K. qui mox μήτε ἀθηναίων, μήτε λακεδ. 14. πείθουσι 15. συμμάχους K. 16. ἀθηναίους E. μηκυβερνίους Q.

3. ἢν δὲ—Ἀμφίπολιν] Thomas Mag. in χρήσθων intermissis vocibus καὶ ὁρκ. κ. ἀ. ξ. et καὶ οἱ ξύμμαχοι. Wass. Δίκαις huic loco magis convenire videtur, quam δικαίῳ. Et Thucydides etiam alibi δίκην, δίκας et διάφορα conjungit I. 78. τὰ δὲ διάφορα δίκῃ λύεσθαι. Et I. 140. εἰρημένον γὰρ δίκας μὲν τῶν διαφόρων ἀλλήλοις διδόναι καὶ δέχεσθαι. Duker.

† δικαίῳ† χρήσθων] Duker and Haack wish to read δίκαις, which appears to have been the reading of the Scholiast. Göller defends δικαίῳ, by saying, "Quidni Thucydides, licet semel vel raro, diceret *Jure utuntor* " (δικαίῳ) pro *Judicio disceptanto?*" But is δίκαιον to be translated "Jus?" If it were τῷ δικαίῳ, Göller's defence would be perfectly sound, but I do not see how the article can be omitted, and therefore I suspect that δίκαις is the true reading.

8. τὸν φόρον τὸν ἐπ' Ἀριστείδου] That is, 460 talents in all. (I. 96.) Pericles had increased it to 600 talents. (II. 13.) and Alcibiades, as the orators say, afterwards doubled it. Æschines, de Fals. Legat. p. 337. Reiske. Andocides, de Pace, p. 93. et cont. Alcibiad. p. 116. Reiske. See also Böckh. I. book III. ch. 15.

12. Σκῶλος] A town near Olynthus, according to Strabo, IX. 2. §. 23. and probably to the east of it, as Gatterer conjectures, from the order of the names in this passage. Poppo, Prolegom. II. p. 359.

16. αὐτοὺς Ἀθηναίοις] Expectes pronomen pro Ἀθηναίοις, nam αὐτοὺς Ἀθηναίοις dixit pro αὐτοὺς ἑαυτοῖς. Conf. VI. 105. οἱ Ἀθηναῖοι τοῖς Λακεδαιμονίοις ἤδη εὐπροφάσιστον μᾶλλον τὴν αἰτίαν ἐς τοὺς Ἀθηναίους τοῦ ἀμύνεσθαι ἐποιήσαν. Göller. Compare also Poppo, Prolegom. I. p. 164.

“ Σιγγαίους οἰκεῖν τὰς πόλεις τὰς ἑαυτῶν, καθάπερ Ὀλύνθιοι “ καὶ Ἀκάνθιοι. ἀποδόντων δὲ Ἀθηναίοις Λακεδαιμόνιοι καὶ “ οἱ ξύμμαχοι Πάνακτον.

6. “ Ἀποδόντων δὲ καὶ Ἀθηναῖοι Λακεδαιμονίοις Κορυ- “ φάσιον καὶ Κύθηρα καὶ †Μεθώνην† καὶ †Πτελεὸν† καὶ “ Ἀταλάντην, καὶ τοὺς ἄνδρας ὅσοι εἰσὶ Λακεδαιμονίων ἐν “ τῷ δημοσίῳ τῶν Ἀθηναίων ἢ ἄλλοθί που ὅσης Ἀθηναῖοι “ ἄρχουσιν ἐν δημοσίῳ· καὶ τοὺς ἐν Σκιώνῃ πολιορκουμέ- “ νους Πελοποννησίων ἀφεῖναι, καὶ τοὺς ἄλλους ὅσοι Λακε- “ δαιμονίων ξύμμαχοι ἐν Σκιώνῃ εἰσὶ καὶ ὅσους Βρασίδας “ ἐσέπεμψε, καὶ εἴ τις τῶν ξυμμάχων τῶν Λακεδαιμονίων “ ἐν Ἀθήναις ἐστὶν ἐν τῷ δημοσίῳ ἢ ἄλλοθί που ἧς Ἀθη- “ ναῖοι ἄρχουσιν ἐν δημοσίῳ.

7. “ Ἀποδόντων δὲ καὶ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι

1. σιγγέους E.K.g. συγγαίους H. ξυγγέους Q. 2. δὲ] om. Q. qui καὶ λακεδ. habet. καὶ ξύμμαχοι b.c. 4. καὶ ἀθηναῖοι B.C.E.F.G.H.I.K.L.O.V. b.c.d.e.f.g.h.i.k. et, correctus fortasse, A. Haack. Poppo. Goell. vulgo καὶ οἱ ἀθηναῖοι. 7. τῶν] τῷ B.C.E.F.H.I.g. Poppo. ἢ—δημοσίῳ om. F. ὅσοις H. 8. πολιορκουμένους] καθημένους g. 10. ἐν τῇ σκιώνῃ L. 11. ἐξέπεμψε d. τῶν] om. K. 12. ἀθηναίοις H. ἄλλο δή που Q. 13. ἐν τῷ δημοσίῳ Q. 14. ἀποδιδόντων d. ἀποδόντες h.i. καὶ] om. R. καὶ οἱ Λακεδαιμόνιοι B. d.h.i.

Μηκυβερναίους δὲ καὶ Σαναίους κ. τ. λ.] These people had probably given such indications of their disaffection towards Athens, that, had it not been for this clause, the Athenians might have imposed some penalty on them for their dispositions, although unaccompanied by any overt act: or might even have ejected them from their country, as they would have done to the people of Cythera, unless they too had been saved by the terms of their capitulation. See IV. 54.

5. †Μεθώνην†] See IV. 45. and for the orthography of the word see the note.

†Πτελεὸν†] Of this place no previous mention has been made, and Poppo suspects that the text is corrupt. Dr. Bloomfield supposes that it was the “ Pteleon” mentioned by Strabo, as lying on the confines of Messenia and Elis; which the Athenians may have occupied, as they did some years afterwards, another peninsula on the coast of Laconia, opposite Cythera, VII. 26. And the occupation may have taken place during that period when the Athenians were making frequent descents on the Peloponnesian coast, IV. 52. Yet the order of the places is against this supposition, and Thucydides seems to have related all the operations of the Athenians at that time on the coast of Peloponnesus, in such detail, that we can hardly suppose him to have omitted the permanent occupation of any port on the enemy's territory. I can therefore offer no satisfactory explanation, and have followed Poppo in noting the word with obeli.

10. ὅσους Βρασίδας ἐσέπεμψε] Inter quos Chalcidenses aliquot. Vid. IV. 123. Dobree.

“ οὕς τινας ἔχουσιν Ἀθηναίων καὶ τῶν ξυμμάχων κατὰ “ ταὐτά.

8. “ Σκιωναίων δὲ καὶ Τορωναίων καὶ Σερμυλίων καὶ “ εἴ τινα ἄλλην πόλιν ἔχουσιν Ἀθηναῖοι, Ἀθηναίους βου- “ λεύεσθαι περὶ αὐτῶν καὶ τῶν ἄλλων πόλεων ὅ τι ἂν δοκῇ “ αὐτοῖς.

9. “ Ὅρκους δὲ ποιήσασθαι Ἀθηναίους πρὸς Λακεδαι- “ μονίους καὶ τοὺς ξυμμάχους κατὰ πόλεις. ὀμνύντων δὲ “ τὸν ἐπιχώριον ὅρκον ἑκάτεροι τὸν μέγιστον ἐξ ἑκάστης “ πόλεως. ὁ δ' ὅρκος ἔστω ὅδε ‘ ἐμμενῶ ταῖς ξυνθήκαις καὶ “ ‘ ταῖς σπονδαῖς ταῖσδε δικαίως καὶ ἀδόλως.’ ἔστω δὲ “ Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις κατὰ ταὐτὰ ὅρκος πρὸς “ Ἀθηναίους, τὸν δὲ ὅρκον ἀνανεοῦσθαι κατ' ἐνιαυτὸν ἀμφο- “ τέρους. στήλας δὲ στῆσαι Ὀλυμπίασι καὶ Πυθοῖ καὶ

1. οὕς] εἴ K.g. 5. δοκῶ Q. 9. ἑκάτεροι] om. d. 10. ἐμμενῶ Fr. Portus, Poppo. Goell. Bekker. in ed. 1832. vulgo ἐμμένω. καὶ ταῖς σπονδαῖς] om. e. 12. ξυμμάχοις καὶ κατὰ B.F.H.R.V. ταὐτὰ g. Haack. Poppo. Goell. vulgo ταῦτα. 14. ὀλυμπίασι Haack. Poppo. Goell. ὀλυμπιᾶσι E. vulgo ὀλυμπιάσι.

9. ὅρκον—τὸν μέγιστον] In formulis jurisjurandi, varii et confirmandi et fidem dandi gradus erant. Præter usitatum testium jusjurandum aliud erat sanctius, quod magis quam alia fidem obstringere videbatur, quale præstant Areopagitæ, dum et se et omnem progeniem divis devovent, quodque ut præcipua gravitate et vi præditum memoratur. Imprimis illam formulam obligare putaverunt, qua per liberos jurabant. Vid. Platner, die Proz. und die Klagen bei den Athen. t. I. p. 223; and Valckenar. de Ritibus Jurisjur. in Opusculis, t. I. Ed. Lips. Göller. Compare also St. Matth. xxiii. 16—22. Herodot. IV. 68. and the superstition of Louis XI. of France, that only those oaths were binding upon him, which he swore on the cross of St. Leu of Angers. How all these facts illustrate Christ's words, “ that whatsoever is “ more than yea, yea, nay, nay, cometh “ of evil.”

13. τὸν δὲ ὅρκον ἀνανεοῦσθαι κατ' ἐνιαυτὸν] This arose partly from the feeling that all laws and public acts required to be solemnly confirmed from time to time, to prevent them from becoming obsolete, and partly lest the succeeding magistrates might think themselves not bound by the acts of their predecessors, unless they themselves incurred the obligation. So the Veientes are said to have attacked Ser. Tullius, on the ground that their treaty with his predecessor Tarquinius Priscus did not extend to him. See Dionys. Halic. Antiqq. Rom. IV. 27.

ἀνανεοῦσθαι] Fœdus Hierapytn. et Herm. inter Marmora Oxon. fol. p. 61. l. 37. Αναγινωσκοντων δε ταν σταλαν κατ' ενιαυτον οι το κ' αει κοσμοντες παρ' εκατεροις εν τοις Υπερβωιοις, και προπαραγγελλοντων αλλαλοις προ αμεραν δεκα η κα μελλοντι αναγινωσκεν. Vid. infra cap. 25. Wass.

A. C. 421. Olymp. 89. 3.

“Ἰσθμῷ καὶ ἐν Ἀθήναις ἐν πόλει καὶ ἐν Λακεδαίμονι ἐν “Ἀμυκλαίῳ. εἰ δέ τι ἀμνημονοῦσιν ὁποτεροιοῦν καὶ ὅτου “πέρι, λόγοις δικαίοις χρωμένοις εὔορκον εἶναι ἀμφοτέροις “ταύτῃ μεταθεῖναι ὅπῃ ἂν δοκῇ ἀμφοτέροις, Ἀθηναίοις καὶ “Λακεδαιμονίοις.

XIX. “Ἄρχει δὲ τῶν σπονδῶν ἔφορος Πλειστόλας “Ἀρτεμισίου μηνὸς τετάρτῃ φθίνοντος, ἐν δὲ Ἀθήναις “ἄρχων Ἀλκαῖος Ἐλαφηβολιῶνος μηνὸς ἕκτῃ φθίνοντος.
2 “ὤμνυον δὲ οἵδε καὶ ἐσπένδοντο, Λακεδαιμονίων μὲν [Πλει-“στοάναξ, Ἆγις], Πλειστόλας, Δαμάγητος, Χίονις, Μετα-“γένης, Ἄκανθος, Δάϊθος, Ἰσχαγόρας, Φιλοχαρίδας, Ζευ-“ξίδας, Ἄντιππος, Τέλλις, Ἀλκινίδας, Ἐμπεδίας, Μῆνας, “†Λάφιλος·† Ἀθηναίων δὲ οἵδε, Λάμπων, Ἰσθμιόνικος,

1. *καὶ ἀθήναις* A.B.C.E.F.H.I.K.N.Q.V.c.d.e.f.h.i.k. conf. c. 23. extr. *ἀθήνησιν* g. 2. *ἀμυκλέῳ* C.K.g. *ἀμνημονοῦσι καὶ ὁποτεροιοῦν* g. *ὅτου* Q. Poppo. Goell. *οἱ τοῦ* A.B.C. (prima manu) E.F.K. *τοῦ* h. vulgo *εἴ του*. 3. *χρωμένους—ἀμφοτέρους* K.g. 4. *ταύτῃ*] om. L.O.P. *μεταθῆναι* E.Q. *δοκεῖ* Q. 6. *τῶν*] om. L. *εὔφορος* Q. 7. *ἀρτεμησίου* Q.V. *τετάρτῃ—ἕκτῃ* F. 9. *οἵδε*] *οἵδε λακεδαιμονίων* A.B.h. *αὐτοὶ* i. [*πλειστοάναξ, ἆγις*] addidi, propter cap. 24. vid. ibi annotat. 10. *δαμαγήτου* d. *χιόνης* I.e. *χίονος* d. *κίονος* i. 11. *δάϊθος* K. *δαιδος* g. *δᾶϊος* L. 12. *ἄντιππος* A.B.E.F.H.K. N.f.g. Poppo. Goell. *ἄνθιππος* L.O. vulgo *ἀνθίππος*. *τέλλις* A.B.C.E.F.G. H.I.K.L.N.V.b.c.d.e.h.i.k. Haack. Poppo. Goell. *τέλλιος* O.P. vulgo *τέλλης*. sed *τέλλις* et. c. 24. *βρασίδας ὁ τέλλιδος* II. 25. III. 69. IV. 70. *ἀλκινίδης* b.c. *ἀκινίδας* g. *ἐν πεδίοις* c. *μίνας* C.G.I.K.d.e.g.i.k. *μίνης* g. 13. †*λάφιλος*† Poppo. vid. c. 24. vulgo, Bekk. Goell. *λάμφιλος*.

1. Ἰσθμῷ] Veram puto conjecturam Porti Ἰσθμοῖ: nam sic et alii Scriptores, Lucian. de Gymnas. p. 272. et Neron. p. 802. Duker.

ἐν πόλει] In arce. Sic Thucyd. II. 15. V. 23. et 47. Aristoph. Equit. 1090. *καί μοι ’δόκει αὐτὴ ἐκ πόλεως ἐλθεῖν.* Schol. *ἐκ τῆς ἀκροπόλεως.* De Amyclæo rursus infr. cap. 23. Polyb. V. 19. Duker.

ἐν Ἀμυκλαίῳ] This, according to Polybius, was twenty stadia distant from Sparta. V. 19. Dodwell states that what he considers to be the ruins of Amyclæ are at least four miles from the ruins of Sparta: (Travels, vol. II. p. 413.) and sir W. Gell appears to agree with him. (Itinerar. of the Morea, p. 222, 225.) But col. Leake is inclined to place Amyclæ on the hill of Aia Kyriakí, where some ruins are also to be met with, and which is not more than two miles and a half to the south of Sparta. (Travels in the Morea, vol. I. p. 135—145.) The temple of Apollo at Amyclæ might as well be called *at Sparta,* as the temple of Juno was said to be *at Argos,* Thucyd. IV. 133. although it was forty stadia distant from the city. Strabo, VIII. 6. §. 2. Herodot. I. 31.

6. *ἄρχει—ἔφορος Πλειστόλας*] Compare IV. 118. and the note there, *ἄρχειν τήνδε τὴν ἡμέραν. Ἔφορος Πλειστόλας,* like the Latin expressions “post Fa-“bium consulem,” &c. is in English, “the ephoralty of Pleistolas.”

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“ Νικίας, Λάχης, Εὐθύδημος, Προκλῆς, Πυθόδωρος, Ἅγνων, “ Μυρτίλος, Θρασυκλῆς, Θεογένης, Ἀριστοκράτης, Ἰώλκιος, “ Τιμοκράτης, Λέων, Λάμαχος, Δημοσθένης.”

XX. Αὗται αἱ σπονδαὶ ἐγένοντο τελευτῶντος τοῦ χειμῶνος ἅμα ἦρι, ἐκ Διονυσίων εὐθὺς τῶν ἀστικῶν, αὐτόδεκα ἐτῶν διελθόντων καὶ ἡμερῶν ὀλίγων παρενεγκουσῶν ἢ ὡς τὸ πρῶτον ἡ ἐσβολὴ ἡ ἐς τὴν Ἀττικὴν καὶ ἡ ἀρχὴ τοῦ πολέμου τοῦδε ἐγένετο. σκοπείτω δέ τις κατὰ τοὺς χρόνους, καὶ μὴ 2

Computation of the length of the first war, now concluded.

1. πατροκλῆς L.O. ἄγων K.g. 2. μιρτυλος i. θεογένης A.B.C.E.F. G.I.V.c.e.f.g.k. vulgo, Poppo. θεαγένης. vid. IV. 27. ἀριστοκράτης Poppo. Goell. vid. c. 24. ἀριστοκίτης A.B.C.E.F.G.H.I.K.N.Q.V.c.d.e.f.g.h.i.k. vulgo et Bekk. ἀριστοκοίτης. ἰώλαιος e. 3. δημοκράτης c. 4. αὗται δὴ σπονδαὶ V. τοῦ χειμῶνος] om. E. 5. ἀστυκῶν Q.c.e. ἀττικῶν K. αὐτόδεκα ἐτῶν g. Haack. Poppo. Goell. vulgo αὐτοδεκαετῶν. 6. ὀλίγων ἡμερῶν e. 7. ὡς] ἐς d.e.i. τὸ πρότερον Q. ἡ ἐς A.B.E.F.G.H.V.h. Poppo. Goell. vulgo omittunt articulum. 8. τοῦδε] om. d. 9. μὴ τὸν c.

5. ἐκ Διονυσίων εὐθὺς τῶν ἀστικῶν] Vide Palmer. Exerc. p. 505. et 617. Casaubon. in Athenæum, p. 446. et in Theophrast. p. 131. Meurs. Athen. Att. p. 150. Scaligerum I. de Emendat. Temp. p. 29. et Spanhem. ad Aristoph. Nub. v. 310. ἀστικὸς et ἀστυκὸς scribi tradunt Stephanus in Thes. et Jungermann. ad Polluc. IX. 17. DUKER.

αὐτόδεκα ἐτῶν διελθόντων κ. τ. λ.] The reckoning is not by months, but by summers and winters; for Thucydides has given the events of ten summers and ten winters, and the treaty was signed in the beginning of the eleventh summer. Although, in fact, the calculation by months would not present such difficulties as are commonly imagined. For the actual descent into the plain of Attica in the first year of the war did not take place later than the latter end of June; and this was eighty days after the Theban attack on Platæa. But *immediately after* that attack, the Lacedæmonians summoned their allies to the field, II. 10; and it was only owing to the delays of Archidamus, first at the Isthmus, and then on his march, and before Œnoë, that the actual ravaging began so late. Now reckoning “the “ invasion of Attica and the beginning “ of the war” from the time when the Peloponnesian army began to take the field to assemble at the Isthmus, we must carry it back at least to the very end of April; and the treaty was signed on the 4th of April, according to Göller, ten years afterwards. So then from the beginning of the war to the signing of the treaty, there were ten years, *with a difference of only a few days;* that is, the war lasted from April to April, though not exactly to the same day of April as that on which it began. For ἡμερῶν ὀλίγων παρενεγκουσῶν ἢ ὡς ἡ ἐσβολὴ—ἐγένετο is, “ With a variation of a few days from “ the day on which the invasion took “ place.” See Schneider’s Lexicon in παραφέρω.

9. σκοπείτω δέ τις—μᾶλλον] To translate this passage as it now stands is impossible. Göller transposes the word σημαινόντων, and puts it after ἀπὸ τιμῆς τινός. “ Audacissime transposuit,” says Poppo, who retains the common order. Dobree, after various suggestions, concludes with saying, “ Usque adeo in- “ certa hic sunt omnia.” The sense notwithstanding is perfectly clear, and Göller’s transposition makes the words properly express it. Σκοπείτω δέ τις κατὰ τοὺς χρόνους, καὶ μὴ [κατὰ] τὴν ἀπαρίθμησιν τῶν ὀνομάτων τῶν ἑκασταχοῦ ἢ ἀρχόντων ἢ ἀπὸ τιμῆς τινὸς σημαι-

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τῶν ἑκασταχοῦ ἢ ἀρχόντων ἢ ἀπὸ τιμῆς τινὸς τὴν ἀπαρί-
θμησιν τῶν ὀνομάτων ἐς τὰ προγεγενημένα σημαινόντων
πιστεύσας μᾶλλον. οὐ γὰρ ἀκριβές ἐστιν, οἷς καὶ ἀρχομέ-
3 νοις καὶ μεσοῦσι, καὶ ὅπως ἔτυχέ τῳ, ἐπεγένετό τι. κατὰ
θέρη δὲ καὶ χειμῶνας ἀριθμῶν, ὥσπερ γέγραπται, εὑρήσει
ἐξ ἡμισείας ἑκατέρου τοῦ ἐνιαυτοῦ τὴν δύναμιν ἔχοντος, δέκα
μὲν θέρη ἴσους δὲ χειμῶνας τῷ πρώτῳ πολέμῳ τῷδε γεγε-
νημένους.

Difficulties in the way of the execution of the treaty. Amphipolis is not restored to the Athenians: and the dislike shewn towards the peace by the allies of Lacedæmon, induces the Lacedæmonians to conclude a separate treaty with Athens.

XXI. Λακεδαιμόνιοι δὲ (ἔλαχον γὰρ πρότεροι ἀποδιδόναι
ἃ εἶχον) τούς τε ἄνδρας εὐθὺς τοὺς παρὰ σφίσιν αἰχμαλώ-
τους ἀφίεσαν, καὶ πέμψαντες ἐς τὰ ἐπὶ Θρᾴκης
πρέσβεις Ἰσχαγόραν καὶ Μηνᾶν καὶ Φιλο-
χαρίδαν ἐκέλευον τὸν Κλεαρίδαν τὴν Ἀμφί-
πολιν παραδιδόναι τοῖς Ἀθηναίοις, καὶ τοὺς
ἄλλους τὰς σπονδάς, ὡς εἴρητο ἑκάστοις, δέ-
2 χεσθαι. οἱ δ' οὐκ ἤθελον, νομίζοντες οὐκ
ἐπιτηδείας εἶναι· οὐδὲ ὁ Κλεαρίδας παρέδωκε
τὴν πόλιν, χαριζόμενος τοῖς Χαλκιδεῦσι, λέγων
3 ὡς οὐ δυνατὸς εἴη βίᾳ ἐκείνων παραδιδόναι. ἐλθὼν δὲ αὐτὸς
κατὰ τάχος μετὰ πρέσβεων αὐτόθεν ἀπολογησόμενός τε ἐς
τὴν Λακεδαίμονα, ἢν κατηγορῶσιν οἱ περὶ τὸν Ἰσχαγόραν
ὅτι οὐκ ἐπείθετο, καὶ ἅμα βουλόμενος εἰδέναι εἰ ἔτι μετα-

1. ἑκαστοῦ Q. ἀπὸ] ἐκ h. 2. πιστεύσας σημαινόντων V. 3. οὐ γὰρ] om. V. 4. ἐπεγένετό τε e. 7. πρώτῳ] om. A. τῷδε] om. d. 9. ἔλαχον πρότεροι f. ἀποδιδόντες d.i. 10. εὐθὺς post αἰχμαλώτους ponit g. αἰχμαλώτας i. 12. μίναν C.K.e. μίμαν g. μηραν c.d.i. 13. κλεαρίδα d.f.i. 14. παραδοῦναι Q. 17. ἐπιτηδείους K.c.d.f. 19. δυνατὸν L. ἐκείνην g. αὐτὸς καὶ κατὰ e. 20. αὐτόθι R. ἀπολογησάμενός A.B.C.E.F.K.V.h.

νόντων, [ταύτῃ] ἐς τὰ προγεγενημένα πιστεύσας μᾶλλον. Or I would rather place τὴν ἀπ. τῶν ὀνομάτων after σημαινόντων, so that ἐς τὰ προγεγεν. σημαινόντων would signify, "serving as a mark "for past events;" or, as the Scholiast expresses it, ἐπωνύμους τοῖς ἔτεσι γεγενημένους. By τῶν ἀπὸ τιμῆς τινὸς σημαινόντων Thucydides alludes to offices like that of the priestess of Juno at Argos. See II. 2.

4. ὅπως ἔτυχέ τῳ] "Who were in the "beginning of their office, and in the "middle of it, *and at any period of it* "*that may be named*, when each parti- "cular transaction occurred." Immediately afterwards, ἐξ ἡμισείας—ἔχοντος is, "Each summer and winter being "equivalent to half a year;" or, literally, "having the virtue of the year in "half measure." And so it is rendered by Dobree and Göller.

κινητὴ εἴη ἡ ὁμολογία, ἐπειδὴ εὗρε κατειλημμένας, αὐτὸς μὲν πάλιν πεμπόντων τῶν Λακεδαιμονίων καὶ κελευόντων μάλιστα μὲν καὶ τὸ χωρίον παραδοῦναι, εἰ δὲ μὴ, ὁπόσοι Πελοποννησίων ἔνεισιν ἐξαγαγεῖν, κατὰ τάχος ἐπορεύετο. XXII. οἱ δὲ ξύμμαχοι ἐν τῇ Λακεδαίμονι αὐτοὶ ἔτυχον ὄντες, καὶ αὐτῶν τοὺς μὴ δεξαμένους τὰς σπονδὰς ἐκέλευον οἱ Λακεδαιμόνιοι ποιεῖσθαι. οἱ δὲ, τῇ αὐτῇ προφάσει ᾗπερ καὶ τὸ πρῶτον ἀπεώσαντο, οὐκ ἔφασαν δέξασθαι, ἢν μή τινας δικαιοτέρας τούτων ποιῶνται. ὡς δ' αὐτῶν οὐκ ἐσή- 2
κουον, ἐκείνους μὲν ἀπέπεμψαν, αὐτοὶ δὲ πρὸς τοὺς Ἀθηναίους ξυμμαχίαν ἐποιοῦντο, νομίζοντες ἥκιστα ἂν σφίσι

1. εἴη ὁμολογία P. 4. καὶ κατὰ R. 6. τοὺς μὲν E. 7. ποιεῖσθαι] δέχεσθαι Q.f. οἵπερ g. 8. καὶ] om. K. τὸ πρότερον e. et omisso articulo d.i. καὶ οὐκ L.O.P.Q.R.c.k. 10. πρὸς ἀθηναίους H. 11. ἐποιοῦντο A.B.E.F.I.N.Q.V.c.d.h.i. Poppo. Goell. vulgo ἐποιήσαντο.

1. *εὗρε κατειλημμένας*] i. e. *τὰς σπονδάς*. *Κατειλημμένας* signifies "made "fast, or secured," so as not to be broken.

5. *αὐτοὶ ἔτυχον ὄντες*] "Happened "to be of their own accord at Lacedæ-"mon;" so that there was no need to send for them, or to them, as the Lacedæmonians had sent to Amphipolis. Compare IV. 128. *καὶ αὐτοὶ ὀργιζόμενοι οἱ στρατιῶται*, and the note there.

8. *οὐκ ἔφασαν δέξασθαι*] Noli *δέξεσθαι* scribere cum Markland. ad Lysiam, p. 454. Vid. I. 1. p. 138. et Lobeck ad Phrynich. p. 749. Poppo.

11. *νομίζοντες ἥκιστα ἂν σφίσι κ. τ. λ.*] Few sentences in Thucydides exhibit a more extraordinary specimen of anacoluthon than this. The clause *νομίζοντες*—*Ἀργείους* is repeated after the parenthetical clause *ἐπειδὴ — ἐπισπένδεσθαι*, but in different words, *νομίσαντες —οὐ δεινοὺς εἶναι*: and the parenthetical clause itself refers only to the name of the Argives, explaining the reason why they in particular had been separately mentioned. In order to make the construction grammatical, the words *νομίσαντες αὐτοὺς* and the negative *οὐ* must be omitted. The sense is as follows. "Thinking that the Argives, "whose hostile intentions were mani-"fested by their late refusal to renew "the truce, would cease to be formid-"able, if deprived of the aid of Athens; "and that the other states of Pelopon-"nesus would, from the same cause, "be most disposed to remain quiet; as "the Athenian alliance would thus be "closed against them, under which "they would otherwise have ranged "themselves." Such also is Dobree's interpretation of the passage, and Poppo's, as given in his Prolegom. I. p. 199. Göller is in this instance, I think, completely mistaken. He refers *νομίσαντες* to the Argives, and *αὐτοὺς* to the Lacedæmonians. But when had the Athenians ever taken part with Sparta against Argos, or when were they likely to do so? If the Spartans were not formidable to Argos, unless aided by the Athenians, they never had been, and never were likely to be formidable to it. The refusal of the Argives to renew the treaty with Sparta had been noticed, ch. 14. *ἄλλας οὐκ ἤθελον σπένδεσθαι οἱ Ἀργεῖοι, εἰ μή τις αὐτοῖς τὴν Κυνουρίαν γῆν ἀποδώσει.*

[Göller in his second edition still adheres to his original interpretation. His most important objection to my interpretation arises from the change of tense from *νομίζοντες* to *νομίσαντες*. But Poppo observes that "post inter-"positiones sæpe non idem, sed simile

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τούς τε Ἀργείους, ἐπειδὴ οὐκ ἤθελον Ἀμπελίδου καὶ Λίχου ἐλθόντων ἐπισπένδεσθαι, νομίσαντες αὐτοὺς ἄνευ Ἀθηναίων οὐ δεινοὺς εἶναι, καὶ τὴν ἄλλην Πελοπόννησον μάλιστ' ἂν ἡσυχάζειν· πρὸς γὰρ ἂν τοὺς Ἀθηναίους, εἰ ἐξῆν, χωρεῖν. 3 παρόντων οὖν πρέσβεων ἀπὸ τῶν Ἀθηναίων καὶ γενομένων λόγων ξυνέβησαν, καὶ ἐγένοντο ὅρκοι καὶ ξυμμαχία ἥδε κατὰ τάδε.

TREATY of ALLIANCE FOR FIFTY YEARS between ATHENS and LACEDÆMON.

XXIII. "ΞΥΜΜΑΧΟΙ ἔσονται Λα- "κεδαιμόνιοι πεντήκοντα ἔτη.

2. "Ἢν δέ τινες ἴωσιν ἐς τὴν γῆν πολέμιοι τὴν Λακε- "δαιμονίων καὶ κακῶς ποιῶσι Λακεδαιμονίους, ὠφελεῖν "Ἀθηναίους [Λακεδαιμονίους] τρόπῳ ὁποίῳ ἂν δύνωνται "ἰσχυροτάτῳ κατὰ τὸ δυνατόν. ἢν δὲ δῃώσαντες οἴχωνται, "πολεμίαν εἶναι ταύτην τὴν πόλιν Λακεδαιμονίοις καὶ Ἀθη- "ναίοις καὶ κακῶς πάσχειν ὑπὸ ἀμφοτέρων, καταλύειν δὲ "ἅμα ἄμφω τὼ πόλεε. ταῦτα δ' εἶναι δικαίως καὶ προθύμως "καὶ ἀδόλως.

3. "Καὶ ἤν τινες ἐς τὴν Ἀθηναίων γῆν ἴωσι πολέμιοι "καὶ κακῶς ποιῶσιν Ἀθηναίους, ὠφελεῖν Λακεδαιμονίους "τρόπῳ ὅτῳ ἂν δύνωνται ἰσχυροτάτῳ κατὰ τὸ δυνατόν. ἢν "δὲ δῃώσαντες οἴχωνται, πολεμίαν εἶναι ταύτην τὴν πόλιν "Λακεδαιμονίοις καὶ Ἀθηναίοις καὶ κακῶς πάσχειν ὑπ' "ἀμφοτέρων, καταλύειν δὲ ἅμα ἄμφω τὼ πόλεε. ταῦτα δ' "εἶναι δικαίως καὶ προθύμως καὶ ἀδόλως.

2. νομίσαντες ἄνευ A. 3. οὐ δεινοὺς] οὐδενὸς e. 4. πρὸς ἀθην. Q. γὰρ τοὺς L.V. 5. ἀπὸ] ἐκ h. 6. ξυμμαχία κατὰ d.i. ἥιδε E. 8. λακεδαιμονίοις corr. F. 10. ἴωσιν] ἴωνες c. τὴν λακεδ.] τῶν λακεδ. Q.c.d. 11. καὶ] om. P. ποιήσωσι O. 12. λακεδαιμονίοις P.m. οἴῳ I.L.O.e.k. ᾧ d.i. ὁποίῳ bis est c. 47. 15. ἀμφοτέρω g. 16. τῶι E. 17. ἀδούλως h. ἀδόλως καὶ προθ. V. 18. καὶ ἤν—πόλεε] om. L.O. καὶ ἤν—ἀδόλως] om. P. τὴν ἀθηναίων B.G.c.d.f. Bekk. Goell. vulgo τὴν τῶν. πολέμιοι] om. d. 23. ἅμα om. E.

"vocabulum vocabulive flexionem repeti," and he refers to Xenoph. Cyropæd. VII. 2. 24. ἀγνοῶν ἄρα ἐμαυτὸν—ταῦτ' οὖν ἀγνοήσας δικαίως, ἔφη, ἔχω τὴν δίκην.]

4. "Ἢν δὲ ἡ δουλεία ἐπανιστῆται, ἐπικουρεῖν Ἀθηναίους "Λακεδαιμονίοις παντὶ σθένει κατὰ τὸ δυνατόν.

5. "Ὀμοῦνται δὲ ταῦτα οἵπερ καὶ τὰς ἄλλας σπονδὰς "ὤμνυον ἑκατέρων. ἀνανεοῦσθαι δὲ κατ' ἐνιαυτὸν Λακεδαι-"μονίους μὲν ἰόντας ἐς Ἀθήνας πρὸς τὰ Διονύσια, Ἀθη-"ναίους δὲ ἰόντας ἐς Λακεδαίμονα πρὸς τὰ Ὑακίνθια. "στήλην δὲ ἑκατέρους στῆσαι, τὴν μὲν ἐν Λακεδαίμονι παρ' "Ἀπόλλωνι ἐν Ἀμυκλαίῳ, τὴν δὲ ἐν Ἀθήναις ἐν πόλει παρ' "Ἀθηνᾷ. ἢν δέ τι δοκῇ Λακεδαιμονίοις καὶ Ἀθηναίοις "προσθεῖναι καὶ ἀφελεῖν περὶ τῆς ξυμμαχίας, ὅ τι ἂν δοκῇ, "εὔορκον ἀμφοτέροις εἶναι."

XXIV. Τὸν δὲ ὅρκον ὤμνυον Λακεδαιμονίων μὲν οἵδε Πλειστοάναξ, Ἆγις, Πλειστόλας, Δαμάγητος, Χίονις, Μεταγένης, Ἄκανθος, Δάϊθος, Ἰσχαγόρας, Φιλοχαρίδας, Ζευξίδας, Ἄντιππος, Ἀλκινάδας, Τέλλις, Ἐμπεδίας, Μηνᾶς, Λάφιλος, Ἀθηναίων δὲ Λάμπων, Ἰσθμιόνικος, Λάχης, Νικίας, Εὐθύδημος, Προκλῆς, Πυθόδωρος, Ἅγνων, Μυρτίλος, Θρασυκλῆς, Θεογένης, Ἀριστοκράτης, Ἰώλκιος, Τιμοκράτης, Λέων, Λάμαχος, Δημοσθένης.

1. ἐπανιστῆται A.B.F.G.H. Poppo. Goell. ἐπανίσταται K.Q. vulgo ἐπανίστηται. 3. καὶ] διὰ B. 4. δὲ κατ' A.B.C.E.F.H.K.N.V.e.f.g. [Haack. Poppo. Goell.] ceteri δὲ ταῦτα κατ'. 7. παρὰ ἀπόλλωνι V. 8. ἀμυκλέῳ H.P. et correctus C. ἐν] om. Q. 9. δοκεῖ R.d. καὶ ἀθηναίοις om. E. 12. μὲν οἵδε] οἱ μὲν K.N. 14. φιλοχαρίδης L. ζευξίλας A.E.F.H.K.f.g.h. τευξίδας V. 15. ἀλκιδάμας Q. ὀλκινάδας O. ἀμπεδίας B.h. μίνας C.I.K.c.d.e.g.i.k. λάμφιλος P. λύμφυλος L. λάμφυος Q. 17. πυθόδ.—θρασυκλῆς] om. L. 19. λέων] om. L.P.

1. ἡ δουλεία] "The slave population." Compare VIII. 64. φυγὴ αὐτῶν ἔξω ἦν. δουλεία] Τὸ πλῆθος τῶν οἰκετῶν sic dici ex hoc loco docet Pollux, III. 75. DUKER.

13. Πλειστοάναξ, Ἆγις] As no reason can be assigned why the names of the kings should not have appeared amongst those who swore to the first treaty with Athens, as Pleistoanax in particular would hardly have omitted such a proof of his attachment to it, and as the second treaty provides especially, "that it shall be sworn to by the "same persons who swore to the former one," I have ventured to insert the names Πλειστοάναξ, Ἆγις, in ch. 19. at the head of the Lacedæmonians who took the oaths. Possibly the words at the beginning of the chapter, ill understood, ἄρχει δὲ τῶν σπονδῶν ἔφορος Πλειστόλας, may have misled an ignorant copyist, and induced him to omit the kings' names, for fear of the apparent contradiction, if Plistolas were represented as at once heading the treaty, and yet not heading it.

A. C. 421. Olymp. 89. 3. 4.

2 Αὕτη ἡ ξυμμαχία ἐγένετο μετὰ τὰς σπονδὰς οὐ πολλῷ ὕστερον, καὶ τοὺς ἄνδρας τοὺς ἐκ τῆς νήσου ἀπέδοσαν οἱ Ἀθηναῖοι τοῖς Λακεδαιμονίοις, καὶ τὸ θέρος ἦρχε τοῦ ἑνδεκάτου ἔτους. ταῦτα δὲ τὰ δέκα ἔτη ὁ πρῶτος πόλεμος ξυνεχῶς γενόμενος γέγραπται.

The prisoners taken at Sphacteria are restored by the Athenians.

XXV. Μετὰ δὲ τὰς σπονδὰς καὶ τὴν ξυμμαχίαν τῶν Λακεδαιμονίων καὶ τῶν Ἀθηναίων, αἳ ἐγένοντο μετὰ τὸν δεκαετῆ πόλεμον ἐπὶ Πλειστόλα μὲν ἐν Λακεδαίμονι ἐφόρου Ἀλκαίου δ' ἄρχοντος Ἀθήνησι, τοῖς μὲν δεξαμένοις αὐτὰς εἰρήνη ἦν, οἱ δὲ Κορίνθιοι καὶ τῶν ἐν Πελοποννήσῳ πόλεών τινες διεκίνουν τὰ πεπραγμένα, καὶ εὐθὺς ἄλλη ταραχὴ καθίστατο τῶν ξυμμάχων πρὸς τὴν
2 Λακεδαίμονα. καὶ ἅμα καὶ τοῖς Ἀθηναίοις οἱ Λακεδαιμόνιοι προϊόντος τοῦ χρόνου ὕποπτοι ἐγένοντο, ἔστιν ἐν οἷς οὐ
3 ποιοῦντες ἐκ τῶν ξυγκειμένων ἃ εἴρητο. καὶ ἐπὶ ἓξ ἔτη μὲν καὶ δέκα μῆνας ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρα-

A. C. 421. Olymp. 89. 3. 4. Beginning of fresh troubles, which after a few years led to a renewal of the war. Thucydides gives some notices of his own peculiar means of information.

1. ξύμβασις L.O.P. ἐγίνετο c.d. 3. οἱ] om. R.f. 4. δεκάτου h. ταῦτα τὰ L.O. 5. γιγνόμενος i. γινόμενος c. 6. ἐπιγέγραπται R. 9. ἐνδεκαετῆ c.i. ἐπὶ] om. e. 13. διενόουν B.h. 14. καθίσταται f. 16. προϊόντες c. οὐ ποιοῦντες] ἐκπιοῦντες, in margine ἐκλιπόντες, c. 17. συνκειμένων K. εἴρηται Q.f. 18. μῆνας δέκα Q.V. τὴν] om. K.c. τὸ μὴ c. τὸ τὴν μὴ i. ἑκατέραν A.B.E.F.

17. ἐπὶ ἓξ ἔτη μὲν καὶ δέκα μῆνας] Auctoris computatio annorum progreditur usque ad annum Olymp. 91. 2. (A. C. 414.) et mensem Februarium, quo tempore Lacedæmonii ab Alcibiade exstimulati rursus ad bellum aperte cum Atheniensibus gerendum se accinxerunt. Vid. Thuc. VI. 93. Exeunt ipsi sex anni et menses decem; nam nunc Aprilis agitur. Göller.

[To this Poppo objects, "At quis "initium belli ab iis quæ homines co-"gitent et parent, non ab iis quæ ge-"rant hostiliter, numerabit?" He therefore follows Acacius and Dodwell in thinking that the present text is corrupt, and in proposing to read ἑπτὰ ἔτη καὶ δύο μῆνας; as he holds that the date of the renewed war should be fixed at the descent made by the Athenians on the Laconian territory, in the summer of the eighteenth year of the war, mentioned by Thucydides VI. 105. This would perhaps have been a more reasonable way of reckoning; but as the date afforded by the present text coincides exactly with the meeting at Lacedæmon in the winter of the seventeenth year, at which meeting it was determined that the war should be renewed with vigour and Attica invaded, I cannot but think that Thucydides meant to take the determination as equivalent to the act, and calculated the beginning of the second war from that resolution.]

τεῦσαι, ἔξωθεν δὲ μετ' ἀνακωχῆς οὐ βεβαίου ἔβλαπτον ἀλλήλους τὰ μάλιστα· ἔπειτα μέντοι καὶ ἀναγκασθέντες λῦσαι τὰς μετὰ τὰ δέκα ἔτη σπονδὰς αὖθις ἐς πόλεμον φανερὸν κατέστησαν. XXVI. *γέγραφε δὲ καὶ ταῦτα ὁ αὐτὸς Θουκυδίδης Ἀθηναῖος ἑξῆς, ὡς ἕκαστα ἐγένετο, κατὰ θέρη καὶ χειμῶνας, μέχρι οὗ τήν τε ἀρχὴν κατέπαυσαν τῶν Ἀθηναίων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ τὰ μακρὰ τείχη καὶ τὸν Πειραιᾶ κατέλαβον. ἔτη δὲ ἐς τοῦτο τὰ ξύμπαντα ἐγένετο τῷ πολέμῳ ἑπτὰ καὶ εἴκοσι. καὶ τὴν διὰ* 2 *μέσου ξύμβασιν εἴ τις μὴ ἀξιώσει πόλεμον νομίζειν, οὐκ ὀρθῶς δικαιώσει. τοῖς τε γὰρ ἔργοις ὡς διῄρηται ἀθρείτω, καὶ εὑρήσει οὐκ εἰκὸς ὂν εἰρήνην αὐτὴν κριθῆναι, ἐν ᾗ οὔτε ἀπέδοσαν πάντα οὔτ' ἀπεδέξαντο ἃ ξυνέθεντο, ἔξω τε τούτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδαύριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέροις ἁμαρτήματα ἐγένοντο, καὶ οἱ ἐπὶ Θρᾴκης ξύμμαχοι οὐδὲν ἧσσον πολέμιοι ἦσαν, Βοιωτοί τε ἐκεχειρίαν δεχήμερον ἦγον. ὥστε ξὺν τῷ πρώτῳ πολέμῳ τῷ δεκαετεῖ* 3 *καὶ τῇ μετ' αὐτὸν ὑπόπτῳ ἀνακωχῇ καὶ τῷ ὕστερον ἐξ αὐτῆς πολέμῳ εὑρήσει τις τοσαῦτα ἔτη, λογιζόμενος κατὰ τοὺς*

1. *μετὰ ἀνακωχῆς* V. 3. *λύσαι* E. *μετὰ δέκα* Q. 4. *καθίσταντο* B.h. *δὲ ταῦτα* d.i. 5. *θουκυδίδης ἑξῆς* f. *ὡς*] om. P.Q. *κατὰ τὰ θέρη* L.O.P.k. 8. *κατέβαλον* f. *ἐν τούτῳ* f. *ἐγένοντο τὰ ξύμπαντα* I.L.O.P. 9. *ἐγένοντο* C.G. 10. *ἀξιώσοι* L.O.P.b.c.d.i.k. 11. *διείρηται* L.O.c.d.i. 12. "Malim *οὐδ'*" Bekk. in ed. 1832. 14. *μαντικὸν* e.i. *τἄλλα* Q. 15. *ἐγένοντο* A.B.C.E.F.G.H.I. K.L.O.P.Q.V.c.d.f.g.h.i.k. Haack. Poppo. Goell. vulgo *ἐγένετο.* 16. *τε*] om. V. 17. *δεκα ετη* c. *δεκαέτει* B. et Poppo.

8. *κατέλαβον*] "Made themselves "masters of; got into their power." Duker wishes to read *κατέβαλον*, which would be better perhaps, but is not necessary.

ἔτη δὲ—ἐγέν.] Non videtur concordare Xenophon. Nam lib. 1. Ἑλληνικῶν ait viginti octo durasse annos, et viginti novem ephoros nominat, et numerat usque ad reditum Lysandri, post pacem factam et muros eversos et Samum captam. Sed Xenophon numeravit primum et ultimum annum integros; Thucydides vero exactius. *Palmerius* Exercitat. p. 52.

11. *ὡς διῄρηται*] i. e. *ἡ ξύμβασις*] "What the facts of the case have "made it out to be; what character "the facts of the case have given it." Compare Herodot. VII. 47, 103. and Schneider, Lexicon, in *διαιρέω*. The conjunction *τε* in *τοῖς τε γὰρ ἔργοις* seems to answer to *ἔξω τε τούτων*. "First of all the treaty was in itself "practically inefficient, inasmuch as "its very stipulations were not all ful- "filled; and then there were mutual "causes of complaint with respect to "other matters, of which the treaty "had made no mention."

15. *ἁμαρτήματα ἐγένοντο*] See the note on *ἐπῆλθον Ὀλύμπια*, I. 126.

χρόνους, καὶ ἡμέρας οὐ πολλὰς παρενεγκούσας, καὶ τοῖς ἀπὸ χρησμῶν τι ἰσχυρισαμένοις μόνον δὴ τοῦτο ἐχυρῶς ξυμβάν.
4 ἀεὶ γὰρ ἔγωγε μέμνημαι, καὶ ἀρχομένου τοῦ πολέμου καὶ μέχρι οὗ ἐτελεύτησε, προφερόμενον ὑπὸ πολλῶν ὅτι τρὶς
5 ἐννέα ἔτη δέοι γενέσθαι αὐτόν. ἐπεβίων δὲ διὰ παντὸς αὐτοῦ, αἰσθανόμενός τε τῇ ἡλικίᾳ, καὶ προσέχων τὴν γνώμην, ὅπως ἀκριβές τι εἴσομαι· καὶ ξυνέβη μοι φεύγειν τὴν ἐμαυτοῦ ἔτη εἴκοσι μετὰ τὴν ἐς Ἀμφίπολιν στρατηγίαν, καὶ γενομένῳ παρ' ἀμφοτέροις τοῖς πράγμασι, καὶ οὐχ ἧσσον τοῖς Πελοποννησίων διὰ τὴν φυγὴν, καθ' ἡσυχίαν τι αὐτῶν μᾶλλον
6 αἰσθέσθαι. τὴν οὖν μετὰ τὰ δέκα ἔτη διαφοράν τε καὶ ξύγχυσιν τῶν σπονδῶν καὶ τὰ ἔπειτα ὡς ἐπολεμήθη ἐξηγήσομαι.

1. οὐ πολλὰς] om. K. τοῖς] om. K. ἀπὸ] ἐκ h. om. Dionysius. 2. ὀχυρῶς Dionysius: ἰσχυρῶς K.N.V. 3. ἐγὼ Dionysius. 4. προσφερόμενον P. τρεῖς F.H.Q.V. 6. αἰσθόμενος E.L.O.P. τῇ γνώμῃ d.e. 7. ἀκριβῶς e. cum Dionysio. εἴσωμαι F. 8. γενομένων i. 9. πελοποννησίοις A.F.V.g. h. cum eodem. 11. αἴσθεσθαι A.B.E.F. Bekk. Goell. τὴν μὲν οὖν K. μετὰ δέκα e. cum Dionysio. διαφορὰν καὶ c.d.

1. καὶ τοῖς—ἐξηγήσομαι] Dionys. Halic. tom. II. p. 142.

καὶ τοῖς ἀπὸ χρησμῶν κ. τ. λ.] "And "that they who on the strength of "oracles were positive on any matter, "found in this one solitary instance of "the event decidedly corresponding," or, "coming true to the prediction." Ξυμβὰν seems to be used in the sense of "coming right; falling out exactly "as it should do." Compare III. 3. καὶ ἢν μὲν ξυμβῇ ἡ πεῖρα.

7. καὶ ξυνέβη μοι φεύγειν κ. τ. λ.] "It "was my fortune to be an exile for "twenty years," not "to be banished "for twenty years," as if that had been his sentence. See Thirlwall's Hist. Gr. vol. III. p. 288. note. The words γενομένῳ παρ' ἀμφοτέροις τοῖς πράγμασι must express his having been present at the resolutions and actions of both parties, and therefore must refer to his life before and after his exile. Dr. Thirlwall thinks that he was present at the battle of Mantinea, but I would not willingly believe that he was in the field with a Spartan army against his countrymen, and that when Nicostratus fell fighting for Athens, Thucydides was, like Xenophon at Coronea, fighting against her. Yet it is true, as Dr. Thirlwall observes, that some expressions in his account of the battle of Mantinea appear to indicate that he was an eyewitness of it; and as Athens was not then at open war with Lacedæmon, he may have regarded the campaign as fought against the Argives rather than against the Athenians. Nor would his accidental presence in one battle imply that he devoted himself to the Lacedæmonian interest, or had transferred his affection from Athens to Lacedæmon, a charge which the whole tone of his history disproves, as well as the statement that most of his exile was passed on his own property in Thrace. Τι αὐτῶν seems a modest way of expressing "every thing about them; "any thing that I might want to no-"tice." See V. 31. and Matthiæ, Gr. Gr, §. 487. 2.

PELOPONNESUS. Intrigues of the Corinthians to make ARGOS the head of a new Peloponnesian confederacy, in opposition to Lacedæmon.

XXVII. Ἐπειδὴ γὰρ αἱ πεντηκοντούτεις σπονδαὶ ἐγένοντο καὶ ὕστερον αἱ ξυμμαχίαι, καὶ αἱ ἀπὸ τῆς Πελοποννήσου πρεσβεῖαι, αἵπερ παρεκλήθησαν ἐς αὐτὰ, ἀνεχώρουν ἐκ τῆς Λακεδαίμονος. καὶ οἱ μὲν 2 ἄλλοι ἐπ' οἴκου ἀπῆλθον, Κορίνθιοι δὲ ἐς Ἄργος τραπόμενοι πρῶτον λόγους ποιοῦνται πρός τινας τῶν ἐν τέλει ὄντων Ἀργείων, ὡς χρὴ, ἐπειδὴ Λακεδαιμόνιοι οὐκ ἐπ' ἀγαθῷ ἀλλ' ἐπὶ καταδουλώσει τῆς Πελοποννήσου σπονδὰς καὶ ξυμμαχίαν πρὸς Ἀθηναίους τοὺς πρὶν ἐχθίστους πεποίηνται, ὁρᾷν τοὺς Ἀργείους ὅπως σωθήσεται ἡ Πελοπόννησος, καὶ ψηφίσασθαι, τὴν βουλομένην πόλιν τῶν Ἑλλήνων, ἥτις αὐτόνομός τέ ἐστι καὶ δίκας ἴσας καὶ ὁμοίας δίδωσι, πρὸς Ἀργείους ξυμμαχίαν ποιεῖσθαι ὥστε τῇ ἀλλήλων ἐπιμαχεῖν· ἀποδεῖξαι δὲ ἄνδρας ὀλίγους ἀρχὴν αὐτοκράτορας, καὶ μὴ πρὸς τὸν δῆμον τοὺς λόγους εἶναι, τοῦ μὴ καταφανεῖς γίγνεσθαι τοὺς μὴ πείσαντας τὸ πλῆθος. ἔφασαν δὲ πολλοὺς προσχωρήσεσθαι μίσει τῶν Λακεδαιμονίων. καὶ οἱ μὲν Κορίνθιοι διδάξαντες ταῦτα ἀνεχώρησαν ἐπ' οἴκου·

XXVIII. οἱ δὲ τῶν Ἀργείων ἄνδρες ἀκούσαντες ἐπειδὴ ἀνήνεγκαν τοὺς λόγους ἔς τε τὰς ἀρχὰς καὶ τὸν δῆμον,

1. πεντηκοντούτις A.h. 2. καὶ αἱ ξυμμαχίαι ὕστερον V. καὶ αἱ] αἱ καὶ A.B.C.F.H.h. καὶ, omisso articulo, K.P.g.e. ἀπὸ] ἐκ h. τῆς] om. L. 3. αἱ, omisso περ, F. 4. καὶ] om. L.O.P. 9. τὰς σπονδὰς h. ξυμμαχίας G.L.O.P.c.d.k. 10. πρὸς] ἐποιήσαντο πρὸς, omisso postea πεποίηνται h. 12. αὐτόματός f. 14. τε K. 16. τοὺς λόγους A.B.C.E.F.G.H.I.K.L.N.O.V. c.d.e.f.g.h.i.k. Haack. Poppo. Goell. vulgo omittunt articulum. 21. τε] om. Q.V.

2. καὶ αἱ—πρεσβεῖαι—ἀνεχώρουν] These words are the apodosis of the sentence. Compare II. 21. καί τινα ἐλπίδα εἶχον, and the note there.

13. δίκας ἴσας—δίδωσι] "Is ready "and able to give just satisfaction, "according to the common law of "Greece, for any injuries which it may "commit." The expression seems intended to exclude such dependent states as were not αὐτόδικοι, on the one hand; and on the other, states of such overbearing power as to be above all fair terms of law and right, and who, even while professing δίκας διδόναι, were yet so superior in power as to render their profession nugatory. See I. 39.

14. ὥστε τῇ ἀλλήλων ἐπιμαχεῖν] "Mutually to defend each other's ter"ritory." Compare I. 44. ἐπιμαχίαν δὲ ἐποιήσαντο, and the note there.

The Argives readily listen to this proposal.

ἐψηφίσαντο Ἀργεῖοι, καὶ ἄνδρας εἵλοντο δώδεκα πρὸς οὓς τὸν βουλόμενον τῶν Ἑλλήνων ξυμμαχίαν ποιεῖσθαι πλὴν Ἀθηναίων καὶ Λακεδαιμονίων, τούτων δὲ μηδετέροις ἐξεῖναι ἄνευ τοῦ δήμου τοῦ Ἀργείων
2 σπείσασθαι. ἐδέξαντό τε ταῦτα οἱ Ἀργεῖοι μᾶλλον, ὁρῶντες τόν τε τῶν Λακεδαιμονίων σφίσι πόλεμον ἐσόμενον (ἐπ' ἐξόδῳ γὰρ πρὸς αὐτοὺς αἱ σπονδαὶ ἦσαν), καὶ ἅμα ἐλπίσαντες τῆς Πελοποννήσου ἡγήσεσθαι· κατὰ γὰρ τὸν χρόνον τοῦτον ἥ τε Λακεδαίμων μάλιστα δὴ κακῶς ἤκουσε καὶ ὑπερώφθη διὰ τὰς ξυμφοράς, οἵ τε Ἀργεῖοι ἄριστα ἔσχον τοῖς πᾶσιν, οὐ ξυναράμενοι τοῦ Ἀττικοῦ πολέμου, ἀμφο-
3 τέροις δὲ μᾶλλον ἔνσπονδοι ὄντες ἐκκαρπωσάμενοι. οἱ μὲν οὖν Ἀργεῖοι οὕτως ἐς τὴν ξυμμαχίαν προσεδέχοντο τοὺς ἐθέλοντας τῶν Ἑλλήνων. XXIX. Μαντινῆς δ' αὐτοῖς καὶ οἱ ξύμμαχοι αὐτῶν πρῶτοι προσεχώρησαν, δεδιότες τοὺς Λακεδαιμονίους. τοῖς γὰρ Μαντινεῦσι μέρος τι τῆς Ἀρκαδίας κατέστραπτο ὑπήκοον ἔτι τοῦ πρὸς Ἀθηναίους πολέμου ὄντος, καὶ ἐνόμιζον οὐ περιόψεσθαι σφᾶς τοὺς Λακεδαιμονίους ἄρχειν, ἐπειδὴ καὶ σχολὴν ἦγον· ὥστε ἄσμενοι πρὸς τοὺς Ἀργείους ἐτράποντο, πόλιν τε μεγάλην νομίζοντες καὶ Λακεδαιμονίοις ἀεὶ διάφορον, δημοκρατουμένην τε
2 ὥσπερ καὶ αὐτοί. ἀποστάντων δὲ τῶν Μαντινέων καὶ ἡ ἄλλη Πελοπόννησος ἐς θροῦν καθίστατο ὡς καὶ σφίσι ποιητέον τοῦτο, νομίσαντες πλέον τέ τι εἰδότας μεταστῆναι αὐτούς,

The MANTINÆANS and their allies first set the example of revolt from Lacedæmon, and join the Argive alliance.

2. οὓς] τοὺς E. 3. πλὴν ἀθηναίων καὶ] om. I. 4. μηδετέρους K. τοῦ ἀργείων A.B.C.E.F.h. vulgo τῶν ἀργείων. 5. σπείσασθαι] ποιήσασθαι B. ὁρῶντες τῶν c.i.k. ὁρῶντες τὸν τῶν L.O.P. 6. τῶν om. C. τῶν τε G. ἐσόμενον] om. e. 8. ἡγήσασθαι E.G.V.c.i.k. κατὰ] καὶ Q. 13. προσδέχονται e. οὐ προσεδέχοντο B.h. 15. πρῶτοι] om. K. 20. καὶ] om. Q. 24. ἐς] ὡς P. ὡς σφίσι k. πονητέον P. 25. πλέον τέ τι A.B.C.E.F.G.H.K.L.N.O.V.f.g.h.i.k. Haack. Poppo. Goell. πλέον δέ τι I. vulgo omittunt τε.

4. ἄνευ τοῦ δήμου τῶν Ἀργείων] Vid. ad IV. 78. DUKER.

12. ἐκκαρπωσάμενοι] Scil. ἀμφοτέρους. See the note on V. 1. Compare Demosthen. Timocrat. p. 700. Reiske: τῶν ὑμᾶς ἐκκεκαρπωμένων; "Who have "made their harvest out of you." So here: "But being at peace with both "parties, had made their profit from "that circumstance."

25. πλέον τέ τι εἰδότας] The conjunction is rightly restored by Bekker. It

καὶ τοὺς Λακεδαιμονίους ἅμα δι' ὀργῆς ἔχοντες, ἐν ἄλλοις τε καὶ ὅτι ἐν ταῖς σπονδαῖς ταῖς Ἀττικαῖς ἐγέγραπτο εὔορκον εἶναι προσθεῖναι καὶ ἀφελεῖν ὅ τι ἂν ἀμφοῖν τοῖν πολέοιν δοκῇ, Λακεδαιμονίοις καὶ Ἀθηναίοις. τοῦτο γὰρ τὸ γράμμα 3
μάλιστα τὴν Πελοπόννησον διεθορύβει καὶ ἐς ὑποψίαν καθίστη μὴ μετὰ Ἀθηναίων σφᾶς βούλωνται Λακεδαιμόνιοι δουλώσασθαι· δίκαιον γὰρ εἶναι πᾶσι τοῖς ξυμμάχοις γεγράφθαι τὴν μετάθεσιν. ὥστε φοβούμενοι οἱ πολλοὶ ὥρμηντο 4
πρὸς τοὺς Ἀργείους καὶ αὐτοὶ ἕκαστοι ξυμμαχίαν ποιεῖσθαι.

A. C. 421. Olymp. 89. 4. The Lacedæmonians remonstrate with the Corinthians upon this defection; but to little purpose.

XXX. Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸν θροῦν τοῦτον ἐν τῇ Πελοποννήσῳ καθεστῶτα καὶ τοὺς Κορινθίους διδασκάλους τε γενομένους καὶ αὐτοὺς μέλλοντας σπείσασθαι πρὸς τὸ Ἄργος, πέμπουσι πρέσβεις ἐς τὴν Κόρινθον βουλόμενοι προκαταλαβεῖν τὸ μέλλον· καὶ ᾐτιῶντο τήν τε ἐσήγησιν τοῦ παντὸς, καὶ εἰ Ἀργείοις σφῶν ἀποστάντες ξύμμαχοι ἔσονται, παραβήσεσθαί τε ἔφασαν αὐτοὺς τοὺς ὅρκους, καὶ ἤδη ἀδικεῖν ὅτι οὐ δέχονται τὰς Ἀθηναίων σπονδὰς, εἰρημένον κύριον εἶναι ὅ τι ἂν τὸ πλῆθος τῶν ξυμμάχων ψηφίσηται, ἢν μή τι θεῶν ἢ ἡρώων κώλυμα ᾖ.
Κορίνθιοι δὲ παρόντων σφίσι τῶν ξυμμάχων, ὅσοι οὐδ' αὐτοὶ 2
ἐδέξαντο τὰς σπονδὰς (παρεκάλεσαν δὲ αὐτοὺς αὐτοὶ πρότερον), ἀντέλεγον τοῖς Λακεδαιμονίοις, ἃ μὲν ἠδικοῦντο, οὐ δηλοῦντες ἄντικρυς, ὅτι οὔτε Σόλλιον σφίσιν ἀπέλαβον παρ' Ἀθηναίων

2. ἐν σπονδαῖς g. ἐγγέγραπτο F.h. 5. διεθορύβη E. 6. βούλονται Q.g. 7. δουλώσεσθαι c. εἶναι] αὐτῶν B. αὐτῷ h. 10. τοῦτον A.B.C.E.F.G.H. K.L.N.O.V.d.e.g.h.i.k. Haack. Poppo. Goell. vulgo τόν. 13. σπείσεσθαι corr. G. 14. ἐς] πρὸς Q. προκαταβαλεῖν B. προκαταβάλλειν h. 17. τε] τι A.B.F. αὐτοὺς] om. B.i. τοὺς] om. g. 18. τὰς] τῶν c.i. 19. ὅ, τε ἂν G. 20. μή τις c.d.i. κώλυμα ἦν C. 21. καὶ ὅσοι Q. 22. αὐτοὶ αὐτοὺς V.d.g.i. 24. ὅτι δὲ οὔτε L.O. σόλλιον Haack, Poppo. Goell. σόλλειον A.B.C.F.H.K.g.h. Bekk. ceteri σόλειον. παρὰ ἀθηναίων V.

is out of its proper place, as the construction is, νομίσαντές τε—καὶ ἔχοντες. So in IV. 95, 109; and below, V. 32. ἐνθυμούμενοι τάς τε—ξυμφορὰς—καὶ τοῦ θεοῦ χρήσαντος.

2. εὔορκον] Vid. cap. 18. et 23. Wass.

19. εἰρημένον] See Matthiæ, Gr. Gr. §. 564.

24. Σόλλιον] Hanc genuinam esse formam intelligimus ex Stephano Byzant. ubi forma per duplex λ confirma-

οὔτε Ἀνακτόριον, εἴ τέ τι ἄλλο ἐνόμιζον ἐλασσοῦσθαι, πρό-
σχημα δὲ ποιούμενοι τοὺς ἐπὶ Θρᾴκης μὴ προδώσειν· ὀμόσαι
γὰρ αὐτοῖς ὅρκους ἰδίᾳ τε, ὅτε μετὰ Ποτιδαιατῶν τὸ πρῶτον
3 ἀφίσταντο, καὶ ἄλλους ὕστερον. οὔκουν παραβαίνειν τοὺς
τῶν ξυμμάχων ὅρκους ἔφασαν οὐκ ἐσιόντες ἐς τὰς τῶν
Ἀθηναίων σπονδάς· θεῶν γὰρ πίστεις ὀμόσαντες ἐκείνοις
οὐκ ἂν εὐορκεῖν προδιδόντες αὐτούς. εἰρῆσθαι δ' ὅτι "ἢν μὴ
"θεῶν ἢ ἡρώων κώλυμα ᾖ·" φαίνεσθαι οὖν σφίσι κώλυμα
4 θεῖον τοῦτο. καὶ περὶ μὲν τῶν παλαιῶν ὅρκων τοσαῦτα
εἶπον, περὶ δὲ τῆς Ἀργείας ξυμμαχίας μετὰ τῶν φίλων
5 βουλευσάμενοι ποιήσειν ὅ τι ἂν δίκαιον ᾖ. καὶ οἱ μὲν
Λακεδαιμονίων πρέσβεις ἀνεχώρησαν ἐπ' οἴκου, ἔτυχον δὲ
παρόντες ἐν Κορίνθῳ καὶ Ἀργείων πρέσβεις, οἳ ἐκέλευον
τοὺς Κορινθίους ἰέναι ἐς τὴν ξυμμαχίαν καὶ μὴ μέλλειν· οἱ
δὲ ἐς τὸν ὕστερον ξύλλογον αὐτοῖς τὸν παρὰ σφίσι προεῖπον
ἥκειν. XXXI. ἦλθε δὲ καὶ Ἠλείων πρεσβεία εὐθὺς, καὶ
ἐποιήσαντο πρὸς Κορινθίους ξυμμαχίαν πρῶ-
τον, ἔπειτα ἐκεῖθεν ἐς Ἄργος ἐλθόντες, καθά-
περ προείρητο, Ἀργείων ξύμμαχοι ἐγένοντο.
2 διαφερόμενοι γὰρ ἐτύγχανον τοῖς Λακεδαιμο-
νίοις περὶ Λεπρέου. πολέμου γὰρ γενομένου
ποτὲ πρὸς Ἀρκάδων τινὰς Λεπρεάταις, καὶ
Ἠλείων παρακληθέντων ὑπὸ Λεπρεατῶν ἐς ξυμμαχίαν ἐπὶ
τῇ ἡμισείᾳ τῆς γῆς καὶ λυσάντων τὸν πόλεμον, Ἠλεῖοι
τὴν γῆν νεμομένοις αὐτοῖς τοῖς Λεπρεάταις τάλαντον ἔταξαν

The ELEANS next join the Argive alliance, and afterwards the CORINTHIANS and CHALCIDIANS of the THRACIAN BORDER follow the example.

2. τοὺς] τῆς B. 3. ὅρκον i. ὅτι ποτιδαιατῶν K.R. μετὰ] om. C.K. τῶν ποτιδαιατῶν Q. 5. τῶν om. B. 9. παλαιῶν] πολλῶν g. 10. ἀργείας A.E.F.H.N.Q.V.g.h. Haack. Poppo. vulgo et Bekk. Ἀργείων. 14. οἱ] εἰ P. 17. ἐποιήσατο C.F.G.I.Q.V.c.e.f.g.k. ἐποίησαν K. 18. ἐς] πρὸς Q. 19. προείρηται Q. ἐγένοντο] om. B.h. 20. γὰρ οἱ ἠλεῖοι ἐτύγχανον E.f. τοῖς] om. A. 21. λεπρίου N.g. 23. παρακληθέντων ὡς ὑπὸ c.i. 24. κωλυσάντων G. 25. αὐτοῖς λεπρεάταις L.O.P. αὐτοῖς τοῖς λεπριάταις g. τάλαντα I.O.P.b.k. et correctus C. ἐτάξαντο d.i.

tur et literarum ordine et iis quæ statim subjiciuntur. Poppo. Prolegom. II. p. 155. See Thucyd. II. 30; and for the capture of Anactorium, see IV. 49.

10. τῆς Ἀργείας ξυμμαχίας] Haack compares V. 29. ἐν ταῖς σπονδαῖς ταῖς Ἀττικαῖς. 36. ἐς τὰς Ἀττικὰς σπονδάς.

25. τὴν γῆν νεμομένοις αὐτοῖς κ. τ. λ.] The sovereignty of half the territory of

τῷ Διὶ τῷ Ὀλυμπίῳ ἀποφέρειν. καὶ μέχρι τοῦ Ἀττικοῦ 3
πολέμου ἀπέφερον, ἔπειτα παυσαμένων διὰ πρόφασιν τοῦ
πολέμου οἱ Ἠλεῖοι ἐπηνάγκαζον· οἱ δ' ἐτράποντο πρὸς τοὺς
Λακεδαιμονίους. καὶ δίκης Λακεδαιμονίοις ἐπιτραπείσης
ὑποτοπήσαντες οἱ Ἠλεῖοι μὴ ἴσον ἕξειν, ἀνέντες τὴν ἐπι-
τροπὴν Λεπρεατῶν τὴν γῆν ἔτεμον. οἱ δὲ Λακεδαιμόνιοι 4
οὐδὲν ἧσσον ἐδίκασαν αὐτονόμους εἶναι Λεπρεάτας καὶ ἀδι-
κεῖν Ἠλείους· καὶ ὡς οὐκ ἐμμεινάντων τῇ ἐπιτροπῇ φρουρὰν
ὁπλιτῶν ἐσέπεμψαν ἐς Λέπρεον. οἱ δὲ Ἠλεῖοι νομίζοντες 5
πόλιν σφῶν ἀφεστηκυῖαν δέξασθαι τοὺς Λακεδαιμονίους, καὶ
τὴν ξυνθήκην προφέροντες ἐν ᾗ εἴρητο, ἃ ἔχοντες ἐς τὸν
Ἀττικὸν πόλεμον καθίσταντό τινες, ταῦτα ἔχοντας καὶ
ἐξελθεῖν, ὡς οὐκ ἴσον ἔχοντες ἀφίστανται πρὸς τοὺς Ἀρ-
γείους, καὶ τὴν ξυμμαχίαν, ὥσπερ προείρητο, καὶ οὗτοι
ἐποιήσαντο. ἐγένοντο δὲ καὶ οἱ Κορίνθιοι εὐθὺς μετ' ἐκεί- 6
νους καὶ οἱ ἐπὶ Θρᾴκης Χαλκιδῆς Ἀργείων ξύμμαχοι.
Βοιωτοὶ δὲ καὶ Μεγαρῆς τὸ αὐτὸ λέγοντες ἡσύχαζον, περι-

1. τῷ διὶ τῷ A.B.C.E.F.G.H.I.K.L.N.O.P.V.c.d.e.g.i. Haack. Poppo. Goell. vulgo omittunt priorem articulum. ἐκφέρειν h. μέχρι μὲν τοῦ R.f. 3. τοὺς] αὐτοὺς c.i. 4. καὶ τῆς δίκης L.O.Q. τῶν λακεδαιμονίων O. 6. ἔτεμνον οὐδὲ B. 9. ἔπεμψαν K. λέπρεον] ληπραν πεντήκοντα e. 10. σφῶν αὐτῶν ἀφεστηκυῖαν d.i. 11. προσφέροντες e. εἴρηται R. ἔχοντας R.f. 14. προῄρητο g. καὶ ante οὗτοι om. b. post δὲ om. K. 15. εὐθὺ C. 16. τὸν ἀργ. c.i. 17. βοιωτοὶ καὶ B.

Lepreum became vested in the Eleans, who, without disturbing the actual occupiers of the soil, imposed upon them a talent as the rent, or vectigal, to be paid to the treasury of Jupiter at Olympia; of which the Eleans had the management. Compare the conduct of the Athenians to the conquered Lesbians, III. 50; where the vectigal was not paid to the Athenian state, but to the individual Athenians to whom the state had given the ownership or sovereignty of the land. ἀποφέρειν and ἀποφορὰ are words used peculiarly to express the payment of rent, whether from a tenant to his landlord, or from a subject to his sovereign, or from a conquered people to their conquerors. See Henry Valois' Notes on Maussac upon Harpocration; vol. II. p. 436. Ed. Leipz. 1824. to which I chiefly refer, in order to draw the attention of the classical student to the treasures of learning and ability, which the author has compressed into a short space in the course of every page. For the geography of Lepreum, see col. Leake's Travels in the Morea, vol. I. ch. 2. pp. 49—68.

12. καθίσταντό τινες] "Any given persons," i. e. "all persons." See the note on ch. 26. τι αὐτῶν.

17. τὸ αὐτὸ λέγοντες] "Holding each "the same language with the other," their aristocratical form of government, and their common hatred of Athens, as well as their neighbourhood to each other, tending to draw them together.

ορώμενοι ὑπὸ τῶν Λακεδαιμονίων καὶ νομίζοντες σφίσι τὴν Ἀργείων δημοκρατίαν αὐτοῖς ὀλιγαρχουμένοις ἧσσον ξύμφορον εἶναι τῆς Λακεδαιμονίων πολιτείας.

The BŒOTIANS and MEGARIANS still hold off, and continue with the Lacedæmonians. The TEGEANS also refuse to desert the Lacedæmonians; and this first alarms the Corinthians and induces them to consider the policy of their present conduct.

XXXII. Περὶ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου Σκιωναίους μὲν Ἀθηναῖοι ἐκπολιορκήσαντες ἀπέκτειναν τοὺς ἡβῶντας, παῖδας δὲ καὶ γυναῖκας ἠνδραπόδισαν, καὶ τὴν γῆν Πλαταιεῦσιν ἔδοσαν νέμεσθαι· Δηλίους δὲ κατήγαγον πάλιν ἐς Δῆλον, ἐνθυμούμενοι τάς τε ἐν ταῖς μάχαις ξυμφορὰς
2 καὶ τοῦ ἐν Δελφοῖς θεοῦ χρήσαντος. καὶ Φω-
3 κῆς καὶ Λοκροὶ ἤρξαντο πολεμεῖν. καὶ Κορίνθιοι καὶ Ἀργεῖοι ἤδη ξύμμαχοι ὄντες ἔρχονται ἐς Τέγεαν ἀποστήσοντες Λακεδαιμονίων, ὁρῶντες μέγα μέρος ὄν, καὶ εἰ σφίσι προσγένοιτο, νομίζοντες
4 ἅπασαν ἂν ἔχειν Πελοπόννησον. ὡς δὲ οὐδὲν ἂν ἔφασαν ἐναντιωθῆναι οἱ Τεγεᾶται Λακεδαιμονίοις, οἱ Κορίνθιοι μέχρι τούτου προθύμως πράσσοντες ἀνεῖσαν τῆς φιλονεικίας, καὶ ὠρρώδησαν μὴ οὐδεὶς σφίσιν ἔτι τῶν ἄλλων προσχωρῇ.
5 ὅμως δὲ ἐλθόντες ἐς τοὺς Βοιωτοὺς ἐδέοντο σφῶν τε καὶ Ἀργείων γίγνεσθαι ξυμμάχους καὶ τἄλλα κοινῇ πράσσειν·

2. αὐτοῖς] om. G.L.O.P.c.d.e.i.k. 3. τῆς λακεδαιμονίων εἶναι f. 4. περὶ τοὺς B. αὐτοὺς] om. V. τοῦ θέρους τούτου] τούτους Dionysius II. p. 143. 5. σκιωναίων B. 7. ἔδωκαν R.f. 9. ἐν μάχαις f. 10. δελφοῖς κατάγειν δηλίους θεοῦ χρήσαντος L. δελφοῖς θεοῦ χρήσαντος κατάγειν δηλίους f. 11. πολεμεῖν κορίνθιοι d.i. καὶ ἀργ. καὶ κορ. V. 13. τεγέαν Poppo. ἀποστήσονται I. 15. ἀνέχειν E. 18. ὠῤῥόδησαν V. φησιν G. προσχωρεῖ A.B.E.F.H.R.V.g.h. προσχωρεῖν c.d.i. 19. καὶ ἀργείων] κἀργείων A.E.F.f.g.h. 20. ἄλλα O.

So ch. 38. of the same two people Thucyd. says, τὸ γὰρ αὐτὸ ἐποίουν.

περιορώμενοι ὑπὸ τῶν Λακεδαιμονίων] "The Bœotians were certainly not despised by the Lacedæmonians, yet "both they and the Megarians might "think that they had been slighted "and neglected, both in the terms of "the peace and in the preference which "had been given to the Athenian alliance." Thirlwall's Histor. Gr. vol. III. p. 316. note. The Bœotians and Megarians took neither side,—not the Lacedæmonian, for they felt that the Lacedæmonians had slighted them; not the Argive, for they thought that the Argive Democracy would suit them less than the constitution of Sparta.

7. Πλαταιεῦσιν] Vid. Isocratem Paneg. p. 63. Wass. 80. Ed. Bekk. Oxon.

Πλαταιεῦσιν ἔδοσαν] That is to those Platæans who, having escaped from the wreck of their country, had received from the Athenians the rights of citizenship at Athens.

τάς τε δεχημέρους ἐπισπονδὰς, αἳ ἦσαν Ἀθηναίοις καὶ Βοιωτοῖς πρὸς ἀλλήλους οὐ πολλῷ ὕστερον γενόμεναι [τούτων] τῶν πεντηκονταετίδων σπονδῶν, ἐκέλευον οἱ Κορίνθιοι τοὺς Βοιωτοὺς ἀκολουθήσαντας Ἀθήναζε καὶ σφίσι ποιῆσαι, ὥσπερ Βοιωτοὶ εἶχον, μὴ δεχομένων δὲ Ἀθηναίων ἀπειπεῖν τὴν ἐκεχειρίαν καὶ τὸ λοιπὸν μὴ σπένδεσθαι ἄνευ αὐτῶν.
Βοιωτοὶ δὲ δεομένων τῶν Κορινθίων περὶ μὲν τῆς Ἀργείων 6
ξυμμαχίας ἐπισχεῖν αὐτοὺς ἐκέλευον, ἐλθόντες δὲ Ἀθήναζε μετὰ Κορινθίων οὐχ εὕροντο τὰς δεχημέρους σπονδὰς, ἀλλ' ἀπεκρίναντο οἱ Ἀθηναῖοι Κορινθίοις εἶναι σπονδὰς, εἴπερ Λακεδαιμονίων εἰσὶ ξύμμαχοι. Βοιωτοὶ μὲν οὖν οὐδὲν μᾶλ- 7
λον ἀπεῖπον τὰς δεχημέρους, ἀξιούντων καὶ αἰτιωμένων Κορινθίων ξυνθέσθαι σφίσι· Κορινθίοις δὲ ἀνακωχὴ ἄσπονδος ἦν πρὸς Ἀθηναίους.

XXXIII. Λακεδαιμόνιοι δὲ τοῦ αὐτοῦ θέρους πανδημεὶ ἐστράτευσαν, Πλειστοάνακτος τοῦ Παυσανίου Λακεδαιμονίων βασιλέως ἡγουμένου, τῆς Ἀρκαδίας ἐς Παρρασίους, Μαντινέων ὑπηκόους ὄντας, κατὰ στάσιν ἐπικαλεσαμένων σφᾶς, ἅμα δὲ καὶ τὸ ἐν Κυψέλοις τεῖχος ἀναιρήσοντες, ἢν δύνωνται, ὃ

Expedition of the Lacedæmonians into Arcadia, to assist some of the revolted allies of Mantinea.

1. τὰς δὲ g. 2. τοῖς βοιωτοῖς G. πολλα f. 3. τῶν] om. P. πενταετίδων K. 4. ἀκολουθήσαντες c.i. 5. ἀναπειπεῖν Q. 7. περὶ μὲν τῆς—κορινθίων] om. V. 10. κορινθίους C.e. 11. εἰσι] οἱ c.d.i. σύμμαχοι K. 12. αἰτουμένων d. 13. ξυνθέσεως P. ἀνακοχὴ V. 15. πανδημί c. πανδημεῖ F. 17. ἐς] ἐπὶ G.L.O.P. σπαρασίους g. πτασίους c. 18. ὄντας] om. i. 19. καὶ] om. L.O.P. 20. κυψέλλοις Q.V. ἀναιρήσαντες C.

2. [τούτων] τῶν—σπονδῶν] Τούτων delendum. Dobree. Τῶν om. Dan. Potius τούτων deesse velis, quum eæ σπονδαὶ, quæ c. 23. expositæ sunt, intelligantur. Poppo.

12. ἀξιούντων καὶ αἰτιωμένων Κορινθίων] ἠτιῶντο οἱ Κορίνθιοι δηλονότι τοὺς Βοιωτοὺς, ὅτι συνέθεντο αὐτοῖς ἀπειπεῖν τὰς πρὸς Ἀθηναίους σπονδάς. Schol.

αἰτιωμένων Κορινθίων ξυνθέσθαι σφίσι] Quamvis Corinthii cum expostulatione dicerent, "ita inter se convenisse." Portus.

13. ἀνακωχὴ ἄσπονδος] Compare I. 40. Κορινθίοις μέν γε ἔνσπονδοι ἐστὲ, Κερκυραίοις δὲ οὐδὲ δι' ἀνακωχῆς πώποτ' ἐγένεσθε. By ἄσπονδος is meant a mere agreement in words, not ratified by the solemnities of religion. And the Greeks, as we have seen, considered the breach of their word very different from the breach of their oath. See II. 5. where the Platæans maintain that they never *swore* to the Thebans not to injure them.

17. τῆς Ἀρκαδίας ἐς Παρρασίους] According to the English idiom, "into "Arcadia, against the Parrhasians." See the note on III. 105. τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ χωρίῳ.

19. ἐπικαλεσαμένων σφᾶς] That is, τῶν Παρρασίων ἐπικαλεσαμένων. This is a

ἐτείχισαν Μαντινῆς καὶ αὐτοὶ ἐφρούρουν, ἐν τῇ Παρρασικῇ
2 κείμενον, ἐπὶ τῇ Σκιρίτιδι τῆς Λακωνικῆς. καὶ οἱ μὲν Λακεδαιμόνιοι τὴν γῆν τῶν Παρρασίων ἐδῄουν, οἱ δὲ Μαντινῆς τὴν πόλιν Ἀργείοις φύλαξι παραδόντες αὐτοὶ τὴν ξυμμαχίαν ἐφρούρουν· ἀδύνατοι δ' ὄντες διασῶσαι τό τε ἐν Κυψέ-
3 λοις τεῖχος καὶ τὰς ἐν Παρρασίοις πόλεις ἀπῆλθον. Λακεδαιμόνιοι δὲ τούς τε Παρρασίους αὐτονόμους ποιήσαντες καὶ τὸ τεῖχος καθελόντες ἀνεχώρησαν ἐπ' οἴκου.

Internal measures of the Lacedæmonians. Liberty given to the Helots who had fought under Brasidas. The prisoners released from Sphacteria are disfranchised.

XXXIV. Καὶ τοῦ αὐτοῦ θέρους ἤδη ἡκόντων αὐτοῖς τῶν ἀπὸ Θρᾴκης μετὰ Βρασίδου ἐξελθόντων στρατιωτῶν, οὓς ὁ Κλεαρίδας μετὰ τὰς σπονδὰς ἐκόμισεν, οἱ Λακεδαιμόνιοι ἐψηφίσαντο τοὺς μὲν μετὰ Βρασίδου Εἵλωτας μαχεσαμένους ἐλευθέρους εἶναι καὶ οἰκεῖν ὅπου ἂν βούλωνται· καὶ ὕστερον οὐ πολλῷ αὐτοὺς μετὰ τῶν Νεοδαμωδῶν ἐς Λέπρεον κατέστησαν, κείμενον ἐπὶ τῆς Λακω-

1. παρασκευῇ A.B. παρασικῇ G.k. 2. σκειρίτιδι L.O.P.e. 3. γῆν παρρασίων P.Q.d. 12. μὲν βρασίδου e. 15. νεοδαμωδῶν E.F.H.I.K.L.N.O.V.g. Haack. Poppo. vulgo νεοδαμώδων.

remarkable instance of the adoption of the genitive absolute, referring to the subject already spoken of in the sentence; instead of putting the participle in the same case with the subject. Thus instead of ἐπικαλεσαμένους, to agree with Παρρασίους, we have ἐπικαλεσαμένων referring to Παρρασίων understood. A still more remarkable instance of this construction occurs, VI. 7. οἱ Ἀργεῖοι, μετὰ τῶν Ἀθηναίων πανστρατιᾷ ἐξελθόντων, that is, τῶν Ἀργείων ἐξελθόντων πανστρατιᾷ μετὰ τῶν Ἀθηναίων. So also VII. 57. Θούριοι καὶ Μεταπόντιοι—στασιωτικῶν καιρῶν κατειλημμένων—ξυνεστράτευον, that is, κατειλημμένων αὐτῶν στασιωτικῶν καιρῶν, or, στασιωτικοῖς καιροῖς. See besides Herodot. VIII. 108. IX. 58. Æschylus, Prometh. 866. Bloomf. Xenoph. Anab. V. 8. §. 13.

2. ἐπὶ τῇ Σκιρίτιδι] "For the annoy- "ance of the district of Sciritis." Compore V. 51.

4. τὴν ξυμμαχίαν] That is, τῶν ξυμμάχων χώραν. By the "allies" here spoken of, are meant the Parrhasians, Μαντινέων ὑπήκοοι.

9. τῶν ἀπὸ Θρᾴκης—στρατιωτῶν] That is, ἡκόντων ἀπὸ Θρᾴκης τῶν ἐς Θρᾴκην μετὰ Βρασίδου ἐξελθόντων στρατιωτῶν. Compare VII. 63. πρότερον ἢ τοὺς ἀπὸ τοῦ καταστρώματος ὁπλίτας ἀπαράξητε. that is, as Bauer rightly explained it, ἀπὸ τοῦ καταστρώματος ἀπαράξητε τοὺς ἐπ' αὐτῷ. See also the note on III. 106.

14. οἰκεῖν ὅπου ἂν βούλωνται] The Helots, like the villains of the middle ages, were "Glebæ adstricti," and not allowed to leave the spot which was allotted them to cultivate. Thus the permitting them "to live where they "liked" was an essential part of their emancipation. See Müller, Dorier, vol. II. ch. 3. p. 33. &c.

15. μετὰ τῶν Νεοδαμωδῶν] The difficulty here consists in the article; for it states that "the Neodamodes," not "some Neodamodes," as Dr. Bloom-

νικῆς καὶ τῆς Ἠλείας, ὄντες ἤδη διάφοροι Ἠλείοις· τοὺς δὲ 2 ἐκ τῆς νήσου ληφθέντας σφῶν καὶ τὰ ὅπλα παραδόντας, δείσαντες μή τι διὰ τὴν ξυμφορὰν νομίσαντες ἐλασσωθήσεσθαι καὶ ὄντες ἐπίτιμοι νεωτερίσωσιν, ἤδη καὶ ἀρχάς τινας ἔχοντας ἀτίμους ἐποίησαν, ἀτιμίαν δὲ τοιάνδε ὥστε μήτε ἄρχειν μήτε πριαμένους τι ἢ πωλοῦντας κυρίους εἶναι. ὕστερον δὲ αὖθις χρόνῳ ἐπίτιμοι ἐγένοντο.

XXXV. Τοῦ δ' αὐτοῦ θέρους καὶ Θύσσον τὴν ἐν τῇ

1. τοὺς δὲ ἐκ C.E.F.H.K.L.O.Q.V.c.f.g.h.i.k.m. Poppo. vulgo τοὺς δ' ἐκ. δὲ νήσου K. δ' ἐν τῇ νήσῳ Q. 6. ἢ πωλοῦντας] om. I. 7. αὖθις ἐπίτιμοι K. 8. θύσσον A. θάσσον L. θάσον Q. τῇ] τῷ L.O.P.Q.

field translates it, were settled with the emancipated Helots at Lepreum. And again, at the battle of Mantinea, "the "Neodamodes" are mentioned, V. 67. as standing in the line next to "the "soldiers of Brasidas;" i. e. the Helots here described as having been emancipated. (For although the article be wanting in this latter passage, yet the word being of the nature of a proper name, its presence may be dispensed with, as in Σκιρῖται, Λακεδαιμόνιοι, and all the other proper names in the same chapter; whereas, had Thucydides meant to speak only of a small portion of the whole class, he would have written Νεοδαμωδῶν τινές.) Now that the Neodamodes were a distinct class from the newly enfranchised Helots, seems clear from the two passages above quoted: and Muller's supposition is highly probable, (Dorier, vol. II. p. 45.) that the latter after a time rose to the condition of the former; possibly in the next generation; so that the son of an enfranchised Helot became a Neodamode; like the distinction between Libertus and Libertinus. If this was the case, the number of Neodamodes must have continually increased, after the precedent of emancipating the Helots for military service had been introduced, and especially after times of extended military operations, such as to offer frequent occasions of so emancipating them. Now it is remarkable that we find no mention of the employment of any Neodamodes on foreign service during the first ten years of the war; but *three hundred* fought with Gylippus at Syracuse, VII. 58. and fifteen years afterwards we read of *a thousand* serving under Thimbron in Asia, (Xenoph. Hellen. III. 1. §. 4.) and of the same or a greater number serving under Agesilaus, three years later. But at the period with which we are now engaged, the Neodamodes were probably few; because the circumstances of Lacedæmon, for many years previously to this period had not been such as to open to the Helots an opportunity of obtaining their freedom; and it is very likely that their whole amount was not more than that of the Helots who had just been emancipated: that is, than *six* or *seven hundred*. Compare IV. 80. They who know what minute distinctions of rank are observed in America, according to the stronger or fainter infusion of negro or of native blood, will understand how such an aristocracy as that of the Dorians might mark by various gradations the transition from the state of a Helot to that of a citizen.

5. μήτε ἄρχειν κ. τ. λ.] That is, they deprived them of their eligibility to offices, "jus honorum," and reduced them in civil contracts, τὰ συμβολαῖα, to the condition of sojourners or foreigners, who could neither hold property, nor sue or be sued in their own name: i. e. were not αὐτόδικοι. The different degrees of ἀτιμία, or disfranchisement, in use at Athens, are well enumerated by Schömann, De Comitiis Atheniensium, p. 73. et seqq.

A. C. 421. Olymp. 89. 4.

2 Ἄθῳ †Διῆς† εἷλον, Ἀθηναίων οὖσαν ξύμμαχον. καὶ τὸ θέρος τοῦτο πᾶν ἐπιμιξίαι μὲν ἦσαν τοῖς Ἀθηναίοις καὶ Πελοποννησίοις, ὑπώπτευον δὲ ἀλλήλους εὐθὺς μετὰ τὰς σπονδὰς οἵ τε Ἀθηναῖοι καὶ [οἱ] Λακεδαιμόνιοι κατὰ τὴν τῶν χωρίων ἀλλήλοις οὐκ
3 ἀπόδοσιν. τὴν γὰρ Ἀμφίπολιν πρότεροι λαχόντες οἱ Λακεδαιμόνιοι ἀποδιδόναι καὶ τὰ ἄλλα οὐκ ἀποδεδώκεσαν, οὐδὲ τοὺς ἐπὶ Θρᾴκης παρεῖχον ξυμμάχους τὰς σπονδὰς δεχομένους, οὐδὲ Βοιωτοὺς, οὐδὲ Κορινθίους, λέγοντες ἀεὶ ὡς μετ' Ἀθηναίων τούτους, ἢν μὴ θέλωσι, κοινῇ ἀναγκάσουσι· χρόνους τε προὔθεντο ἄνευ ξυγγραφῆς, ἐν οἷς χρῆν τοὺς μὴ
4 ἐσιόντας ἀμφοτέροις πολεμίους εἶναι. τούτων οὖν ὁρῶντες οἱ Ἀθηναῖοι οὐδὲν ἔργῳ γιγνόμενον, ὑπετόπευον τοὺς Λακεδαιμονίους μηδὲν δίκαιον διανοεῖσθαι, ὥστε οὔτε Πύλον ἀπαιτούντων αὐτῶν ἀπεδίδοσαν, ἀλλὰ καὶ τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες, τά τε ἄλλα χωρία

Growing suspicions between Athens and Lacedæmon, and the causes of them.

1. διῆς Gatterer. Poppo. Goell. δικτηδιῆς B.E.F.H.K.V.g. δικτυδιεῖς G.c.d.i.k. om. L.O.P. vulgo δικτιδιῆς. 5. καὶ οἱ λακεδαιμόνιοι B.E.F.H.K.N.V.g. Poppo. [οἱ] vulgo om. articulum. κατὰ τὴν χωρίων C.P.e. κατὰ τῶν χωρίων i. 6. ἀποδιδοσιν P. ἀποδωσιν V. 7. καὶ] om. L.O. τἄλλα K.V. τἆλλα Bekk. Goell. 9. ὡς] om. A. 10. ἀναγκάσουσι A.B.F.G.K.d. Haack. Poppo. Goell. vulgo ἀναγκάσωσι. 11. δὲ K. ἐχρῆν c.d.i. χρὴ e. τοὺς] καὶ τοὺς g. 12. ἐπιόντας I.c.d.e.i.k. πολεμίοις R. 13. ἔργον K.d.i. ὑπετόπευον A.B.E.F.G.H.V.g.h.k. ὑπεπώπτευον C.L.O.e. ὑπεπτώπευον I. vulgo ὑπώπτευον. 15. αὐτῶν] om. L.O.P.d.e.i. αὐτοὶ V. ἀπέδοσαν d.h.i.

1. †Διῆς†] This is a correction adopted by Poppo, and Göller, from Gatterer, in his "Commentationes de "Herodot. et Thucyd. Thracia." Such a people as the Dictidians are unknown; but Dium is well known as a town of the Peninsula of Athos, (IV. 109.) and the best MSS. of Thucyd. actually read Διῆς in V. 82. where the common reading, as here, is Δικτιδιῆς.

["The reading Δικτιδιῆς is unintel-"ligible; Διῆς inconsistent with V. 82. "Poppo's conjecture, Χαλκιδῆς or οἱ "Χαλκιδῆς, seems the most probable." Thirlwall, Hist. Gr. vol. III. p. 319. note. It might be said that the revolt of Dium from Athens, mentioned V. 82, was the consequence of their having thus taken possession of Thyssus: that the people of Dium proposed to deal with the neighbouring cities as Mytilene was going to deal with the other cities of Lesbos; and that being checked by Athens on the application of the Thyssians, Dium chose openly to revolt. But the words Ἀθηναίων οὖσαν ξύμμαχον as referred to Thyssus, seem to imply that the other people mentioned were *not* the allies of Athens, and therefore they could not have been the Dians. The conjecture of Poppo therefore seems probable.]

11. ἄνευ ξυγγραφῆς] "Without a "written agreement." The Lacedæmonians would do no more than give verbal promises, without pledging themselves to any thing in the shape of a written agreement.

εἶχον, μένοντες ἕως σφίσι κἀκεῖνοι ποιήσειαν τὰ εἰρημένα.
Λακεδαιμόνιοι δὲ τὰ μὲν δυνατὰ ἔφασαν πεποιηκέναι· τοὺς 5
γὰρ παρὰ σφίσι δεσμώτας ὄντας Ἀθηναίων ἀποδοῦναι, καὶ
τοὺς ἐπὶ Θρᾴκης στρατιώτας ἀπαγαγεῖν, καὶ εἴ του ἄλλου
ἐγκρατεῖς ἦσαν· Ἀμφιπόλεως δὲ οὐκ ἔφασαν κρατεῖν ὥστε
παραδοῦναι, Βοιωτοὺς δὲ πειράσεσθαι καὶ Κορινθίους ἐς τὰς
σπονδὰς ἐσαγαγεῖν καὶ Πάνακτον ἀπολαβεῖν, καὶ Ἀθηναίων
ὅσοι ἦσαν ἐν Βοιωτοῖς αἰχμάλωτοι, κομιεῖν. Πύλον μέντοι 6
ἠξίουν σφίσιν ἀποδοῦναι· εἰ δὲ μή, Μεσσηνίους τε καὶ τοὺς
Εἵλωτας ἐξαγαγεῖν, ὥσπερ καὶ αὐτοὶ τοὺς ἀπὸ Θρᾴκης,
Ἀθηναίους δὲ φρουρεῖν τὸ χωρίον αὐτούς, εἰ βούλονται.
πολλάκις δὲ καὶ πολλῶν λόγων γενομένων ἐν τῷ θέρει τούτῳ 7
ἔπεισαν τοὺς Ἀθηναίους ὥστε ἐξαγαγεῖν ἐκ Πύλου Μεσση-
νίους καὶ τοὺς ἄλλους Εἵλωτάς τε καὶ ὅσοι ηὐτομολήκεσαν
ἐκ τῆς Λακωνικῆς· καὶ κατῴκισαν αὐτοὺς ἐν Κρανίοις τῆς
Κεφαλληνίας. τὸ μὲν οὖν θέρος τοῦτο ἡσυχία ἦν καὶ ἔφοδοι 8
παρ' ἀλλήλους.

XXXVI. Τοῦ δ' ἐπιγιγνομένου χειμῶνος (ἔτυχον γὰρ ἔφοροι ἕτεροι καὶ οὐκ ἐφ' ὧν αἱ σπονδαὶ ἐγένοντο ἄρχοντες ἤδη, καί τινες αὐτῶν καὶ ἐναντίοι σπονδαῖς)

New ephori at Sparta adverse to

1. *μένοντας* Q. 2. *δὲ*] *μὲν* B.h. 4. *εἰ καὶ* F. 6. *βοιωτοὺς πειράσεσθαι* A.B.h. 7. *ἐπαγαγεῖν* d.i. *πανακτὸν* g. 9. *γε* Reisk. Bekk. Goell. *τοὺς*] *τὰ* B. 10. *ὥσπερ αὐτοὶ* V. 11. *αὐτοῖς* A.B.E.F.H.f.g.h.k. 14. *ὅσους* K. *ηὐτομόλησαν* Q.V. 15. *κατῴκησαν* F. *καρανίοις* L.O.P.k. 16. *κεφαλη-νίας* E.I.L.Q.k. 17. *ἀλλήλοις* B.F.H.g. 18. *τοῦ δὲ ἐπιγ.* C. *γιγνομένου* L. *γὰρ*] om. Q.R. 19. *ἕτεροι ἔφοροι* V.g. *οὐκ* post *ἐγένοντο* ponit d. 20. *καὶ αὐτῶν* L.R. *ἐναντίοις* F.g. *ἐναντίοι ταῖς* L.N.O.P.V.g.

9. *Μεσσηνίους τε καὶ τοὺς Εἵλωτας*] Bekker and Göller have adopted Reiske's alteration of *γε* instead of *τε*, and Poppo approves of it, though without admitting it into the text. But it is not necessary, although if the MSS. authorities were equal, we might think it the preferable reading. Those who are here called generally "Helots," as distinguished from the Messenians of Naupactus, are a few lines below more accurately divided into "Helots," and "all those who had run away from "Laconia," though they were not Helots. These last might comprise a good many of the domestic and personal slaves of the Spartans, as distinguished from the Helots who were their public or national slaves.

18. *ἔτυχον γὰρ ἔφ.*] Ex hoc loco elicitur tempus anni, quo ephori magistratum inibant, nempe æstate inclinante, vel autumno incipiente. *Palm.* in Exercitationib. p. 52. HUDS. Diem, quo novi ephori inierint, definit Dodwellus in Annalib. Thucyd. ad Ann. XI. Belli Peloponnes. post diem VIII. Octobris Juliani. DUKER.

the peace with Athens. They try to make common cause with Corinth and Bœotia, and bring Argos into alliance with themselves.

ἐλθουσῶν πρεσβειῶν ἀπὸ τῆς ξυμμαχίδος, καὶ παρόντων Ἀθηναίων καὶ Βοιωτῶν καὶ Κορινθίων, καὶ πολλὰ ἐν ἀλλήλοις εἰπόντων καὶ οὐδὲν ξυμβάντων, ὡς ἀπῄεσαν ἐπ' οἴκου, τοῖς Βοιωτοῖς καὶ Κορινθίοις Κλεόβουλος καὶ Ξενάρης, οὗτοι οἵπερ τῶν ἐφόρων ἐβούλοντο μάλιστα διαλῦσαι τὰς σπονδὰς, λόγους ποιοῦνται ἰδίους, παραινοῦντες ὅτι μάλιστα ταὐτά τε γιγνώσκειν καὶ πειρᾶσθαι Βοιωτοὺς, Ἀργείων γενομένους πρῶτον αὐτοὺς ξυμμάχους, αὖθις μετὰ Βοιωτῶν Ἀργείους Λακεδαιμονίοις ποιῆσαι ξυμμάχους· οὕτω γὰρ †ἥκιστα† ἀναγκασθῆναι Βοιωτοὺς ἐς τὰς Ἀττικὰς σπονδὰς ἐσελθεῖν· ἑλέσθαι γὰρ Λακεδαιμονίους πρὸ τῆς

1. ἐλθόντων Q.e.f. πρέσβεων C.F.H.R.g.e.f. πρεσβεῶν G.K. πρεσβέων E. 3. πολλὰ ἀλλήλοις K. 5. ξενάρκης A.B.h. Bekk. ξενάρας Q. ξεναρίδης g. 6. οἵπερ] ὑπὲρ B. 7. ἰδίᾳ L.O.P. 8. ταὐτὰ Reisk. Heilm. Bredov. Haack. Poppo. Goell. ed. 2. vulgo ταῦτα. τε] γε A. om. L.O.P. 9. ἀργείους c.i. γιγνομένους e. γινομένους R. 10. λακεδαιμονίων i. 12. ἐπελθεῖν A.B.E.F.i.

8. *ταὐτά τε γιγνώσκειν*] I have adopted this reading with Reiske, Heilman, Bredow, Haack, and Poppo, instead of the common reading *ταῦτα*. The sense is, that the ephori urged the Bœotians and Corinthians to act *in close concert with each other,* instead of disputing as they had done. [See ch. 32.] See *τὸ αὐτὸ λέγοντες* in ch. 31.

11. *ἥκιστα† ἀναγκασθῆναι*] Imo *ἥκιστ' ἂν*, quum in *οὕτως* lateat sententia conditionalis. Sequitur quidem statim rursus *ἑλέσθαι*, sed ibi *ἂν*, si antea positum fuerit, cogitatione suppleri potest. Poppo. I believe Poppo is right, because the *ἂν* might so easily have been omitted, from the immediate recurrence of the same letters in the first syllable of *ἀναγκασθῆναι*. Compare also I. 72. where *ἂν* has been properly restored in a similar case by the later editors, on the authority of the best MSS. *νομίζοντες μᾶλλον ἂν αὐτοὺς —τραπέσθαι*. The reader will observe that this is quite a distinct question from that of the use of the aorist without *ἂν* after verbs of "thinking" or "affirming" in sentences where there is no condition implied; as in III. 24. *νομίζοντες ἥκιστα ὑποτοπῆσαι*; and in V. 22. *οὐκ ἔφασαν δέξασθαι*. Yet the particle is sometimes omitted, even when the thing hoped, intended, or asserted, does depend upon a condition: as in IV. 24. *εἰ γὰρ κρατήσειαν— ἤλπιζον—χειρώσασθαι*. Still, as the construction here is somewhat different, inasmuch as *χειρώσασθαι* and *ἤλπιζον* both refer to the same subject; whereas in the present passage, and in I. 72. the thing expected or asserted relates to the conduct of another,—I believe, on the whole, with Poppo, that the true reading here is *ἥκιστ' ἂν ἀναγκασθῆναι*.

12. *πρὸ τῆς Ἀθηναίων ἔχθρας*] "At the "risk of incurring the enmity of the "Athenians," as it is well translated by bishop Maltby in his MS. notes on Thucydides, which he kindly allowed me to make use of. And so Bredow, Dobree, and Dr. Bloomfield, understand the passage. Compare a similar use of the preposition *ἀντὶ* in Aristot. Rhetor. II. 24. p. 163. ed. Oxf. 1809. *οἷον τόδε τὸ ἐνθύμημα, Εἰ φεύγοντες μὲν ἐμαχόμεθα ὅπως κατέλθωμεν· κατελθόντες δὲ φευξόμεθα ὅπως μὴ μαχώμεθα; ὅτε μὲν γὰρ τὸ μένειν ἀντὶ τοῦ μάχεσθαι ᾑροῦντο, ὅτε δὲ τὸ μὴ μάχεσθαι ἀντὶ τοῦ*

Ἀθηναίων ἔχθρας καὶ διαλύσεως τῶν σπονδῶν Ἀργείους σφίσι φίλους καὶ ξυμμάχους γενέσθαι. τὸ γὰρ Ἄργος ἀεὶ ἠπίσταντο ἐπιθυμοῦντας τοὺς Λακεδαιμονίους καλῶς σφίσι φίλιον γενέσθαι, ἡγούμενοι τὸν ἔξω Πελοποννήσου πόλεμον ῥᾴω ἂν εἶναι. τὸ μέντοι Πάνακτον ἐδέοντο Βοιωτοὺς ὅπως 2 παραδώσουσι Λακεδαιμονίοις, ἵνα ἀντ' αὐτοῦ Πύλον, ἢν δύνωνται, ἀπολαβόντες ῥᾷον καθιστῶνται Ἀθηναίοις ἐς πόλεμον. XXXVII. καὶ οἱ μὲν Βοιωτοὶ καὶ Κορίνθιοι ταῦτα ἐπεσταλμένοι ἀπό τε τοῦ Ξενάρους καὶ Κλεοβούλου καὶ ὅσοι φίλοι ἦσαν αὐτοῖς τῶν Λακεδαιμονίων ὥστε ἀπαγγεῖλαι ἐπὶ τὰ κοινά, ἑκάτεροι ἀνεχώρουν. Ἀργείων δὲ δύο ἄνδρες 2 τῆς ἀρχῆς τῆς μεγίστης ἐπετήρουν ἀπιόντας αὐτοὺς καθ' ὁδόν, καὶ ξυγγενόμενοι ἐς λόγους ἦλθον, εἴ πως οἱ Βοιωτοὶ σφίσι ξύμμαχοι γένοιντο ὥσπερ Κορίνθιοι καὶ Ἠλεῖοι καὶ

As a previous step to this, it is proposed that the Bœotians should join the Argive alliance. But the Bœotian people not being in the secret, and supposing that their alliance with Argos would displease Lacedæmon, reject the proposal. (37, 38.)

4. φίλον P.b.c.d.i. 6. παραδῶσι A.B.h. Bekk. Goell. παραδώσωσι F.Q. ἢν] εἰ R. 7. ἀθηναίων c.d. 8. καὶ κορίνθιοι A.B.C.E.F.G.K.L.O.P.Q.V. e.g.k. Haack. Poppo. Goell. ceteri καὶ οἱ κορίνθιοι. 9. καὶ τοῦ κλεοβούλου Q. 10. ὅσα h. 12. ἀργεῖοι I. 13. ἐπιόντας Q.c.d.i. ἃ ἐπιόντας P. ἄπιον E. 15. ὅπως d. 16. ὥσπερ καὶ κορίνθιοι d.

μὴ μένειν. "The friendship of Argos "was of more importance than the "enmity of Athens; the one was a "greater good than the other was an "evil."

3. καλῶς σφίσι φίλιον] Göller understands this as βεβαίως φίλιον. Does it not rather mean, "by fair and honour"able means, without making unwor"thy sacrifices to gain it?" such, for instance, as the surrender of Cynuria to them. But afterwards, when the emergency was great, they agreed to discuss even this point, for then they desired to gain the friendship of Argos on *any terms*. ἐπεθύμουν τὸ Ἄργος πάντως φίλιον ἔχειν. V. 41. The expression πάντως in one place explains exactly, I think, the meaning of καλῶς in the other.

4. ἡγούμενοι] Haack's explanation of this strange use of the nominative case is, I doubt not, the true one. "Scrip"tor ἡγούμενοι post ἐπιθυμοῦντας scrip"sit, quod ante scripsisse sibi vide"tur, ἐπεθύμησαν οἱ Λακεδαιμόνιοι." See Lobeck on Phrynichus, Parerg. VI. p. 755. not. and compare Thucyd. IV. 52. ἦν αὐτῶν ἡ διάνοια—κρατυνάμενοι.

5. ἐδέοντο Βοιωτοὺς ὅπως παραδώσουσι] Verbum habet structuram verbi αἰτεῖν. Göller. I am not sure that there is not a confusion between ἐδέοντο αὐτῶν, Βοιωτοὺς παραδοῦναι, and ἐδέοντο ποιῆσαι ὅπως Βοιωτοὶ παραδώσουσι. The word ἐδέοντο relates properly not to the Bœotian people, but to the ambassadors; whereas, not the ambassadors, but the Bœotian people, were to give up Panactum. And traces of this distinction seem to me to exist in the construction ἐδέοντο Βοιωτοὺς ὅπως παραδώσουσι, where, to shew the meaning of the writer, I would rather place a comma after ἐδέοντο, in spite of the grammatical solecism of Βοιωτοὺς ὅπως παραδώσουσι.

Μαντινῆς· νομίζειν γὰρ ἂν τούτου προχωρήσαντος ῥᾳδίως
ἤδη καὶ πολεμεῖν καὶ σπένδεσθαι καὶ πρὸς Λακεδαιμονίους,
εἰ βούλοιντο, κοινῷ λόγῳ χρωμένους, καὶ εἴ τινα πρὸς ἄλλον
3 δέοι. τοῖς δὲ τῶν Βοιωτῶν πρέσβεσιν ἀκούουσιν ἤρεσκε·
κατὰ τύχην γὰρ ἐδέοντο τούτων ὧνπερ καὶ οἱ ἐκ τῆς Λακε-
δαίμονος αὐτοῖς φίλοι ἐπεστάλκεσαν. καὶ οἱ τῶν Ἀργείων
ἄνδρες ὡς ᾔσθοντο αὐτοὺς δεχομένους τὸν λόγον, εἰπόντες
4 ὅτι πρέσβεις πέμψουσιν ἐς Βοιωτοὺς ἀπῆλθον. ἀφικόμενοι
δὲ οἱ Βοιωτοὶ ἀπήγγειλαν τοῖς βοιωτάρχαις τά τε ἐκ τῆς
Λακεδαίμονος καὶ τὰ ἀπὸ τῶν ξυγγενομένων Ἀργείων· καὶ
οἱ βοιωτάρχαι ἠρέσκοντό τε καὶ πολλῷ προθυμότεροι ἦσαν,
ὅτι ἀμφοτέρωθεν ξυνεβεβήκει αὐτοῖς τούς τε φίλους τῶν
Λακεδαιμονίων τῶν αὐτῶν δεῖσθαι καὶ τοὺς Ἀργείους ἐς τὰ
5 ὁμοῖα σπεύδειν. καὶ οὐ πολλῷ ὕστερον πρέσβεις παρῆσαν
Ἀργείων τὰ εἰρημένα προκαλούμενοι· καὶ αὐτοὺς ἀπέπεμψαν
ἐπαινέσαντες τοὺς λόγους οἱ βοιωτάρχαι, καὶ πρέσβεις
ὑποσχόμενοι ἀποστελεῖν περὶ τῆς ξυμμαχίας ἐς Ἄργος.
XXXVIII. ἐν δὲ τούτῳ ἐδόκει πρῶτον τοῖς βοιωτάρχαις
καὶ Κορινθίοις καὶ Μεγαρεῦσι καὶ τοῖς ἀπὸ Θρᾴκης πρέσβε-
σιν ὀμόσαι ὅρκους ἀλλήλοις ἦ μὴν ἔν τε τῷ παρατυχόντι
ἀμύνειν τῷ δεομένῳ καὶ μὴ πολεμήσειν τῳ μηδὲ ξυμβήσε-
σθαι ἄνευ κοινῆς γνώμης, καὶ οὕτως ἤδη τοὺς Βοιωτοὺς καὶ
Μεγαρέας (τὸ γὰρ αὐτὸ ἐποίουν) πρὸς τοὺς Ἀργείους σπέν-
2 δεσθαι. πρὶν δὲ τοὺς ὅρκους γενέσθαι οἱ βοιωτάρχαι ἐκοίνω-
σαν ταῖς τέσσαρσι βουλαῖς τῶν Βοιωτῶν ταῦτα, αἵπερ ἅπαν
τὸ κῦρος ἔχουσι, καὶ παρῄνουν γενέσθαι ὅρκους ταῖς πόλεσιν,
3 ὅσαι βούλονται ἐπ' ὠφελείᾳ σφίσι ξυνομνύναι. οἱ δ' ἐν

1. γὰρ αὖ E. χωρήσαντος G.L.O.P.c.d.i.k. 3. βούλονται L. 4. δὲ βοιωτῶν Q. πρέσβευσιν d. ἀκούσασιν Q. 5. ὥσπερ Q. 6. φίλοι οἱ περὶ τὸν κλεόβουλον E. ἀπεστάλκεσαν V. 10. καὶ βοιωτάρχαι L.O. 12. ξυνεβεβλήκει h. 15. παρακαλούμενοι C.e. ἔπεμψαν d. 17. ἀποστέλλειν i. 23. πρὸς τοὺς ἀργείους] om. d.i.

22. κοινῆς γνώμης] Ex perpetua fœderum formula. Vid. Polybium, p. 703. Nostrum, V. 47. VIII. 18. 37. Dionys. Halic. VI. 95. Wass.

ταῖς βουλαῖς τῶν Βοιωτῶν ὄντες οὐ προσδέχονται τὸν λόγον, δεδιότες μὴ ἐναντία Λακεδαιμονίοις ποιήσωσι, τοῖς ἐκείνων ἀφεστῶσι Κορινθίοις ξυνομνύντες· οὐ γὰρ εἶπον αὐτοῖς οἱ βοιωτάρχαι τὰ ἐκ τῆς Λακεδαίμονος, ὅτι τῶν τε ἐφόρων Κλεόβουλος καὶ Ξενάρης καὶ οἱ φίλοι παραινοῦσιν Ἀργείων πρῶτον καὶ Κορινθίων γενομένους ξυμμάχους ὕστερον μετὰ τῶν Λακεδαιμονίων γίγνεσθαι, οἰόμενοι τὴν βουλήν, κἂν μὴ εἴπωσιν, οὐκ ἄλλα ψηφιεῖσθαι ἢ ἃ σφίσι προδιαγνόντες παραινοῦσιν. ὡς δὲ ἀντέστη τὸ πρᾶγμα, οἱ μὲν Κορίνθιοι 4
καὶ οἱ ἀπὸ Θρᾴκης πρέσβεις ἄπρακτοι ἀπῆλθον, οἱ δὲ βοιωτάρχαι μέλλοντες πρότερον, εἰ ταῦτα ἔπεισαν, καὶ τὴν ξυμμαχίαν πειράσεσθαι πρὸς Ἀργείους ποιεῖν, οὐκέτι ἐσήνεγκαν περὶ Ἀργείων ἐς τὰς βουλάς, οὐδὲ ἐς τὸ Ἄργος τοὺς πρέσβεις οὓς ὑπέσχοντο ἔπεμπον, ἀμέλεια δέ τις ἐνῆν καὶ διατριβὴ τῶν πάντων.

XXXIX. Καὶ ἐν τῷ αὐτῷ χειμῶνι τούτῳ Μηκύβερναν Ὀλύνθιοι, Ἀθηναίων φρουρούντων, ἐπιδραμόντες εἷλον.

Μετὰ δὲ ταῦτα (ἐγίγνοντο γὰρ αἰεὶ λόγοι τοῖς τε Ἀθηναίοις 2
καὶ Λακεδαιμονίοις περὶ ὧν εἶχον ἀλλήλων) ἐλπίζοντες οἱ Λακεδαιμόνιοι, εἰ Πάνακτον Ἀθηναῖοι παρὰ Βοιωτῶν ἀπολάβοιεν, κομίσασθαι ἂν αὐτοὶ Πύλον, ἦλθον ἐς τοὺς Βοιωτοὺς πρεσβευόμενοι καὶ ἐδέοντο σφίσι Πάνακτόν τε καὶ τοὺς Ἀθη-

The Lacedæmonians then form a separate alliance with the Bœotians, in violation of their treaty with Athens.

1. προσεδέχοντο L.O. 2. ποιήσουσι K. 4. τὰ] om. B. 6. πρῶτον κορινθίους d.i. γενομένους καὶ κορ. ξυμμάχους, μετὰ τῶν λακ. ὕστερον γένεσθαι V. ὕστερον ξυμμάχους g. 8. "an σφεῖς?" Bekker. "Malim ἐν σφίσι" Goell. ed. 2. 12. πειράσασθαι Q. 14. ἔπεμψαν e.k. 16. τούτῳ] om. g. 19. εἶχον] εἷλον L. 21. κομίσεσθαι P. αὐτοὶ] αὐτοὺς L. 22. πρεσβευσόμενοι f. 23. ἀθηναίους G.L.O.P.

7. τὴν βουλὴν—παραινοῦσιν] There can be no doubt that προδιαγνόντες refers to the Bœotarchs, and expresses their previous sanction of the measure, without which it could not be laid before the councils. But there is a difficulty in the dative σφίσι referring to another subject than that which immediately precedes it. It refers however to the subject of the verb ψηφιεῖσθαι, as if the words οὐκ ἄλλα ψηφιεῖσθαι were put into the mouths of the councillors, and were equivalent to οὐκ ἄλλα φήσειν ψηφιεῖσθαι. Compare IV. 113. κατέφυγον δὲ ἐς αὐτοὺς ὅσοι ἦσαν σφίσιν ἐπιτήδειοι, where κατέφυγον ἐς αὐτοὺς, like οὐ γὰρ εἶπον αὐτοῖς οἱ Βοιωτάρχαι, being subordinate to the general subject of the whole sentence οἱ Ἀθηναῖοι, as in this case οἱ ἐν ταῖς βουλαῖς, the word σφίσι in both cases returns to the original subject, without regard to the intermediate and subordinate one.

ναίων δεσμώτας παραδοῦναι, ἵνα ἀντ' αὐτῶν Πύλον κομι-
3 σωνται. οἱ δὲ Βοιωτοὶ οὐκ ἔφασαν ἀποδώσειν, ἢν μὴ σφίσι ξυμμαχίαν ἰδίαν ποιήσωνται ὥσπερ Ἀθηναίοις. Λακεδαιμόνιοι δὲ εἰδότες μὲν ὅτι ἀδικήσουσιν Ἀθηναίους, εἰρημένον ἄνευ ἀλλήλων μήτε σπένδεσθαί τῳ μήτε πολεμεῖν, βουλόμενοι δὲ τὸ Πάνακτον παραλαβεῖν ὡς τὴν Πύλον ἀντ' αὐτοῦ κομιούμενοι, καὶ ἅμα τῶν ξυγχέαι σπευδόντων τὰς σπονδὰς προθυμουμένων τὰ ἐς Βοιωτούς, ἐποιήσαντο τὴν ξυμμαχίαν τοῦ χειμῶνος τελευτῶντος ἤδη καὶ πρὸς ἔαρ· καὶ τὸ Πάνακτον εὐθὺς καθῃρεῖτο. καὶ ἑνδέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

PELOPONNESUS.
Upon this the Argives in alarm endeavour to obtain for themselves a treaty with Lacedæmon.

XL. Ἅμα δὲ τῷ ἦρι εὐθὺς τοῦ ἐπιγιγνομένου θέρους οἱ Ἀργεῖοι, ὡς οἵ τε πρέσβεις τῶν Βοιωτῶν οὓς ἔφασαν πέμψειν οὐχ ἵκοντο, τό τε Πάνακτον ᾔσθοντο καθαιρούμενον καὶ ξυμμαχίαν ἰδίαν γεγενημένην τοῖς Βοιωτοῖς πρὸς τοὺς Λακεδαιμονίους, ἔδεισαν μὴ μονωθῶσι καὶ ἐς Λακεδαιμονίους
2 πᾶσα ἡ ξυμμαχία χωρήσῃ. τοὺς γὰρ Βοιωτοὺς ᾤοντο πεπεῖσθαι ὑπὸ Λακεδαιμονίων τό τε Πάνακτον καθελεῖν καὶ ἐς τὰς Ἀθηναίων σπονδὰς ἐσιέναι, τούς τε Ἀθηναίους εἰδέναι ταῦτα, ὥστε οὐδὲ πρὸς Ἀθηναίους ἔτι σφίσιν εἶναι ξυμμαχίαν ποιήσασθαι, πρότερον ἐλπίζοντες ἐκ τῶν

3. ἰδίαν] om. g. καὶ λακεδαιμόνιοι L.O.P. 4. ἀθηναίων B.h. εἰρημένων g. 5. ἀλλήλων ἄνευ C.e. μὴ R.f. μηδὲ f. 7. τὰς] om. L.O.P. 8. τὰ ἐς A.B.E.F.H.N.V.g. Poppo. vulgo τὰς ἐς. 9. χειμῶνος δὲ τελευτῶντος L.O.P.k. 13. ἀργεῖοι ὡς οἱ] πανακτόν P. 14. ἥκοντο E.F.K.R. et prima manu C. 16. λακεδαιμονίοις E. 19. πεποιεῖσθαι c.i. 21. πρὸς τοὺς ἀθηναίους e. 22. ποιήσεσθαι e.

4. εἰρημένον ἄνευ ἀλλήλων κ. τ. λ.] "No such clause occurs in either of "the treaties, nor is there any which "appears to require such a construc-"tion. But perhaps it was understood "to be implied either in the concluding "article of the treaty of alliance, (ἢν δέ "τι δοκῇ κ. τ. λ.) or in the provision "made for the case in which the terri-"tory of either party should be in-"vaded; when neither was to conclude "a peace with the enemy without the "other's consent. It may, however, "have been the subject of a distinct "subsequent decree, such as the one "mentioned V. 80. as following a "treaty of alliance." Thirlwall, Hist. Gr. vol. III. p. 322. note.

8. τὰ ἐς Βοιωτοὺς] "The connexion "with Bœotia." So c. 46. τὰ πρὸς Ἀργείους. "The treaty pending with "the Argives." The construction of προθυμεῖσθαι with an accusative has been already noticed at ch. 17.

διαφορῶν, εἰ μὴ μείνειαν αὐτοῖς αἱ πρὸς Λακεδαιμονίους σπονδαὶ, τοῖς γοῦν Ἀθηναίοις ξύμμαχοι ἔσεσθαι. ἀποροῦντες 3 οὖν ταῦτα οἱ Ἀργεῖοι, καὶ φοβούμενοι μὴ Λακεδαιμονίοις καὶ Τεγεάταις, Βοιωτοῖς καὶ Ἀθηναίοις ἅμα πολεμῶσι, πρότερον οὐ δεχόμενοι τὰς Λακεδαιμονίων σπονδὰς, ἀλλ' ἐν φρονήματι ὄντες τῆς Πελοποννήσου ἡγήσεσθαι, ἔπεμπον ὡς ἐδύναντο τάχιστα ἐς τὴν Λακεδαίμονα πρέσβεις Εὔστροφον καὶ Αἴσωνα, οἳ ἐδόκουν προσφιλέστατοι αὐτοῖς εἶναι, ἡγούμενοι, ἐκ τῶν παρόντων κράτιστα πρὸς Λακεδαιμονίους σπονδὰς ποιησάμενοι, ὅπῃ ἂν ξυγχωρῇ, ἡσυχίαν ἔχειν.

XLI. καὶ οἱ πρέσβεις ἀφικόμενοι αὐτῶν λόγους ἐποιοῦντο πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ ἂν σφίσιν αἱ σπονδαὶ γίγνοιντο. καὶ τὸ μὲν πρῶτον οἱ Ἀργεῖοι 2 ἠξίουν δίκης ἐπιτροπὴν σφίσι γενέσθαι ἢ ἐς πόλιν τινὰ ἢ ἰδιώτην περὶ τῆς Κυνουρίας γῆς, ἧς ἀεὶ πέρι διαφέρονται μεθορίας οὔσης (ἔχει δὲ ἐν αὐτῇ Θυρέαν καὶ Ἀνθήνην πόλιν, νέμονται δ' αὐτὴν Λακεδαιμόνιοι)· ἔπειτα δ' οὐκ ἐώντων Λακεδαιμονίων με-

After some debate the Lacedæmonians agree to their request, and a time is fixed for solemnly concluding the treaty.

1. διαφορῶν A.E.F.G.H.K.L.N.O.P.g. Haack. Poppo. Goell. vulgo διαφόρων. 4. πρότεροι P. 8. ἔσωνα F.H. 10. ὅποι R. ἔχει E. 11. ἐποιήσαντο K. 13. μὲν οὖν πρῶτον f. 14. τῆς δίκης K. 15. ἢ ἰδιώτην A.B.C.E.F.G.H.K.L. N.O.P.V.b.c.d.f.g.h.i.k. Haack. Poppo. Goell. vulgo ἐς ἰδιώτην. κυνοσουρίας A.B.V.h. Bekk. γῆς] om. d.i. 17. θυραίαν E.V.b.c.h.i. et marg. N. ἀθήνην A.B.E.F.H.V.g. ἀθίνην Q. πόλιν] om. K. 18. ἐώντων τῶν λακεδαιμονίων K.R.

2. ἀποροῦντες ταῦτα] So Herodotus, IV. 179. καί οἱ ἀπορέοντι τὴν ἐξαγωγὴν λόγος ἐστὶ φανῆναι Τρίτωνα.

5. ἐν φρονήματι ὄντες—ἡγήσεσθαι] "Proudly thinking to become the "leading state in Peloponnesus." Compare III. 83. and the note there.

8. ἡγούμενοι—ἡσυχίαν ἔχειν] According to this stopping, which has been retained by Poppo and Göller, the sense of the passage is, "Thinking to "insure their tranquillity by making a "treaty with the Lacedæmonians on "the best terms that circumstances "allowed, however it might be con- "cluded." Another way of understanding it is, to place the comma after κράτιστα. "Thinking it best, under "present circumstances, to make a "treaty with the Lacedæmonians on "whatever terms, and to remain in "quiet." ξυγχωρῇ I understand to be taken in a neutral sense, like the Latin, "Utcunque convenerit."

14. δίκης ἐπιτροπὴν] This did take place at a later period, and the result was, that Thyrea was awarded to the Argives, and retained by them down to the time of Pausanias. See Pausan. II. 38.

18. οὐκ ἐώντων,—ἀλλ'—ἕτοιμοι εἶναι] I should resolve the words οὐκ ἐώντων into οὐ φασκόντων χρῆναι, so that the participle φασκόντων might be repeated before ἕτοιμοι εἶναι. "Upon the Lace- "dæmonians saying that they could

μνῆσθαι περὶ αὐτῆς, ἀλλ' εἰ βούλονται σπένδεσθαι ὥσπερ πρότερον, ἕτοιμοι εἶναι, οἱ Ἀργεῖοι πρέσβεις τάδε ὅμως ἐπηγάγοντο τοὺς Λακεδαιμονίους ξυγχωρῆσαι, ἐν μὲν τῷ παρόντι σπονδὰς ποιήσασθαι ἔτη πεντήκοντα, ἐξεῖναι δ' ὁποτεροισοῦν προκαλεσαμένοις, μήτε νόσου οὔσης μήτε πολέμου Λακεδαίμονι καὶ Ἄργει, διαμάχεσθαι περὶ τῆς γῆς ταύτης, ὥσπερ καὶ πρότερόν ποτε ὅτε αὐτοὶ ἑκάτεροι ἠξίωσαν νικᾶν, διώκειν δὲ μὴ ἐξεῖναι περαιτέρω τῶν πρὸς Ἄργος καὶ
3 Λακεδαίμονα ὅρων. τοῖς δὲ Λακεδαιμονίοις τὸ μὲν πρῶτον ἐδόκει μωρία εἶναι ταῦτα, ἔπειτα (ἐπεθύμουν γὰρ τὸ Ἄργος πάντως φίλιον ἔχειν) ξυνεχώρησαν ἐφ' οἷς ἠξίουν, καὶ ξυνεγράψαντο. ἐκέλευον δ' οἱ Λακεδαιμόνιοι, πρὶν τέλος τι αὐτῶν ἔχειν, ἐς τὸ Ἄργος πρῶτον ἐπαναχωρήσαντας αὐτοὺς δεῖξαι τῷ πλήθει, καὶ ἢν ἀρέσκοντα ᾖ, ἥκειν ἐς τὰ Ὑακίνθια τοὺς ὅρκους ποιησομένους. καὶ οἱ μὲν ἀνεχώρησαν.

XLII. ἐν δὲ τῷ χρόνῳ τούτῳ ᾧ οἱ Ἀργεῖοι ταῦτα ἔπρασσον, οἱ πρέσβεις τῶν Λακεδαιμονίων Ἀνδρομέδης καὶ Φαίδιμος καὶ Ἀντιμενίδας, οὓς ἔδει τὸ Πάνακτον καὶ τοὺς ἄνδρας τοὺς παρὰ Βοιωτῶν παραλαβόντας Ἀθηναίοις ἀποδοῦναι, τὸ μὲν Πάνακτον ὑπὸ τῶν Βοιωτῶν αὐτῶν καθῃρημένον εὗρον, ἐπὶ προφάσει ὡς ἦσάν ποτε Ἀθηναίοις καὶ Βοιω-

ATHENS. In the meanwhile the Athenians are highly disgusted with the Lacedæmonians, when they hear of their separate treaty with the Bœotians.

3. ἀπηγάγοντο L.O.P. 5. προκαλεσαμένοις A.B.C.E.F.H.K.N.V.f.g. Haack. Poppo. Goell. vulgo προσκαλεσαμένοις. 6. μάχεσθαι f. 7. ὅτι P. 8. νικῶντες d. ἐξιέναι e. καὶ] om. d. 9. τοῖς δὲ] τοῖς μὲν οὖν L. καὶ τοῖς Q. 10. μυρία g. ταῦτ' εἶναι V. 11. πάντων c. om. K.i. φιλίον L.O.P. Poppo. ceteri φίλον. Conf. c. 36. ἔξιν Q. ἕξειν R. 12. συνεγράψαντο F.H.K. 13. πρώτους K. 15. ποιησαμένους C.G.d.i. 16. τῷ αὐτῷ χρόνῳ τούτῳ c.d.i. ὡς d. οἱ] om. Q.

17. ἀνδρομέδης A.B.E.F.H.I.N.V.h. Poppo. Goell. ἀνδρομένης G. ceteri ἀνδρομένης. 18. αὐτομενίδας L. 20. παραδοῦναι d. 21. αὐτῶν] om. N.V. ηὗρον B.E.F.H.

" not hear a word on this subject, but " that they were ready to renew the " treaty on the same terms as before," &c. And the nominative ἕτοιμοι is used, because οὐ φασκόντων is equivalent to ἐπειδὴ οὐκ ἔφασαν.

2. τάδε—ξυγχωρῆσαι] So Herodot. IX. 35. συγχωρησάντων δὲ καὶ ταῦτα τῶν Σπαρτιητέων.

12. ξυνεγράψαντο] Συνθήκην ἔγγραφον δεδώκασι. Schol.

τοῖς ἐκ διαφορᾶς περὶ αὐτοῦ ὅρκοι παλαιοὶ μηδετέρους οἰκεῖν τὸ χωρίον ἀλλὰ κοινῇ νέμειν, τοὺς δ' ἄνδρας οὓς εἶχον αἰχμαλώτους Βοιωτοὶ Ἀθηναίων, παραλαβόντες οἱ περὶ τὸν Ἀνδρομέδην ἐκόμισαν τοῖς Ἀθηναίοις καὶ ἀπέδοσαν, τοῦ τε Πανάκτου τὴν καθαίρεσιν ἔλεγον αὐτοῖς, νομίζοντες καὶ τοῦτο ἀποδιδόναι· πολέμιον γὰρ οὐκέτι ἐν αὐτῷ Ἀθηναίοις οἰκήσειν οὐδένα. λεγομένων δὲ τούτων οἱ Ἀθηναῖοι δεινὰ 2 ἐποίουν, νομίζοντες ἀδικεῖσθαι ὑπὸ Λακεδαιμονίων τοῦ τε Πανάκτου τῇ καθαιρέσει ὃ ἔδει ὀρθὸν παραδοῦναι, καὶ πυνθανόμενοι ὅτι καὶ Βοιωτοῖς ἰδίᾳ ξυμμαχίαν πεποίηνται, φάσκοντες πρότερον κοινῇ τοὺς μὴ δεχομένους τὰς σπονδὰς προσαναγκάσειν. τά τε ἄλλα ἐσκόπουν ὅσα ἐξελελοίπεσαν τῆς ξυνθήκης, καὶ ἐνόμιζον ἐξηπατῆσθαι, ὥστε χαλεπῶς πρὸς τοὺς πρέσβεις ἀποκρινάμενοι ἀπέπεμψαν.

XLIII. Κατὰ τοιαύτην δὴ διαφορὰν ὄντων τῶν Λακεδαιμονίων πρὸς τοὺς Ἀθηναίους, οἱ ἐν ταῖς Ἀθήναις αὖ βουλόμενοι λῦσαι τὰς σπονδὰς εὐθὺς ἐνέκειντο. ἦσαν 2 δὲ ἄλλοι τε καὶ Ἀλκιβιάδης ὁ Κλεινίου, ἀνὴρ ἡλικίᾳ μὲν ὢν ἔτι τότε νέος ὡς ἐν ἄλλῃ πόλει,

And this feeling is encouraged by the policy of ALCIBIADES, who was strongly adverse to

1. περὶ τοῦ αὐτοῦ O. παλαιοὶ ὅρκοι L.O.P.c.i.k. et, qui postponit illa περὶ αὐτοῦ, e. 3. αἰχμαλώτους βοιωτοὶ A.B.C.E.F.G.H.K.L.N.O.P.V.c.d.e.g.k. Haack. Poppo. Goell. οἱ βοιωτοὶ αἰχμαλώτους Q.R.f. ceteri αἰχμαλώτους οἱ βοιωτοί. 4. ἀνδρομένη Q. ἀνδρομένην E. ἀνδρομένδην k. 5. τὴν] καὶ K. 6. ἐν] om. B.h. 10. ἰδίᾳ καὶ ξυμμαχίαν C.G.c.i. ἰδίαν V. 11. τοὺς δὲ μὴ K. 13. ἐξηπατεῖσθαι P.V.f. 14. ἀποκρινόμενοι d. 15. δὴ] om. e. ἤδη R. τῶν] om. e. 17. ἀνέκειντο c.i. ἦσαν δὲ οἱ ἄλλοι L. ἦσαν ἄλλοι h. 18. τε δέκα καὶ h. 19. ἐν ἡλικίᾳ V. ὢν ἔτι τότε A.B.h. Bekk. Goell. ἔτι ὢν τότε e.g. vulgo ἔτι τότε ὤν.

2. κοινῇ νέμειν] The Scholiast interprets this rightly; ἤγουν κοινὴν νομὴν ἔχειν ἐν αὐτῷ. The land was left unenclosed, and not divided out into κλῆροι, on purpose to obviate disputes about the boundary line: and land in this state was always used for pasture. See the note on I. 139.

5. νομίζοντες — ἀποδιδόναι] "Hoc "quoque (oppidum) non minus quam "captivos ita *se reddidisse*. [immo "*reddere*," Poppo.] SCHOLEFIELD.

7. δεινὰ ἐποίουν] Dobree distinguishes between δεινὰ ἐποίουν and δεινὰ ἐποιοῦντο; interpreting the first to mean ἐχαλέπαινον, and the latter, "indignabantur;" as if the one signified, "venting or expressing indignation," and the other, "feeling indignation." If this be right, δεινὰ ἐποίουν may be aptly, though not very elegantly, rendered in English, "they made a great "noise about it."

16. ἐν ταῖς Ἀθήναις αὖ] That is, "as "Cleobulus and Xenares had done at "Sparta."

19. ἔτι τότε νέος] He must have been at least in his thirty-third year; for

the Lacedæmonian interest; and who persuades the Argives to unite themselves with Athens, rather than with Lacedæmon.

ἀξιώματι δὲ προγόνων τιμώμενος· ᾧ ἐδόκει μὲν
καὶ ἄμεινον εἶναι πρὸς τοὺς Ἀργείους μᾶλλον
χωρεῖν, οὐ μέντοι ἀλλὰ καὶ φρονήματι φιλο-
νεικῶν ἠναντιοῦτο, ὅτι Λακεδαιμόνιοι διὰ Νι-
κίου καὶ Λάχητος ἔπραξαν τὰς σπονδάς, αὐτὸν κατά τε τὴν
νεότητα ὑπεριδόντες καὶ κατὰ τὴν παλαιὰν προξενίαν ποτὲ
οὖσαν οὐ τιμήσαντες, ἣν τοῦ πάππου ἀπειπόντος αὐτὸς τοὺς
ἐκ τῆς νήσου αὐτῶν αἰχμαλώτους θεραπεύων διενοεῖτο ἀνα-
3 νεώσασθαι. πανταχόθεν τε νομίζων ἐλασσοῦσθαι τό τε
πρῶτον ἀντεῖπεν, οὐ βεβαίους φάσκων εἶναι Λακεδαιμονίους,
ἀλλ' ἵνα Ἀργείους σφίσι σπεισάμενοι ἐξέλωσι καὶ αὖθις ἐπ'
Ἀθηναίους μόνους ἴωσι, τούτου ἕνεκα σπένδεσθαι αὐτούς·
καὶ τότε, ἐπειδὴ ἡ διαφορὰ ἐγεγένητο, πέμπει εὐθὺς ἐς Ἄργος

1. ᾧ] ὧν pr. E. 2. καὶ] om. d.i. χωρεῖν μᾶλλον e. 5. ἑαυτὸν C.F. G.H.I.K.L.N.O.P.R.V.e.f.g.k. ἑαυτῶν A.B.E. τε] om. L.e. 8. ἐν τῇ νήσῳ Q. 9. πανταχοῦ c.d. δὲ G.L.O.P. τό τε F. Haack. Poppo. Goell. vulgo τότε. 10. οὐ] om. B.h. βεβαίως e. φάσκειν V. 11. αὖτις E.F.G.V. αὖ τι I. 13. ἐγένετο V.

he served under Phormion in Thrace twelve years before this period, and he could not then have been less than twenty. See Isocrates, Big. p. 352. d. Pollux, VIII. 105. Thucyd. I. 64. According to Plutarch, the Lacedæmonians were not allowed to enter the Agora, even to buy such articles as they needed, till they were thirty years of age. Plut. Lycurg. 25. And the Scholiast on Aristophanes (Clouds, 530.) mentions a law at Athens forbidding any man to speak in the public assembly "under thirty; or, as some "say, under forty years of age." Schömann treats this law as altogether imaginary, but it is likely enough to have been an enactment of an earlier period; and though no longer in force at Athens in the Peloponnesian war, yet to be no unfair specimen of the manners and regulations which still existed in other parts of Greece.

3. οὐ μέντοι ἀλλὰ] "*Not however* on "this account only, *but also*," &c.

4. See VI. 89.

6. κατὰ τὴν παλαιὰν προξενίαν—οὐ τιμήσαντες] "Not honouring him in "proportion to" [or, "in a degree "answerable to"] "the old connexion "which his family had formerly kept "up with them, as proxeni of Sparta." Compare II. 62. οὐ κατὰ τὴν τῶν οἰκείων χρείαν, and the note.

8. See VI. 89.

11. ἀλλ' ἵνα Ἀργείους σφίσι σπεισάμενοι ἐξέλωσι] Mihi Thucydides hoc videtur velle: Alcibiadem jam tum, quum induciæ quinquaginta annorum fiebant, iis se opposuisse, ac dixisse, Lacedæmonios eo consilio cum Atheniensibus pacisci, ut fœdere cum his facto Argivos sub potestatem redigerent, ac deinde illis subactis Athenienses adgrederentur. Ἐξαιρεῖν apud Thucydidem sæpe est *expugnare, capere, evertere.* III. 113. ἀμπρακίαν μέντοι οἶδα, ὅτι, εἰ ἐβουλήθησαν Ἀκαρνᾶνες καὶ Ἀμφίλοχοι —ἐξελεῖν, αὐτοβοεὶ ἂν εἷλον. IV. 69. τὴν Νίσαιαν εὐθὺς περιετείχιζον, νομίζοντες, εἰ, πρὶν ἐπιβοηθῆσαί τινας, ἐξέλοιεν, θᾶσσον ἂν καὶ τὰ Μέγαρα προσχωρῆσαι. Et ibid. 122. ψήφισμά τ' εὐθὺς ἐποιήσαντο—Σκιωναίους ἐξελεῖν τε καὶ ἀποκτεῖναι. Et hanc esse sententiam hujus loci etiam putavit Acacius, qui ἐξελεῖν vertit *perdomare.* Duker.

ἰδίᾳ, κελεύων ὡς τάχιστα ἐπὶ τὴν ξυμμαχίαν προκαλουμένους ἥκειν μετὰ Μαντινέων καὶ Ἠλείων, ὡς καιροῦ ὄντος καὶ αὐτὸς ξυμπράξων τὰ μάλιστα. XLIV. οἱ δὲ Ἀργεῖοι ἀκούσαντες τῆς τε ἀγγελίας, καὶ ἐπειδὴ ἔγνωσαν οὐ μετ' Ἀθηναίων πραχθεῖσαν τὴν τῶν Βοιωτῶν ξυμμαχίαν, ἀλλ' ἐς διαφορὰν μεγάλην καθεστῶτας αὐτοὺς πρὸς τοὺς Λακεδαιμονίους, τῶν μὲν ἐν Λακεδαίμονι πρέσβεων, οἵ σφίσι περὶ τῶν σπονδῶν ἔτυχον ἀπόντες, ἠμέλουν, πρὸς δὲ τοὺς Ἀθηναίους μᾶλλον τὴν γνώμην εἶχον, νομίζοντες πόλιν τε σφίσι φιλίαν ἀπὸ παλαιοῦ καὶ δημοκρατουμένην ὥσπερ καὶ αὐτοὶ καὶ δύναμιν μεγάλην ἔχουσαν τὴν κατὰ θάλασσαν ξυμπολεμήσειν σφίσιν, ἢν καθιστῶνται ἐς πόλεμον. ἔπεμπον 2
οὖν εὐθὺς πρέσβεις ὡς τοὺς Ἀθηναίους περὶ τῆς ξυμμαχίας· ξυνεπρεσβεύοντο δὲ καὶ οἱ Ἠλεῖοι, καὶ Μαντινῆς.

Upon this the Argives, with the Eleans and Mantineans, readily send ambassadors to Athens, to conclude an alliance with the Athenians.

Ἀφίκοντο δὲ καὶ Λακεδαιμονίων πρέσβεις κατὰ τάχος, 3
δοκοῦντες ἐπιτήδειοι εἶναι τοῖς Ἀθηναίοις, Φιλοχαρίδας καὶ Λέων καὶ Ἔνδιος, δείσαντες μὴ τήν τε ξυμμαχίαν ὀργιζόμενοι πρὸς τοὺς Ἀργείους ποιήσωνται, καὶ ἅμα Πύλον ἀπαιτήσοντες ἀντὶ Πανάκτου, καὶ περὶ τῆς Βοιωτῶν ξυμμαχίας ἀπολογησόμενοι, ὡς οὐκ ἐπὶ κακῷ τῶν Ἀθηναίων ἐποιήσαντο. XLV. καὶ λέγοντες ἐν τῇ βουλῇ περί τε τούτων, καὶ ὡς αὐτοκράτορες ἥκουσι περὶ πάντων ξυμβῆναι τῶν διαφόρων, τὸν Ἀλκιβιάδην ἐφο-

And the Lacedæmonian ambassadors being persuaded by the arti-

1. προκαλούμενος C.G.I.L.O.P.c.d.e.i.k. 2. μετὰ τῶν μαντινέων g. 3. συμπράσσων K. ξυμπράσσων d.i. 4. τῆς τε] om. P. τῆς om. R. 5. τῶν] om. Q. 9. περὶ σποδῶν Q. ἀπόντες] ἅπαντες E.O.P. 10. πόλιν] πάλιν d. 12. τὴν μεγάλην ἔχουσαν κατὰ K. 13. ἦν Q. 14. ὡς] ἐς e. τῆς] om. L. 15. πρεσβεύοντο h. καὶ οἱ ἠλεῖοι A.B.E.F.H.Q.h. Poppo. Goell. vulgo omittunt articulum. 17. ἐπιτήδειον A.E.F.H.R.V.h. φιλοχαρίδας δὲ C. 18. ἔνδειος H. 20. ἀπαιτήσαντες E. τῆς τῶν βοιωτῶν ξ. Q. 21. ἀπολογησάμενοι K. 23. ὡς καὶ G.L.O.P.c.d.e.i.k. ἥκασι E.H. 24. διαφορῶν A.E.F.H.L.N.V.

18. See VIII. 6.

τήν τε ξυμμαχίαν] Τε hic durius transpositum, et nobis nonnihil suspectum. POPPO. Instead of *καὶ ἅμα Πύλον—Πανάκτου*, had the sentence been regular, it would have run thus: *δείσαντες μὴ τήν τε ξυμμαχίαν—ποιήσωνται, καὶ ἅμα Πύλον οὔκετι ἐθέλωσιν ἀντὶ Πανάκτου ἀποδοῦναι.*

fice of Alcibiades to contradict their own declarations, and thus giving the Athenians reason to suspect their sincerity, the Athenians, in spite of all the efforts of Nicias, conclude the alliance with the Argives, Eleans, and Mantineans. (45, 46.)

βουν μὴ καὶ ἢν ἐς τὸν δῆμον ταῦτα λέγωσιν, ἐπαγάγωνται τὸ πλῆθος καὶ ἀπωσθῇ ἡ Ἀργείων ξυμμαχία.
2 μηχανᾶται δὲ πρὸς αὐτοὺς τοιόνδε τι ὁ Ἀλκιβιάδης· τοὺς Λακεδαιμονίους πείθει, πίστιν αὐτοῖς δοὺς, ἢν μὴ ὁμολογήσωσιν ἐν τῷ δήμῳ αὐτοκράτορες ἥκειν, Πύλον τε αὐτοῖς ἀποδώσειν (πείσειν γὰρ αὐτὸς Ἀθηναίους, ὥσπερ καὶ νῦν ἀντιλέγειν) καὶ τἆλλα
3 ξυναλλάξειν. βουλόμενος δὲ αὐτοὺς Νικίου τε ἀποστῆσαι ταῦτα ἔπραττε, καὶ ὅπως ἐν τῷ δήμῳ διαβαλὼν αὐτοὺς ὡς οὐδὲν ἀληθὲς ἐν νῷ ἔχουσιν οὐδὲ λέγουσιν οὐδέποτε ταὐτὰ, τοὺς Ἀργείους καὶ Ἠλείους καὶ Μαντινέας ξυμμάχους ποι-
4 ήσῃ. καὶ ἐγένετο οὕτως. ἐπειδὴ γὰρ ἐς τὸν δῆμον παρελθόντες καὶ ἐπερωτώμενοι οὐκ ἔφασαν, ὥσπερ ἐν τῇ βουλῇ, αὐτοκράτορες ἥκειν, οἱ Ἀθηναῖοι οὐκέτι ἠνείχοντο, ἀλλὰ τοῦ Ἀλκιβιάδου πολλῷ μᾶλλον ἢ πρότερον καταβοῶντος τῶν Λακεδαιμονίων ἐσήκουόν τε καὶ ἑτοῖμοι ἦσαν εὐθὺς παραγαγόντες τοὺς Ἀργείους καὶ τοὺς μετ' αὐτῶν ξυμμάχους ποιεῖσθαι· σεισμοῦ δὲ γενομένου πρίν τι ἐπικυρωθῆναι, ἡ ἐκκλησία αὕτη ἀνεβλήθη. XLVI. τῇ δ' ὑστεραίᾳ ἐκκλησίᾳ ὁ Νικίας, καίπερ τῶν Λακεδαιμονίων αὐτῶν ἠπατημένων καὶ αὐτὸς ἐξηπατημένος περὶ τοῦ μὴ αὐτοκράτορας ὁμολογῆσαι ἥκειν, ὅμως τοῖς Λακεδαιμονίοις ἔφη χρῆναι φίλους μᾶλλον γίγνεσθαι, καὶ ἐπισχόντας τὰ πρὸς Ἀργείους πέμψαι ἔτι ὡς αὐτοὺς καὶ εἰδέναι ὅ τι διανοοῦνται, λέγων ἐν μὲν τῷ σφε-

1. καὶ] om. c.d.i. 2. ἐπαγάγονται (π superscript) I. ἀποστῇ G.I. 4. τοιόνδε τι πρὸς αὐτοὺς L.O.P.c.d.e.i.k. ὁ] om. K. 5. διδοὺς G. 7. αὐτὸς] αὐτοὺς Q. 8. ὥσπερ νῦν P. 9. δὲ] δι' d. γὰρ f. 10. ἔπραττε] ἔλεγέ τε K. ἔπρασσε Haack. Poppo. διαβάλλων V. 11. ταῦτα C. 14. ὥσπερ καὶ ἐν g. 15. οἱ] om. K. 17. εἰσηκούοντο καὶ K. ἐπήκουον V. 18. τοὺς] τῶν B. μετ' αὐτοῦ Q. 19. γεγονότος g. 20. αὕτη] ταύτη V. αὐτὴ G. 22. αὐτοκράτορας A.B.C.E.F.G.I. c.d.e.f.g.h. Haack. Poppo. Goell. vulgo αὐτοκράτορες. 24. τὰ] τοὺς P. ὡς] πρὸς Q. 25. αὐτὰ P. εἴ τι A.B.V.h. οἵ τι F.

19. σεισμοῦ δὲ γενομένου] Compare ch. 50. VIII. 6. But if an earthquake happened after any enterprise was actually begun, it was interpreted as a sign of encouragement on the part of the gods to persevere in it. See Xenoph. Hellen. IV. 7. §. 4.

25. λέγων ἐν μὲν τῷ σφετέρῳ καλῷ

τέρῳ καλῷ ἐν δὲ τῷ ἐκείνων ἀπρεπεῖ τὸν πόλεμον ἀναβάλλεσθαι· σφίσι μὲν γὰρ εὖ ἑστώτων τῶν πραγμάτων ὡς ἐπὶ πλεῖστον ἄριστον εἶναι διασώσασθαι τὴν εὐπραγίαν, ἐκείνοις δὲ δυστυχοῦσιν ὅτι τάχιστα εὕρημα εἶναι διακινδυνεῦσαι.
ἔπεισέ τε πέμψαι πρέσβεις, ὧν καὶ αὐτὸς ἦν, κελεύσοντας 2
Λακεδαιμονίους, εἴ τι δίκαιον διανοοῦνται, Πάνακτόν τε ὀρθὸν ἀποδιδόναι καὶ Ἀμφίπολιν, καὶ τὴν Βοιωτῶν ξυμμαχίαν ἀνεῖναι, ἢν μὴ ἐς τὰς σπονδὰς ἐσίωσι, καθάπερ εἴρητο ἄνευ
ἀλλήλων μηδενὶ ξυμβαίνειν. εἰπεῖν τε ἐκέλευον ὅτι καὶ 3
σφεῖς, εἰ ἐβούλοντο ἀδικεῖν, ἤδη ἂν Ἀργείους ξυμμάχους πεποιῆσθαι, ὡς παρεῖναί γ' αὐτοὺς αὐτοῦ τούτου ἕνεκα. εἴ τέ τι ἄλλο ἐνεκάλουν, πάντα ἐπιστείλαντες ἀπέπεμψαν τοὺς
περὶ τὸν Νικίαν πρέσβεις. καὶ ἀφικομένων αὐτῶν καὶ ἀπαγ- 4
γειλάντων τά τε ἄλλα καὶ τέλος εἰπόντων ὅτι εἰ μὴ τὴν ξυμμαχίαν ἀνήσουσι Βοιωτοῖς μὴ ἐσιοῦσιν ἐς τὰς σπονδάς, ποιήσονται καὶ αὐτοὶ Ἀργείους καὶ τοὺς μετ' αὐτῶν ξυμμάχους, τὴν μὲν ξυμμαχίαν οἱ Λακεδαιμόνιοι Βοιωτοῖς οὐκ ἔφασαν ἀνήσειν, ἐπικρατούντων τῶν περὶ τὸν Ξενάρη τὸν ἔφορον ταῦτα γίγνεσθαι, καὶ ὅσοι ἄλλοι τῆς αὐτῆς γνώμης ἦσαν, τοὺς δὲ ὅρκους δεομένου Νικίου ἀνενεώσαντο· ἐφοβεῖτο γὰρ

2. ἐπὶ τὸ πλεῖστον N.V.g. 4. εὕρημα] om. c.d.i. 5. πρέσβεις πέμψαι f. κελεύσαντας A.B.C.E.F.G.I.d.e. 6. δίκαιον] om. B.h. 7. ἀποδοῦναι Q. ξυμμαχίαν βοιωτῶν Q.R.f. 8. εἴρηται Q. ἤρητο c. 10. βούλοιντο L.O.P. 11. ὥσπερ οἶμαί γ' O.P. ὥσπερ εἴ γ' C.G.I.b.c.i.k. 12. ἀνεκάλουν P. πάντας V. ἀντέπεμψαν f.g. 13. περὶ νικίαν Q. 14. εἰ] om. Q.c.d. 15. ἐπισῦσιν e. 17. μὲν] om. Q. βοιωτοὺς G.I.b.c.d.e.i. 18. τὸν G.k. ξενάρην g. τὸν] om. O. ἐφόρων E.R.

κ. τ. λ.] This seems to me to be one of those cases spoken of by Lobeck, Parerga ad Phrynichum, VI. p. 753. in which δεῖν, χρῆναι, and similar words, are omitted after verbs of thinking or asserting. Thus λέγων appears to be equivalent to λέγων χρῆναι. "Saying "that, while their position was so glo"rious, and their rivals' so discredit"able, they would do well to put off "going to war." Compare the speech of Nicias, VI. 11. Λακεδαιμονίους σκοπεῖν, ὅτῳ τρόπῳ—σφήλαντες ἡμᾶς τὸ σφέτερον ἀπρεπὲς εὖ θήσονται.

14. τὴν ξυμμαχίαν — Βοιωτοῖς] Instances of a substantive governing the case required by its cognate verb are not uncommon. See IV. 23. ἐπιδρομὴν τῷ τειχίσματι. Poppo, Prolegom. I. p. 125. Matthiæ, Gr. Gr. §. 396. But the order of the words here seems to shew that Βοιωτοῖς depends on ἀνήσουσι. "If they would not give up to "the Bœotians their alliance;" i. e. give it back into their hands, abandon it to them, as a thing not worth retaining. So again a few lines below, the construction appears to me to be the same.

μὴ πάντα ἀτελῆ ἔχων ἀπέλθῃ καὶ διαβληθῇ, ὅπερ καὶ ἐγένετο, 5 αἴτιος δοκῶν εἶναι τῶν πρὸς Λακεδαιμονίους σπονδῶν. ἀναχωρήσαντός τε αὐτοῦ ὡς ἤκουσαν οἱ Ἀθηναῖοι οὐδὲν ἐκ τῆς Λακεδαίμονος πεπραγμένον, εὐθὺς δι' ὀργῆς εἶχον, καὶ νομίζοντες ἀδικεῖσθαι (ἔτυχον γὰρ παρόντες οἱ Ἀργεῖοι καὶ οἱ ξύμμαχοι παραγαγόντος Ἀλκιβιάδου) ἐποιήσαντο σπονδὰς καὶ ξυμμαχίαν πρὸς αὐτοὺς τήνδε.

TREATY OF ALLIANCE between ATHENS and ARGOS, ELIS, and MANTINEA.

XLVII. "ΣΠΟΝΔΑΣ ἐποιήσαντο ἑκατὸν Ἀθηναῖοι ἔτη "καὶ Ἀργεῖοι καὶ Μαντινῆς καὶ Ἠλεῖοι, ὑπὲρ σφῶν αὐτῶν "καὶ τῶν ξυμμάχων ὧν ἄρχουσιν ἑκάτεροι, "ἀδόλους καὶ ἀβλαβεῖς, καὶ κατὰ γῆν καὶ κατὰ "θάλασσαν. ὅπλα δὲ μὴ ἐξέστω ἐπιφέρειν "ἐπὶ πημονῇ μήτε Ἀργείους καὶ Ἠλείους καὶ "Μαντινέας καὶ τοὺς ξυμμάχους ἐπὶ Ἀθηναίους καὶ τοὺς "ξυμμάχους ὧν ἄρχουσιν Ἀθηναῖοι, μήτε Ἀθηναίους καὶ "τοὺς ξυμμάχους ἐπὶ Ἀργείους καὶ Ἠλείους καὶ Μαντινέας "καὶ τοὺς ξυμμάχους, τέχνῃ μηδὲ μηχανῇ μηδεμιᾷ.

"Κατὰ τάδε ξυμμάχους εἶναι Ἀθηναίους καὶ Ἀργείους "καὶ Ἠλείους καὶ Μαντινέας ἑκατὸν ἔτη.

"Ἢν πολέμιοι ἴωσιν ἐς τὴν γῆν τὴν Ἀθηναίων, βοηθεῖν "Ἀργείους καὶ Ἠλείους καὶ Μαντινέας Ἀθήναζε, καθ' ὅ τι "ἂν ἐπαγγέλλωσιν Ἀθηναῖοι, τρόπῳ ὁποίῳ ἂν δύνωνται "ἰσχυροτάτῳ κατὰ τὸ δυνατόν. ἢν δὲ δῃώσαντες οἴχωνται, "πολεμίαν εἶναι ταύτην τὴν πόλιν Ἀργείοις καὶ Μαντινεῦσι "καὶ Ἠλείοις καὶ Ἀθηναίοις καὶ κακῶς πάσχειν ὑπὸ πασῶν

1. *διαλυθῇ* d.i. 3. *οἱ*] om. R.d.i.k. 4. *εὐθὺς—εἶχον οὐδὲν πεπραγμένον* V. 6. *ἐποίησαν τὰς σπονδὰς* K. 7. *τοιάνδε* G.I.L.N.O.P.V.c.e.k. om. d. 8. *ἀθηναῖοι ἑκατὸν ἔτη καὶ οἱ ἀργεῖοι* K. 11. *ἀβλαβεῖς κατὰ* L.d.i. 12. *θάλατταν* K. qui mox om. *δέ*. 14. *ἐπὶ ἀθ. καὶ τοὺς ξ.*] om. A.B.F.H.K. usque ad *τέχνῃ* om. C.K.g.h. 15. *ὧν—ξυμμάχους*] om. K. 16. *μαντ. καὶ ἠλ.* V. 18. *κατά τε τάδε* L. *τάδε δὲ* V. 20. *ἢν* A.B.F.H.K.V.c.f.g.h. Poppo. Goell. *ἢν δὲ* Q. vulgo *καὶ ἤν*. *τὴν ἀθηναίων* A.E.F.G.H. vulgo *τῶν ἀθηναίων*. 21. *ἀργείους τε καὶ* K. *ἠλείους καὶ ἀργ.* R. 22. *ἐπαγγέλωσιν* R.i. *ἀπαγγέλλ.* C. 23. *καὶ κατὰ* G.L.O.P. 25. *πασῶν*] om. L.O.P.

7. *τήνδε*] Nihil mutandum. Noster in fœderibus voces *αἴδε, τάδε, ἥδε, τάσδε*, nunquam non adhibet. Vid. V. 7, 9, 18, 22. VIII. 17, 36, 57. In Orationibus fere *τοιάδε*, et *τοσαῦτα*. Vid. Nos ad VI. 9. Wass.

“ τῶν πόλεων τούτων· καταλύειν δὲ μὴ ἐξεῖναι τὸν πόλεμον “ πρὸς ταύτην τὴν πόλιν μηδεμιᾷ τῶν πόλεων, ἢν μὴ ἁπάσαις “ δοκῇ. βοηθεῖν δὲ καὶ Ἀθηναίους ἐς Ἄργος καὶ Μαν- “ τίνειαν καὶ Ἦλιν, ἢν πολέμιοι ἴωσιν ἐπὶ τὴν γῆν τὴν “ Ἠλείων ἢ τὴν Μαντινέων ἢ τὴν Ἀργείων, καθ' ὅτι ἂν “ ἐπαγγέλλωσιν αἱ πόλεις αὗται, τρόπῳ ὁποίῳ ἂν δύνωνται “ ἰσχυροτάτῳ κατὰ τὸ δυνατόν. ἢν δὲ δῃώσαντες οἴχωνται, “ πολεμίαν εἶναι ταύτην τὴν πόλιν Ἀθηναίοις καὶ Ἀργείοις “ καὶ Μαντινεῦσι καὶ Ἠλείοις καὶ κακῶς πάσχειν ὑπὸ πα- “ σῶν τούτων τῶν πόλεων· καταλύειν δὲ μὴ ἐξεῖναι τὸν “ πόλεμον πρὸς ταύτην τὴν πόλιν, ἢν μὴ ἁπάσαις δοκῇ ταῖς “ πόλεσιν.

“ Ὅπλα δὲ μὴ ἐᾶν ἔχοντας διιέναι ἐπὶ πολέμῳ διὰ τῆς γῆς “ τῆς σφετέρας αὐτῶν καὶ τῶν ξυμμάχων ὧν ἂν ἄρχωσιν “ ἕκαστοι, μηδὲ κατὰ θάλασσαν, ἢν μὴ ψηφισαμένων τῶν “ πόλεων ἁπασῶν τὴν δίοδον εἶναι, Ἀθηναίων καὶ Ἀργείων “ καὶ Μαντινέων καὶ Ἠλείων.

“ Τοῖς δὲ βοηθοῦσιν ἡ πόλις ἡ πέμπουσα παρεχέτω μέχρι “ μὲν τριάκοντα ἡμερῶν σῖτον, ἐπὴν ἔλθῃ ἐς τὴν πόλιν τὴν “ ἐπαγγείλασαν βοηθεῖν, καὶ ἀπιοῦσι κατὰ ταὐτά· ἢν δὲ “ πλέονα βούλωνται χρόνον τῇ στρατιᾷ χρῆσθαι, ἡ πόλις ἡ “ μεταπεμψαμένη διδότω σῖτον, τῷ μὲν ὁπλίτῃ καὶ ψιλῷ “ καὶ τοξότῃ τρεῖς ὀβολοὺς Αἰγιναίους τῆς ἡμέρας ἑκάστης, “ τῷ δ' ἱππεῖ δραχμὴν Αἰγιναίαν.

1. ἐξεῖναι τοῦτον τὸν i. 2. τὴν πόλιν ταύτην h. 4. τὴν ἠλείων] τῶν ἠλείων L.O.R.V.c.k. 5. ἢ τῶν c.i. 6. ἐπαγγείλωσιν B.h. ἐπαγγέλωσιν d.i. ἐπαγγέλλωσιν—ἂν om. G. ὁποίῳ] ᾧ i. om. c. ὁποίῳ ἂν τρόπ. δύνωνται V. 7. ἰσχυροτάτῳ] om. L.O.P.k. 10. τῶν πόλεων τούτων B.h. 11. τὴν πόλιν] om. Q. πάσαις K. 13. ἐπὶ] ἐν G.I. 14. ὧν ἄρχουσιν e. ἂν] om. E. 15. ἢν] εἰ d. 18. μέχρι] om. P. 19. τὴν ἀπαγγείλασαν B. ἐπαγγείλασσαν, omisso articulo, P. 20. ἀπιοῦσιν ἔσται κατὰ A.B.V. ταῦτα C.E.F.H.K. ἢν] εἰ d. 21. στρατείᾳ C. et plures alii.

23. τρεῖς ὀβολοὺς Αἰγιναίους] i. e. five Attic oboli; for the Æginetan drachma was equal to ten Attic oboli. See Pollux, IX. 76. 86. It shews the democratical character of the contracting commonwealths, that the archer, and even the light armed soldier, should have received the same pay as the heavy armed soldier. Thus at Athens even the seamen received as high pay as the heavy armed soldier. See III. 17. VI. 31.

“Ἡ δὲ πόλις ἡ μεταπεμψαμένη τὴν ἡγεμονίαν ἐχέτω, “ ὅταν ἐν τῇ αὑτῆς ὁ πόλεμος ᾖ· ἢν δέ ποι δόξῃ ταῖς πόλεσι “ κοινῇ στρατεύεσθαι, τὸ ἴσον τῆς ἡγεμονίας μετεῖναι πάσαις “ ταῖς πόλεσιν.

“Ὀμόσαι δὲ τὰς σπονδὰς Ἀθηναίους μὲν ὑπέρ τε σφῶν “ αὐτῶν καὶ τῶν ξυμμάχων, Ἀργεῖοι δὲ καὶ Μαντινῆς καὶ “ Ἠλεῖοι καὶ οἱ ξύμμαχοι τούτων κατὰ πόλεις ὀμνύντων. “ ὀμνύντων δὲ τὸν ἐπιχώριον ὅρκον ἕκαστοι τὸν μέγιστον “ κατὰ ἱερῶν τελείων. ὁ δὲ ὅρκος ἔστω ὅδε ‘ ἐμμενῶ τῇ “ ξυμμαχίᾳ κατὰ τὰ ξυγκείμενα δικαίως καὶ ἀβλαβῶς καὶ “ ἀδόλως, καὶ οὐ παραβήσομαι τέχνῃ οὐδὲ μηχανῇ οὐδεμιᾷ.’ “ ὀμνύντων δὲ Ἀθήνησι μὲν ἡ βουλὴ καὶ αἱ ἔνδημοι ἀρχαί, “ ἐξορκούντων δὲ οἱ πρυτάνεις· ἐν Ἄργει δὲ ἡ βουλὴ καὶ οἱ “ ὀγδοήκοντα καὶ †αἱ† ἀρτῦναι, ἐξορκούντων δὲ οἱ ὀγδοή- “ κοντα· ἐν δὲ Μαντινείᾳ οἱ δημιουργοὶ καὶ ἡ βουλὴ καὶ αἱ

2. αὑτῆς Duker. Haack. Poppo. Goell. vulgo αὐτῇ. πη L.Q.R.c.d.e. 3. πάσαις A.B.F.H.V.c. Poppo. Goell. vulgo ἁπάσαις. 7. καὶ οἱ ξύμμ. τούτων] om. A.B.h. 8. τὸν μέγιστον ἕκαστοι g. 9. κατὰ ἱερῶν A.B.C.E.F.G.H.K.L.O. P.V.c.g.h.k. Haack. Poppo. Goell. vulgo κατὰ τῶν ἱερῶν. ἐμμενῶ Fr. Portus. Poppo. Goell. vulgo ἐμμένω. 12. δὲ] om. L.O.k. ἀθήνησι—δὲ] om. H. αἱ βουλαὶ e. αἱ] εἰ F. 13. πρυτάνεις ἐν ἄργει καὶ ἡ βουλὴ L.O.P. 14. οἱ ἀρτῦναι Poppo. Goell. 15. ἐν μαντινείᾳ L.O.P.k.

9. *κατὰ ἱερῶν τελείων*] That is, the victims were to be the full grown animals, and not the young of their several kinds; a bull or ox, for instance, a ram, or a boar; not a calf, or a lamb. Compare Herodot. I. 183. where *τὰ τέλεα τῶν προβάτων* are opposed to *τὰ γαλαθηνά*. And in the most solemn oath sworn before the Areopagus in cases of murder, the victims were, a bull, a ram, and a boar. Demosthen. Aristocrat. p. 642. Reiske. Thus also “hostiæ majores” are distinguished from “hostiæ lactentes.”

12. *αἱ ἔνδημοι ἀρχαὶ*] Duker quotes a passage from Æschines, (Timarchus, p. 45. Reiske,) *μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν, μήτ᾽ ἔνδημον, μήτε ὑπερόριον*. So Aristotle, Politics, III. 10. *οἱ βασιλεῖς ἐπὶ τῶν ἀρχαίων χρόνων καὶ τὰ κατὰ πόλιν καὶ τὰ ἔνδημα καὶ τὰ ὑπερόρια, συνεχῶς ἦρχον*. We must probably understand then the archons, the secretaries, *γραμματεῖς*, and all other principal *home* magistrates, as opposed to the *στρατηγοί*.

13. “De forma verbi *ἐξορκοῦν* vid. “Lob. ad Phrynich. p. 361.” GÖLLER.

οἱ ὀγδοήκοντα καὶ †αἱ† ἀρτῦναι] Of these nothing whatever is known. Probably “the Eighty” were a more aristocratical council, as the constitution of the *βουλὴ* in a democracy was generally, as at Athens, democratical; and the artynæ, whether we prefer the feminine form or the masculine, and understand the word of certain colleges of nobles, or of individuals, may be supposed to have acted as presidents to the council of Eighty. In the Dorian state of Epidaurus, Plutarch (Quæst. Græc. 1.) speaks of *ἀρτῦνοι*, whom he describes as senators chosen out of the whole body of the nobility. Müller supposes the artynæ to have succeeded to the civil authority of the kings, as the strategi had succeeded to their power in war. Dorier, II. p. 140.

15. *οἱ δημιουργοὶ*] These too are wholly

“ ἄλλαι ἀρχαὶ, ἐξορκούντων δὲ οἱ θεωροὶ καὶ οἱ πολέμαρχοι· “ ἐν δὲ Ἤλιδι οἱ δημιουργοὶ καὶ οἱ τὰ τέλη ἔχοντες καὶ οἱ “ ἑξακόσιοι, ἐξορκούντων δὲ οἱ δημιουργοὶ καὶ οἱ θεσμοφύ- “ λακες. ἀνανεοῦσθαι δὲ τοὺς ὅρκους Ἀθηναίους μὲν ἰόντας “ ἐς Ἦλιν καὶ ἐς Μαντίνειαν καὶ ἐς Ἄργος τριάκοντα ἡμέραις “ πρὸ Ὀλυμπίων, Ἀργείους δὲ καὶ Ἠλείους καὶ Μαντινέας “ ἰόντας Ἀθήναζε δέκα ἡμέραις πρὸ Παναθηναίων τῶν μεγά- “ λων. τὰς δὲ ξυνθήκας τὰς περὶ τῶν σπονδῶν καὶ τῶν “ ὅρκων καὶ τῆς ξυμμαχίας ἀναγράψαι ἐν στήλῃ λιθίνῃ “ Ἀθηναίους μὲν ἐν πόλει, Ἀργείους δὲ ἐν ἀγορᾷ ἐν τοῦ

4. δὲ] om. d. 5. ἐς ἦλιν] ἐς om. G.c.i.k. ἐς ante ἄργος om. R. ἡμέρας L.O.P.k. 7. ἡμέρας c.d. 8. περὶ] τε Q. 10. ἐν τῷ τοῦ ἀπόλλων. ἱερῷ V.

unknown. It is merely known that the name was common, as the title of their chief magistrates in the Peloponnesian states, with the exception of Lacedæmon. And we read of them also in the Corinthian colony Syracuse. But of their appointment, or of the particular nature and extent of their powers, no particulars are recorded. The "theori" were a sacred college, whose functions were perpetual, like the colleges of pontifices and augurs at Rome. Like the Pythii at Lacedæmon, they had the care of all oracles delivered to the state, and probably had a general control over religious matters. See Müller, Dorier, II. 18. and Æginetic. p. 135.

2. οἱ τὰ τέλη ἔχοντες] These words cannot simply mean "the magistrates," but must designate some particular council, or body of men who exercised the sovereign authority, while the demiurgi were merely executive officers; and standing as they do between the demiurgi and the six hundred, I should suppose them to be a body like the original senate at Rome,—a sort of council of administration chosen from the body of the nobles, while the six hundred, like the comitia curiata, or concilium populi, of the early Roman constitution, were the great council of the nobility at large, in whom the ultimate sovereignty of the state was vested, although the ordinary administration was entrusted to those τὰ τέλη ἔχοντες. These last may perhaps have been identical with the ninety senators or counsellors, mentioned by Aristotle, Politic. V. 6. as forming, at Elis, an oligarchy in an oligarchy. See also Müller, Dorier. II. p. 96.

5. τριάκοντα ἡμέραις πρὸ Ὀλυμπίων] The people of Elis, as being the most remote from Athens, would be visited by the Athenian ambassadors after they had performed their commission at Argos and Mantinea. It was arranged therefore that the ambassadors of Athens should go to Argos thirty days before the Olympic festival, that allowing ten days for their stay in each place, they might arrive at Mantinea twenty days, and at Elis ten days before the festival began. And the ambassadors of the allied states having only one place to visit, were all to arrive at Athens ten days before the Panathenæa, that so the renewal of the oaths might be completed on both sides before the yearly return of their respective great public festivals; the Olympia for the Peloponnesian states, and the Panathenæa for Athens. See Böckh. Staatshaushaltung der Athener, II. p. 166. The Panathenæa were celebrated every fourth year according to our reckoning, in the third year of the Olympiad, on the 28th day of the month Hecatombæon. See Fynes Clinton, Fasti Hellenici. Appendix, p. 293.

ATHENS. A.C. 420. Olymp. 89. 4.

“ Ἀπόλλωνος τῷ ἱερῷ, Μαντινέας δὲ ἐν τοῦ Διὸς τῷ ἱερῷ “ ἐν τῇ ἀγορᾷ· καταθέντων δὲ καὶ Ὀλυμπίασι στήλην “ χαλκῆν κοινῇ Ὀλυμπίοις τοῖς νυνί. ἐὰν δέ τι δοκῇ “ ἄμεινον εἶναι ταῖς πόλεσι ταύταις προσθεῖναι πρὸς τοῖς “ ξυγκειμένοις. ὅ τι [δ'] ἂν δόξῃ ταῖς πόλεσιν ἁπάσαις “ κοινῇ βουλευομέναις, τοῦτο κύριον εἶναι.”

XLVIII. Αἱ μὲν σπονδαὶ καὶ αἱ ξυμμαχίαι οὕτως ἐγένοντο, καὶ αἱ τῶν Λακεδαιμονίων καὶ Ἀθηναίων οὐκ ἀπείρηντο τούτου ἕνεκα οὐδ' ὑφ' ἑτέρων.

The Corinthians refuse to join in this treaty, and incline to return to their old connexion with Lacedæmon.

2 Κορίνθιοι δὲ Ἀργείων ὄντες ξύμμαχοι οὐκ ἐσῆλθον ἐς αὐτάς, ἀλλὰ καὶ γενομένης πρὸ τούτου Ἠλείοις καὶ Ἀργείοις καὶ Μαντινεῦσι ξυμμαχίας, τοῖς αὐτοῖς πολεμεῖν καὶ εἰρήνην ἄγειν, οὐ ξυνώμοσαν, ἀρκεῖν
3 δ' ἔφασαν σφίσι τὴν πρώτην γενομένην ἐπιμαχίαν, ἀλλήλοις βοηθεῖν, ξυνεπιστρατεύειν δὲ μηδενί. οἱ μὲν Κορίνθιοι οὕτως ἀπέστησαν τῶν ξυμμάχων, καὶ πρὸς τοὺς Λακεδαιμονίους πάλιν τὴν γνώμην εἶχον.

XLIX. Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου, οἷς Ἀνδροσθένης Ἀρκὰς παγκράτιον τὸ πρῶτον ἐνίκα· καὶ Λακεδαιμόνιοι τοῦ ἱεροῦ ὑπὸ Ἠλείων εἵρχθησαν ὥστε μὴ θύειν μηδ' ἀγωνίζεσθαι, οὐκ

Olymp. 90. 1. ELIS. The Lacedæmonians are excluded

1. ἀπόλλωνος] διὸς G.I. 2. τῇ] om. g. κατέθεντο g. ὀλυμπιάδι c. ἐν ὀλυμπιάσι e. ὀλυμπίασι Haack. Poppo. Goell. vulgo ὀλυμπιάσι. 3. νῦν Q. 4. ταῖς ταύταις πόλεσι K. 5. δ' omiserim, mutata antea interpunctione. Bekker. 6. βουλευομέναις A.B.C.E.F.G.I.L.O.V.c.d.e.h.i.k. Poppo. Goell. βουλευομένοις H.K.N.g. vulgo βουλευσαμέναις. 8. καὶ αἱ ἀθηναίων g. 15. μὲν οὖν κορίνθιοι d. 17. πάλιν γνώμην g. 19. ἤρχθησαν H.I.

5. ὅ τι [δ'] ἂν δόξῃ] I have followed Bekker, Poppo, and Göller in considering the conjunction δὲ to have been an interpolation. The natural construction seems to be *ἐὰν δέ τι δοκῇ προσθεῖναι, ὅ τι ἂν δόξῃ—τοῦτο κύριον εἶναι.*

18. *οἷς Ἀνδροσθένης—ἐνίκα*] Non sæpius nec diutius *vincebat,* sed semel *vicit.* Refertur tamen hæc sententia ad priorem, ideoque tempori relativo locus. . . . Itaque hac in re semper etiam Diodorus, Dionysius, aliique, imperfecto utuntur. Poppo. Prolegom. I. p. 155. “The Olympiad in “ which Androsthenes *was the conque-* “ *ror.*” Compare also the constant use of the imperfect *ἐτελεύτα,* in the expressions *τὸ θέρος ἐτελεύτα—δωδέκατον ἔτος ἐτελεύτα.* The object of the tense in these cases seems to be to express *contemporaneousness,* if I may use such a word. “In this Olympiad “ Androsthenes was winning his prize; “ at such a period the summer was “ ending.”

ELIS. A. C. 420. Olymp. 90. 1.

from attending at the Olympic games by the Eleans, on account of their alleged disobedience to the common religious law of Greece.

ἐκτίνοντες τὴν δίκην αὐτοῖς ἣν ἐν τῷ Ὀλυμ-
πιακῷ νόμῳ Ἠλεῖοι κατεδικάσαντο αὐτῶν
φάσκοντες †σφᾶς† ἐπὶ Φύρκον τε τεῖχος
ὅπλα ἐπενεγκεῖν καὶ ἐς Λέπρεον αὐτῶν ὁπλί-
τας ἐν ταῖς Ὀλυμπιακαῖς σπονδαῖς ἐσπέμψαι.
ἡ δὲ καταδίκη δισχίλιαι μναῖ ἦσαν, κατὰ τὸν ὁπλίτην
ἕκαστον δύο μναῖ, ὥσπερ ὁ νόμος ἔχει. Λακεδαιμόνιοι δὲ 2
πρέσβεις πέμψαντες ἀντέλεγον μὴ δικαίως σφῶν καταδεδι-
κάσθαι, λέγοντες μὴ ἐπηγγέλθαι πω ἐς Λακεδαίμονα τὰς
σπονδάς, ὅτ' ἐσέπεμψαν τοὺς ὁπλίτας. Ἠλεῖοι δὲ τὴν παρ' 3
αὐτοῖς ἐκεχειρίαν ἤδη ἔφασαν εἶναι (πρώτοις γὰρ σφίσιν
αὐτοῖς ἐπαγγέλλουσι), καὶ ἡσυχαζόντων σφῶν καὶ οὐ προσ-
δεχομένων, ὡς ἐν σπονδαῖς, αὐτοὺς λαθεῖν ἀδικήσαντας. οἱ 4
δὲ Λακεδαιμόνιοι ὑπελάμβανον οὐ χρεὼν εἶναι αὐτοὺς ἐπαγ-

1. ἐκτείνοντες C.I.P.Q.c. ἐν τῷ] ἕκτῳ C.I.Q. ὀλυμπικῷ G.Q.c.k. 3. an σφῶν? Bekker. in ed. 1832. φύρ B.C.h. 5. ὀλυμπικαῖς G.I.K.d.i. 9. πω A.B.E.F.H.K.N.Q.V.e.g.k. Haack. Poppo. Goell. vulgo ποτε. 13. ὡς] om. C.G.L.O.P.c.d.e.i.k. 14. ἀπαγγεῖλαι L.O.Q.

1. ἐν τῷ Ὀλυμπιακῷ νόμῳ] The meaning of the preposition seems to be, "which fine *being specified in* the "Olympic law," or, "*as it was written* "*in* the Olympic law." Compare VII. 11. τὰ μὲν πραχθέντα ἐν ἄλλαις πολλαῖς ἐπιστολαῖς ἴστε, that is, "as they have "been related in many other letters."

3. †σφᾶς† ἐπὶ Φύρκον] As σφᾶς here seems to be used completely in the sense of αὐτούς, this passage has excited great attention. Poppo, Prolegom. I. p. 147. maintains that where no obscurity can possibly arise from it, σφῶν and αὐτῶν may be sometimes put confusedly in each other's places. Dobree says, "hic σφᾶς clarissime "valet αὐτούς. Sed," he goes on to say, "si constaret Phyrcum Eleorum "fuisse possessionem, forsan leg. "σφῶν." I should without hesitation adopt the correction of σφῶν, for though nothing is known of Phyrcus, it is most probable that it was a fort belonging to the Eleans; so that σφῶν ἐπὶ Φύρκον would resemble the expressions so often noticed τῆς Θετταλίας ἐπὶ Φάρσαλον, τῆς Ἀττικῆς ἐς Ἐλευσῖνα, &c. Bekker and Göller in their latest editions both prefer the reading σφῶν; and Göller compares VIII. 97. σφῶν ἐπὶ τὸν Πειραιᾶ.

7. δύο μναῖ] This was the ordinary ransom of a Peloponnesian soldier if taken prisoner in battle with another Peloponnesian army. (Herodot. VI. 79.) Was it then supposed that the soldiers engaged in sacrilegious warfare became the captives of the God whom they offended, and must be redeemed from him, as if they had actually been the prisoners of an enemy? For σφῶν καταδεδικάσθαι, see the notes on I. 95. and III. 16.

13. οἱ δὲ Λακεδαιμόνιοι—ἐπενεγκεῖν] Respondent Lacedæmonii, si Elei injuriam sibi allatam putassent, non opus fuisse inducias postea nihilo secius Spartæ indicere: indixisse tamen eos, videlicet non rem ita, ut nunc prætexunt, æstimantes. Addunt se nusquam alio post inducias indictas arma illis intulisse. Göller.

ELIS. A. C. 420. Olymp. 90. 1.

γεῖλαι ἔτι ἐς Λακεδαίμονα, εἰ ἀδικεῖν γε ἤδη ἐνόμιζον αὐτοὺς,
ἀλλ' οὐχ ὡς νομίζοντας τοῦτο δρᾶσαι, καὶ ὅπλα οὐδαμόσε
5 ἔτι αὐτοῖς ἐπενεγκεῖν. Ἠλεῖοι δὲ τοῦ αὐτοῦ λόγου εἴχοντο,
ὡς μὲν οὐκ ἀδικοῦσι μὴ ἂν πεισθῆναι· εἰ δὲ βούλονται
σφίσι Λέπρεον ἀποδοῦναι, τό τε αὐτῶν μέρος ἀφιέναι τοῦ
ἀργυρίου, καὶ ὃ τῷ θεῷ γίγνεται αὐτοὶ ὑπὲρ ἐκείνων ἐκτίσειν.
L. ὡς δ' οὐκ ἐσήκουον, αὖθις τάδε ἠξίουν, Λέπρεον μὲν μὴ
ἀποδοῦναι, εἰ μὴ βούλονται, ἀναβάντας δὲ ἐπὶ τὸν βωμὸν
τοῦ Διὸς τοῦ Ὀλυμπίου, ἐπειδὴ προθυμοῦνται χρῆσθαι τῷ
ἱερῷ, ἀπομόσαι ἐναντίον τῶν Ἑλλήνων ἦ μὴν ἀποδώσειν
2 ὕστερον τὴν καταδίκην. ὡς δὲ οὐδὲ ταῦτα ἤθελον, Λακεδαι-
μόνιοι μὲν εἴργοντο τοῦ ἱεροῦ, θυσίας καὶ ἀγώνων, καὶ οἴκοι
ἔθυον, οἱ δὲ ἄλλοι Ἕλληνες ἐθεώρουν πλὴν Λεπρεατῶν.
3 ὅμως δὲ οἱ Ἠλεῖοι δεδιότες μὴ βίᾳ θύσωσι, ξὺν ὅπλοις τῶν
νεωτέρων φυλακὴν εἶχον· ἦλθον δὲ αὐτοῖς καὶ Ἀργεῖοι καὶ
Μαντινῆς, χίλιοι ἑκατέρων, καὶ Ἀθηναίων ἱππῆς, οἳ ἐν
4 Ἄργει ὑπέμενον τὴν ἑορτήν. δέος δ' ἐγένετο τῇ πανηγύρει
μέγα μὴ ξὺν ὅπλοις ἔλθωσιν οἱ Λακεδαιμόνιοι, ἄλλως τε
καὶ ἐπειδὴ καὶ Λίχας ὁ Ἀρκεσιλάου Λακεδαιμόνιος ἐν τῷ

3. ἔτι ἐν αὐτοῖς f. ἀπενεγκεῖν H. 4. βούλωνται L. 5. μέρος] om. K. 6. τῷ] om. c.i. 7. μὲν ἀποδοῦναι E. 8. ἀναβάντας A.B.F. Bekk. vulgo ἀναβάντες. 10. ἐναντίων E.F.H.f. 11. τὴν] om. i. οὐ H.c.d.i. 12. εἶργον A.B.E.F.H.h. 14. σὺν B.F.H.K.d.e.f.g.h.i.k. 19. λίχας A.B.G.H.h.k. correct. E. et V. Poppo. Goell. μείχας i. ceteri λείχας.

8. ἀναβάντας] I have adopted this reading, because, according to Bekker's edition of 1832, it is found in three MSS. besides being, as I think, absolutely required according to the rules of the language. The passage in ch. 41. οὐκ ἐώντων,—ἀλλ' εἰ βούλονται, ἑτοίμοι εἶναι, is not a parallel case. There the nominative is the case that would be naturally used, as it refers to the party speaking, and it is only irregular because the genitive absolute had been used before, instead of ὡς οὐκ εἴων. But here ἀναβάντας does not refer to the party speaking, and the nominative therefore would be a mere solecism.

10. ἀπομόσαι] Dobree considers this word to be equivalent to ἐπομόσαι. I rather believe that the word is used here improperly, from its being habitually applied to the oath of an accused party, who would *disclaim the charge against him upon oath*. Here there is indeed no disclaimer, but the tendency of the oath was still exculpatory, inasmuch as it would procure a remission of the sentence otherwise denounced.

12. τοῦ ἱεροῦ, θυσίας καὶ ἀγώνων] Compare ch. 49. εἵρχθησαν τοῦ ἱεροῦ, ὥστε μὴ θύειν μηδ' ἀγωνίζεσθαι.

19. Λίχας ὁ Ἀρκεσιλάου] See Pausanias, VI. 2. §. 1. Xenophon. Hellen. III. 2. §. 21.

ἀγῶνι ὑπὸ τῶν ῥαβδούχων πληγὰς ἔλαβεν, ὅτι νικῶντος τοῦ ἑαυτοῦ ζεύγους καὶ ἀνακηρυχθέντος Βοιωτῶν δημοσίου κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως προελθὼν ἐς τὸν ἀγῶνα ἀνέδησε τὸν ἡνίοχον, βουλόμενος δηλῶσαι ὅτι ἑαυτοῦ ἦν τὸ ἅρμα· ὥστε πολλῷ δὴ μᾶλλον ἐπεφόβηντο πάντες καὶ ἐδόκει τι νέον ἔσεσθαι· οἱ μέντοι Λακεδαιμόνιοι ἡσύχασάν τε καὶ ἡ ἑορτὴ αὐτοῖς οὕτω διῆλθεν. ἐς δὲ Κόρινθον μετὰ τὰ 5 Ὀλύμπια Ἀργεῖοί τε καὶ οἱ ξύμμαχοι ἀφίκοντο δεησόμενοι αὐτῶν παρὰ σφᾶς ἐλθεῖν. καὶ Λακεδαιμονίων πρέσβεις ἔτυχον παρόντες, καὶ πολλῶν λόγων γενομένων τέλος οὐδὲν ἐπράχθη, ἀλλὰ σεισμοῦ γενομένου διελύθησαν ἕκαστοι ἐπ' οἴκου. καὶ τὸ θέρος ἐτελεύτα.

HERACLEA. Defeat of the colonists of Heraclea (III. 92.) by the neighbouring tribes.

LI. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἡρακλεώταις τοῖς ἐν Τραχῖνι μάχη ἐγένετο πρὸς Αἰνιᾶνας καὶ Δόλοπας καὶ Μηλιέας καὶ Θεσσαλῶν τινάς. προσοικοῦντα 2 γὰρ τὰ ἔθνη ταῦτα τῇ πόλει πολέμια ἦν· οὐ γὰρ ἐπ' ἄλλῃ τινὶ γῇ ἢ τῇ τούτων τὸ χωρίον ἐτειχίσθη. καὶ εὐθύς τε καθισταμένῃ τῇ πόλει ἠναντιοῦντο ἐς ὅσον ἐδύναντο φθείροντες, καὶ τότε τῇ μάχῃ ἐνίκησαν τοὺς Ἡρακλεώτας, καὶ Ξενάρης ὁ Κνίδιος Λακε-

3. οὐκ] om. R. προσελθὼν B.F.V.h. 4. ὅτι καὶ ἑαυτοῦ Q. 6. ἡσυχάσαντες, omissa τε, A.h. ἡσύχαζόν τε C.V. et marg. N. 12. θέρος] τέλος B. θέλος h. 13. ἡρακλειώταις B.G.k. 14. τραχίνη H. αἰνιῶνας G.I.k. ἀνιᾶνας E. δόλωπας Q. 16. γὰρ] om. h. ταῦτα A.B.E.F.G.H.I.K.L.O. Q.V.c.d.e.f.g.h.k. Haack. Poppo. Goell. vulgo ταύτῃ. 17. ἢ τῇ] ἢ πῆι B.h. 18. ἀνισταμένῃ G.L.O.P.e.k.m. 19. ἐδύνοντο A.H, τότε] om. Q. 20. νιδιος i.

3. προελθὼν—ἡνίοχον] Suidas ex hoc loco, et ex Homero ostendit, etiam locum ipsum, in quo certatur, vocari ἀγῶνα. Adnotat ibi Portus Odyss. θ'. 260. ἀγῶνα poni pro loco, in quo saltatur: quod et Eustathius ibi monet p. 1595. Et Homerus ita etiam alibi. Ἀνακηρύττειν proprium esse in hac re verbum ostendit Heraldus II. Adversarior. 14. Duker.

7. ἡ ἑορτὴ αὐτοῖς οὕτω διῆλθεν] Poppo observes rightly that the conjunctions τε—καὶ, show that both parts of the sentence refer alike to the Lacedæmonians. The words therefore signify, "The Lacedæmonians however were "quiet, and saw the festival thus pass by, "without offering to disturb it."

16. οὐ γὰρ ἐπ' ἄλλῃ τινὶ γῇ] Ἀντὶ τοῦ οὐκ ἐπὶ βλάβῃ ἄλλης τινὸς γῆς. Schol.

οὐ γὰρ ἐπ' ἄλλῃ τινὶ γῇ—ἐτειχίσθη] "For it was their country in particular "against which the place was forti- "fied." Compare III. 93. and the note there.

19. ἠναντιοῦντο] Vid. III. 92, 93. Duker.

20. ὁ Κνίδιος] Haack, Heilman,

δαιμόνιος ἄρχων αὐτῶν ἀπέθανε, διεφθάρησαν δὲ καὶ ἄλλοι τῶν Ἡρακλεωτῶν. καὶ ὁ χειμὼν ἐτελεύτα, καὶ δωδέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

LII. Τοῦ δ' ἐπιγιγνομένου θέρους εὐθὺς ἀρχομένου τὴν Ἡράκλειαν, ὡς μετὰ τὴν μάχην κακῶς ἐφθείρετο, Βοιωτοὶ παρέλαβον, καὶ Ἡγησιππίδαν τὸν Λακεδαιμόνιον ὡς οὐ καλῶς ἄρχοντα ἐξέπεμψαν. δείσαντες δὲ παρέλαβον τὸ χωρίον μὴ Λακεδαιμονίων τὰ κατὰ Πελοπόννησον θορυβουμένων Ἀθηναῖοι λάβωσι· Λακεδαιμόνιοι μέντοι ὠργίζοντο αὐτοῖς.

A. C. 419. Olymp. 90. 1. Expedition of Alcibiades into PELOPONNESUS.

Καὶ τοῦ αὐτοῦ θέρους Ἀλκιβιάδης ὁ Κλεινίου στρατηγὸς ὢν Ἀθηναίων, Ἀργείων καὶ τῶν ξυμμάχων ξυμπρασσόντων, ἐλθὼν ἐς Πελοπόννησον μετ' ὀλίγων Ἀθηναίων ὁπλιτῶν καὶ τοξοτῶν, καὶ τῶν αὐτόθεν ξυμμάχων παραλαβὼν, τά τε ἄλλα ξυγκαθίστη περὶ τὴν ξυμμαχίαν διαπορευόμενος Πελοπόννησον τῇ στρατιᾷ, καὶ Πατρέας τε τείχη καθεῖναι ἔπεισεν ἐς θάλασσαν, καὶ αὐτὸς ἕτερον διενοεῖτο τειχίσαι ἐπὶ τῷ Ῥίῳ τῷ Ἀχαϊκῷ. Κορίνθιοι δὲ καὶ Σικυώνιοι, καὶ οἷς ἦν ἐν βλάβῃ τειχισθὲν, βοηθήσαντες διεκώλυσαν.

LIII. Τοῦ δ' αὐτοῦ θέρους Ἐπιδαυρίοις καὶ Ἀργείοις

1. καὶ οἱ ἄλλοι N.V. ἄλλη c. 2. καὶ δωδ.—ἐτελεύτα] om. K.h. 9. τοὺς κατὰ c. 10. ὀργίζοντο Q.V.g. 11. ὁ ἀλκιβιάδης ὁ K. κλεινιδίου P. 12. πρασσόντων Q. 13. ὁπλιτῶν ἀθηναίων g. 14. ξυμμάχων παραλαβὼν A.B.E.F.G.H.K.N.V.c.g.h.i.k. Haack. Poppo. Goell. vulgo καὶ παραλαβών. τά τε ὅπλα V. 15. πελοποννήσου P. 16. ἐπὶ Q. ἔπεσεν g. 17. ἕτερον] ἕτερος I. τειχίσειν V. 18. καὶ οἱ σικυώνιοι e. οἷς ἐν βλάβῃ ἦν τειχισθὲν V.

Poppo, and Göller, consider this as the genitive case from Κνίδις. And even if we struck out Λακεδαιμόνιος as an interpolation, we can hardly conceive that the Spartans would have entrusted the military command of their colony to a foreigner, even though Cnidus was a Spartan colony. Κνίδις, Κνίδιος would then be a noun formed like Γόαξις, Γοάξιος, IV. 107. and the termination in ιος rather than in ιδος would be used, in order to avoid the recurrence of the two deltas in such a word as Κνίδιδος.

13. μετ' ὀλίγων Ἀθηναίων] Dobree refers to Isocrates, de Bigis, p. 349. D. (p. 504. Bekker.) διακοσίους ὁπλίτας ἔχων τὰς μεγίστας πόλεις τῶν ἐν Πελοποννήσῳ Λακεδαιμονίων μὲν ἀπέστησεν, ὑμῶν δὲ ξυμμάχους ἐποίησε. The passage is curious, as affording an additional instance of the inveterate habits of misrepresentation and exaggeration which led the rhetoricians to falsify every fact they touched upon.

18. οἷς ἦν ἐν βλάβῃ τειχισθὲν] Compare I. 100. οἷς πολέμιον ἦν τὸ χωρίον—κτιζόμενον.

EPIDAURUS. War between Argos and Epidaurus; the Argives prepare to invade Epidaurus.

πόλεμος ἐγένετο, προφάσει μὲν περὶ τοῦ θύματος τοῦ Ἀπόλλωνος τοῦ Πυθαέως, ὃ δέον ἀπαγαγεῖν οὐκ ἀπέπεμπον ὑπὲρ βοταμίων Ἐπιδαύριοι· (κυριώτατοι δὲ τοῦ ἱεροῦ ἦσαν Ἀργεῖοι·) ἐδόκει δὲ καὶ ἄνευ τῆς αἰτίας τὴν Ἐπίδαυρον τῷ τε Ἀλκιβιάδῃ καὶ τοῖς Ἀργείοις προσλαβεῖν, ἢν δύνωνται, τῆς τε Κορίνθου ἕνεκα ἡσυχίας, καὶ ἐκ τῆς Αἰγίνης βραχυτέραν

2. πυθαέως Poppo. Wesseling. ad Diodor. Sic. t. I. p. 533. πυθιέως K.f.g. πιθέως B. πειθαίως e. πυθαιέως Valcken. ad Roever. p. lxxiv. Goell. πυθαίως correctus C. vulgo et Bekker, Πυθέως. ἐπαγαγεῖν E. ἔπεμπον E. 3. βοταμένων c.d.i. παραβοπαμίων f. παραποταμίων Wesselingius, Haack. Poppo. g. παρὰ ποταμίων K. ποταμίων R. 5. καὶ om. K.b.

2. τοῦ Πυθαέως] Such is Wesseling's correction of the common reading Πυθέως, (ad Diodor. Sicul. tom. I. p. 533.) in which he is followed by Poppo. Compare Pausanias, II. 24, 35, 36. and III. 11.; also Steph. Byzant. in Πυθώ. Göller follows Valckenaer in reading Πυθαιέως, and Dobree thinks the true form is Πυθαιῶς. The temple alluded to stood on the ascent to Larissa, the citadel of Argos. (Pausan. II. 24.) There were other temples of the same god at Hermione and at Asine, (Pausan. II. 35, 36.) and also at Sparta. (Pausan. III. 11.) The tradition ran that Pythæus was a son of Apollo, who came from Delphi into Peloponnesus, and introduced the worship of Apollo; and that Argos was the first place which he visited. This probably means that the worship of Apollo, the national god of the Dorians, was established by the Argives earlier than by any other of the Dorian states after their conquest of Peloponnesus. Be this as it may, we know that Argos enjoyed in early times a much greater dominion and influence than she possessed in the Peloponnesian war; and she was probably at the head of a confederacy of the adjoining states, (Müller, Dorier, I. p. 153.) and thus enjoyed both a political and religious supremacy. The religious supremacy outlasted the political; and the Argives still retained the management of the temple of Apollo Pythæus, to whom offerings were due from the several states of the confederacy, just as they were sent by the several states of Latium to the common temple of Jupiter Latiaris on the Alban mount. But the words ὑπὲρ βοταμίων are perfectly inexplicable, nor does the correction παραποταμίων, approved of by Wesseling and received by Poppo, lessen the difficulty. For if the people of any particular district in Epidaurus had been called Parapotamii, or "the "people by the river side," Thucydides would, I think, have written not παραποταμίων, but τῶν παραποταμίων καλουμένων. I believe, therefore, either that βοταμίων is corrupt, or that its meaning is something peculiar and technical, of which we are wholly ignorant.

[Poppo thinks that the temple here spoken of could not have been at Argos, because the Argives are said to have been κυριώτατοι τοῦ ἱεροῦ, an expression which implies that some other people had something to do with it also. But still the temple may have been at Argos, and if the Argives had the chief controul of it, other states may have had the right to go thither with sacrifices on certain occasions, without any infringement of the paramount rights of the Argives over the temples of their own city.]

6. τῆς τε Κορίνθου—ἡσυχίας] "To "insure the neutrality of Corinth," because the Corinthian territory would be exposed to ravage on the side of Epidaurus, especially as the Athenians would thus have so ready a means of

ἔσεσθαι τὴν βοήθειαν ἢ Σκύλλαιον περιπλεῖν τοῖς Ἀθηναίοις. παρεσκευάζοντο οὖν οἱ Ἀργεῖοι ὡς αὐτοὶ ἐς τὴν Ἐπίδαυρον διὰ τοῦ θύματος τὴν ἔσπραξιν ἐσβαλοῦντες. LIV. ἐξεστράτευσαν δὲ καὶ οἱ Λακεδαιμόνιοι κατὰ τοὺς αὐτοὺς χρόνους πανδημεὶ ἐς Λεῦκτρα τῆς ἑαυτῶν μεθορίας πρὸς τὸ Λύκαιον, Ἄγιδος τοῦ Ἀρχιδάμου βασιλέως ἡγουμένου· ᾔδει δὲ οὐδεὶς ὅποι

The Lacedæmonians detained at home by the Carnean festival, cannot assist the Epidaurians.

2 στρατεύουσιν, οὐδὲ αἱ πόλεις ἐξ ὧν ἐπέμφθησαν. ὡς δ' αὐτοῖς τὰ διαβατήρια θυομένοις οὐ προυχώρει, αὐτοί τε ἀπῆλθον ἐπ' οἴκου καὶ τοῖς ξυμμάχοις περιήγγειλαν μετὰ τὸν μέλλοντα (Καρνεῖος δ' ἦν μὴν, ἱερομήνια Δωριεῦσι) παρασκευάζεσθαι

1. σκύλαιον c.i. τοὺς ἀθηναίους d. 2. ἀργεῖοι sine articulo R. 3. ἐσβαλόντες A.B.E.F.H.Q. ἐστράτευσαν d. 6. πρὸς] ἐπὶ e. 7. ὅπη Q.c.g.i. ὅπου L. 9. τε] om. e. 10. τοὺς ξυμμάχους G.L.O.c.i.k. περιήγγελλον h. τὸν] τὰ L.O.Q. 11. κρανεῖος C.K.e.g. μὴν] om. Q. ἱερομηνία N.g.

making descents on Peloponnesus. The change in the construction is curious; the infinitive ἔσεσθαι depending on ἐδόκει, which must be repeated from ἐδόκει προσλαβεῖν, though with a different signification.

5. ἐς Λεῦκτρα] "Leuctra should be "sought for southward of Londári, "towards the sources of the Gatheatas, "and the passage which leads from "the head of its valley, across the "Taygetic range, into the vale of the "Eurotas." Col. Leake, Travels in the Morea, vol. II. p. 322.

9. τὰ διαβατήρια θυομένοις οὐ προυχώρει] Hoc cap. seq. dicit, οὐδ' ἐνταῦθα τὰ διαβατήρια αὐτοῖς ἐγένετο. Et cap. 116. ὡς αὐτοῖς τὰ διαβατήρια ἱερὰ οὐκ ἐγίγνετο. Vide Heraldum I. Adversar. 5. DUKER.

11. Καρνεῖος, κ. τ. λ.] Pausanias varias hujus nominis causas prodit. Infra cap. 75. Κάρνεια, dies festi Apollinis apud Lacedæmonios. Vid. Spanhem. ad Callimach. Hymn. Apoll. v. 72. et 78. Add. Meurs. III. Miscellan. Lacon. 8. Quantum ex his verbis, et iis, quæ hic paullo post leguntur, τὸν μῆνα προὐφασίσαντο, adparet, totus hic mensis, vel certe maxima illius pars, sacris ac diebus festis apud Lacedæmonios videtur destinatus fuisse. Et fortassis talis fuit ἱερομηνία, per quam Thebani Platæas occupare voluerunt, III. 56. et 65. quemadmodum apud Romanos totus fere December diebus festis et ludis absumebatur. Et ἱερομηνίαν non unius, sed plurium dierum, sacrum, et per eam ab armis cessatum, atque inducias ante ἱερομηνίαν promulgatas fuisse, e Luciani Icaromenippo in fin. intelligitur: ubi Jovem Diis pœnas in Philosophos poscentibus respondisse fingit, se, quæ vellent, facturum, sed in præsentia non fas esse quemquam supplicio adfici: ἱερομηνία γάρ ἐστιν, ὡς ἴστε, μηνῶν τεττάρων· καὶ ἤδη τὴν ἐκεχειρίαν ἐπηγγειλάμην. Quæ etsi ficta sunt, tamen quid in ἱερομηνίᾳ observari solitum fuerit, indicant; et quod de ἐκεχειρίᾳ dicit, non magnopere tantum unius diei sacro convenit. Dio, lib. XXXVIII. p. 61. ἱερομηνίαν vocat dies, quibus Bibulus Cæsari obnunciabat: ἱερομηνίαν, inquit, ἐς πάσας ὁμοίως τὰς λοιπὰς τοῦ ἔτους ἡμέρας, ἐν αἷς οὐδ' εἰς ἐκκλησίαν ὁ δῆμος ἐκ τῶν νόμων συνελθεῖν ἐδύνατο, προηγόρευσε. Et p. 62. ἀεὶ τῷ Καίσαρι, ὁσάκις γε ἐνεωτέριζέ τι, ἐνετέλλετο διὰ τῶν ὑπηρετῶν, ὅτι ἱερομηνία εἴη. Vertunt ibi *dies festos*. quod caute accipiendum dicit Casaubonus ad Sueton. Cæs. c. 20. quia obnunciatione quidem dies nefastus fit, et comitialis esse desinit, nec tamen festus, et ἑορτάσιμος fit. Itaque quid Dio appellet ἱερομηνίαν se non in-

ὡς στρατευσομένους. Ἀργεῖοι δ᾽ ἀναχωρησάντων αὐτῶν 3
τοῦ πρὸ τοῦ Καρνείου μηνὸς ἐξελθόντες τετράδι φθίνοντος,

1. *στρατευσομένοις* g. δ᾽] om. B.F.h. 2. *κρανείου* C.G.K.g. *ἐξελθόντος* C.c.d.e.g.i. *τετάρτῃ* e. *εἰκοστῇ ἑβδόμῃ* c.d.i. *τετάρτῃ φθίν. ἐξελθ.* V. *τετράδην* R.

telligere addit. Non videtur alia ratio dari posse cur Dio hos dies *ἱερομηνίαν* vocarit, quam quod illis non magis cum populo agi poterat, quam *ἱερομηνίαις* et diebus *ἑορτασίμοις*. Illa porro, *ἱερομηνία Δωριεῦσι*, non minus, quam præcedentia, per parenthesin inseruntur. Duker.

2. *τοῦ πρὸ τοῦ Καρνείου μηνὸς—τετράδι φθίνοντος*] The month before Carneus was Hecatombeus, corresponding to the Athenian Hecatombæon: and Carneus itself corresponded with the Athenian Metageitnion, in which a festival in honour of Apollo was celebrated also at Athens. The Carnean festival took place about our months of July and August. See Herodot. VII. 206. VIII. 72. Müller, Orchomenos, p. 327. and Dorier, I. p. 354, 355. But there is great obscurity in what is said respecting the Argives setting out from home on the 27th of Hecatombeus, as well as in the words that follow. Adhering to Bekker's text and stopping, that is, connecting *πάντα τὸν χρόνον* with *ἄγοντες*, and not with *ἐσέβαλον*, I would offer the following attempt at explanation. The object of the Argives seems to have been to delay their invasion till the latest moment, in order that the sacred month might have begun before the allies of Epidaurus could receive intelligence of the attack made upon her; and yet to cross their own frontier before the period of the festival began, that the *διαβατήρια* might be performed successfully. Now if we suppose that the sacredness of the month Carneus extended itself to the three last days of the preceding month Hecatombeus, or that some other great festival took place in those three days, (as the Panathenæa at Athens did actually begin on the 28th of the corresponding month Hecatombæon,) so that the *διαβατήρια* could not have been performed successfully after the 27th, we can understand at once the whole passage. To conceal their intentions as long as possible, the Argives did not commence their march till the very last day on which they could lawfully pass their frontiers for any hostile purpose. Accordingly they marched without interruption during the whole day, reached the frontier and crossed it before night, and were thus actually in the Epidaurian territory when the sacred period began. But so soon as it began, no Dorian army could cross its own frontiers till it was over; and thus the allies of Epidaurus, on hearing of the invasion, were utterly unable to give any assistance; the Corinthians and Phliasians advancing as far as the borders of Epidaurus, but being unable to leave their own limits, so as to cross them. Whereas the Argives, having no need to perform the *διαβατήρια*, as they were already out of their own territory, had nothing to prevent them from carrying on their hostile operations during the whole period of the sacred month.

[Göller translates, "Sed agmen ducentes die quarto a fine Hecatombei "tum hoc die tum per omne tempus "usque ad initium Carneorum, i. e. per "decem fere dies Epidauriorum agrum "incursione vastabant." He adds, "Per ipsa Carnea ab armis recedebant, "nam ea universis Doriensibus sacra "erant. Hinc patet, ex Vat. H. Græv. "[B.K.h.] legendum esse *ἐσέβαλλον* "pro *ἐσέβαλον*." Bishop Thirlwall says, "The Argives began their march "on a day which they had always been "used to keep holy, and made an ir"ruption with the usual ravages into "the Epidaurian territory." He translates therefore *καὶ ἄγοντες—πάντα τὸν χρόνον*, "Although they were always in "the habit of keeping this day sacred." But can Thucydides have written *καὶ ἄγοντες* as signifying *καίπερ ἄγοντες*? Yet the interpretation given in my original note must be wrong, so far as relates to *πάντα τὸν χρόνον*: for the words cannot signify, I think, *ὅλην τὴν ἡμέραν*.

καὶ ἄγοντες τὴν ἡμέραν ταύτην πάντα τὸν χρόνον, ἐσέβαλον ἐς
4 *τὴν Ἐπιδαυρίαν καὶ ἐδῄουν. Ἐπιδαύριοι δὲ τοὺς ξυμμάχους*
ἀπεκαλοῦντο· ὧν τινὲς οἱ μὲν τὸν μῆνα προὐφασίσαντο, οἱ
δὲ καὶ ἐς μεθορίαν τῆς Ἐπιδαυρίας ἐλθόντες ἡσύχαζον.
LV. *καὶ καθ' ὃν χρόνον ἐν τῇ Ἐπιδαύρῳ οἱ Ἀργεῖοι ἦσαν,*
ἐς Μαντίνειαν πρεσβεῖαι ἀπὸ τῶν πόλεων ξυνῆλθον, Ἀθη-
ναίων παρακαλεσάντων. καὶ γιγνομένων λόγων
Εὐφαμίδας ὁ Κορίνθιος οὐκ ἔφη τοὺς λόγους
τοῖς ἔργοις ὁμολογεῖν· σφεῖς μὲν γὰρ περὶ
εἰρήνης ξυγκαθῆσθαι, τοὺς δ' Ἐπιδαυρίους καὶ τοὺς ξυμμά-
χους καὶ τοὺς Ἀργείους μεθ' ὅπλων ἀντιτετάχθαι· διαλῦσαι
οὖν πρῶτον χρῆναι ἀφ' ἑκατέρων ἐλθόντας τὰ στρατόπεδα,
2 *καὶ οὕτω πάλιν λέγειν περὶ τῆς εἰρήνης. καὶ πεισθέντες*
ᾤχοντο καὶ τοὺς Ἀργείους ἀπήγαγον ἐκ τῆς Ἐπιδαυρίας.
ὕστερον δὲ ἐς τὸ αὐτὸ ξυνελθόντες οὐδ' ὣς ἐδυνήθησαν
ξυμβῆναι, ἀλλ' οἱ Ἀργεῖοι πάλιν ἐς τὴν Ἐπιδαυρίαν ἐσέ-
3 *βαλον καὶ ἐδῄουν. ἐξεστράτευσαν δὲ καὶ οἱ Λακεδαιμόνιοι ἐς*
Καρύας, καὶ ὡς οὐδ' ἐνταῦθα τὰ διαβατήρια αὐτοῖς ἐγένετο,

Fruitless negotiations at Mantinea; the Lacedæmonians still remain inactive.

1. *ἐσέβαλλον* B.K.h. Poppo. Goell. 2. *ἐπιδαυρίων* d. 3. *προφασίσαντες* e. 5. *ἐπιδαυρίῳ* E. *οἱ ἀργεῖοι* A.B.C.E.F.G.H.K.L.N.O.P.V.c.d.e.g.h.i.k. Haack. Poppo. Goell. vulgo omittunt articulum. 6. *ἀπὸ*] *ἐκ* h. 8. *εὐφαμίδας* A.B.C.E.F.G.H.K.L.N.O.P.V.c.g.k. Haack. Poppo. Goell. *ἀφαμίδας* h. vulgo *ἐφαμίδας*. Conf. 2, 33. et Valcken. ad Herodot. 4, 150. 9. *σφᾶς* R. 10. *συγκαθῆσθαι* B.F.f.g. 12. *ἐφ'* H: Poppo. Goell. *ἐλθόντα* E. 13. *περὶ εἰρήνην* N. Artic. om. V. 14. *ἐπηγαγον* c. 15. *ξυνελθόντας* g.h. 16. *ἐσέβαλλον* h. 17. *ἐστράτευσαν* Q. 18. *ὡς δ' ἐνταῦθα* C. prima manu. *τὰ*] om. g.

I am unable therefore to find any explanation of the passage which is altogether satisfactory.]

1. *καὶ ἄγοντες τὴν ἡμέραν ταύτην*] Portus et Acacius hoc de celebratione dierum festorum acceperunt. Et sic ante eos alii apud Scholiasten. Mihi Valla rectius videtur vertisse, *itinere facto.* Nam ut *ἄγειν, ἀπάγειν, ἐξάγειν*, et *προσάγειν τὴν στρατιὰν*, ita etiam *ἐλλειπτικῶς* eadem omnia sola dicuntur. Xenophon. I. Cyrop. in fin. Ἢ *ὅπως πρὸς πολεμίους προσάγειν, ἢ ἀπάγειν ἀπὸ πολεμίων, ἢ ὅπως πρὸς τεῖχος ἄγειν, ἢ ἀπάγειν.* Ibid. *εἴγε δή σοι κατὰ κέρας ἄγοντι—καὶ εἴ σοι ἐπὶ φάλαγγος ἄγοντι.* Idem II. 59. *Καὶ οὕτως ἐξάγει δὴ ὡς εἰς θήραν παρεσκευασμένος.* Et III. p. 83. *Ὅτι ἤδη καιρὸς εἴη ἄγειν ἐπὶ τοὺς πολεμίους.* Duker.

12. *ἀφ' ἑκατέρων ἐλθόντας*] "That "deputies from both of the parties "now negotiating at Mantinea, should "first go and separate the opposing "armies." And so Dobree also understands the passage.

17. *ἐς Καρύας*] Caryæ appears to have been on the road from Sparta to Tegea, under mount Parnon, and near the head of one of the valleys which run down from Parnon into the valley of the Œnus, the stream which joins the

ἐπανεχώρησαν. Ἀργεῖοι δὲ τεμόντες τῆς Ἐπιδαυρίας ὡς τὸ 4
τρίτον μέρος ἀπῆλθον ἐπ' οἴκου. καὶ Ἀθηναίων αὐτοῖς χίλιοι
ἐβοήθησαν ὁπλῖται καὶ Ἀλκιβιάδης στρατηγός· πυθόμενοι
δὲ τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι, καὶ ὡς οὐδὲν ἔτι
αὐτῶν ἔδει, ἀπῆλθον. καὶ τὸ θέρος οὕτω διῆλθεν.

The Athenians again garrison Pylus with Messenians and Helots, to annoy the Lacedæmonians. Desultory warfare continued between Argos and Epidaurus.

LVI. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι λαθόντες Ἀθηναίους φρουρούς τε τριακοσίους καὶ Ἀγησιππίδαν ἄρχοντα κατὰ θάλασσαν ἐς Ἐπίδαυρον ἐσέπεμψαν. Ἀργεῖοι δ' ἐλθόντες παρ' Ἀθη- 2
ναίους ἐπεκάλουν ὅτι γεγραμμένον ἐν ταῖς σπονδαῖς διὰ τῆς ἑαυτῶν ἑκάστους μὴ ἐᾶν πολεμίους διιέναι, ἐάσειαν κατὰ θάλασσαν παραπλεῦσαι· καὶ εἰ μὴ κἀκεῖνοι ἐς Πύλον κομιοῦσιν ἐπὶ Λακεδαιμονίους τοὺς Μεσσηνίους καὶ Εἵλωτας, ἀδικήσεσθαι αὐτοί. Ἀθηναῖοι δὲ Ἀλκιβιάδου πείσαντος τῇ 3
μὲν Λακωνικῇ στήλῃ ὑπέγραψαν ὅτι οὐκ ἐνέμειναν οἱ Λακεδαιμόνιοι τοῖς ὅρκοις, ἐς δὲ Πύλον ἐκόμισαν τοὺς ἐκ Κρανίων

1. ὡς] om. B.h. 3. καὶ ὁ ἀλκιβιάδης K. πυθόμενος C.F.H.K.R.c.d.e.f.g.k. 5. ἀπῆλθε C.d.i. 6. λαθόντες τοὺς ἀθηναίους V.d. 7. φρουροὺς τετρακοσίους K. ἀγησιπίδαν E. ἀγισιππίδαν R.F. 8. ἐς] ὡς N.V. om. B. ἐπιδαυρίαν e. 11. ἑκάστοο Q. 13. καὶ εἰ] κεὶ K. 14. τοὺς] καὶ i. 15. ἀδικήσασθαι C. 16. ἐπέγραψαν I. 17. ἐν κρανίῳ g.

Eurotas from the north-east, just above Sparta. See Col. Leake, Trav. in Morea, vol. III. p. 30. vol. II. p. 531. Compare also Polybius, XVI. 37. Pausanias, II. 38. III. 10. Xenoph. Hellen. VI. 5. §. 25, 27.

4. ἐξεστρατεῦσθαι] "Had ended their "expedition," i. e. were returned home again. Compare Lysias, pro Milite, p. 319. Reiske. ἐδήλωσα ὅτι ἐστρατευμένος εἴην, i. e. as Taylor rightly interprets it, "Rude donatum esse." And again, Eratosthen. p. 419. ἐπειδὴ αἱ ταραχαὶ γεγενημέναι ἦσαν, i. e. "were "over." Poppo ascribes this sense of the word to the preposition, rather than to the tense; (Prolegom. I. p. 246.) but ἐκστρατεύω occurs in this very chapter, and in the preceding one, and again in the 58th, always in its ordinary meaning of "marching out of one's own "territory," and not of "*completing* "an expedition."

[Göller in his second edition proposes to strike out the conjunction δὲ after πυθόμενοι, referring the participle to the preceding clause, and interpreting ἐξεστρατεῦσθαι simply, "profectos "esse ad bellicam expeditionem."]

15. τῇ μὲν Λακωνικῇ στήλῃ ὑπέγραψαν] This was an intermediate step, to shew that they did not renounce the treaty with Lacedæmon utterly. Had they done so, the monument on which the treaty was engraved would have been destroyed altogether. See Demosthen. Melagopolit. p. 209. Reiske. δεῖ τὰς στήλας καθελεῖν αὐτοὺς τὰς πρὸς Θηβαίους.

4 Εἵλωτας ληΐζεσθαι, τὰ δ' ἄλλα ἡσύχαζον. τὸν δὲ χειμῶνα τοῦτον πολεμούντων Ἀργείων καὶ Ἐπιδαυρίων μάχη μὲν οὐδεμία ἐγένετο ἐκ παρασκευῆς, ἐνέδραι δὲ καὶ καταδρομαί,
5 ἐν αἷς ὡς τύχοιεν ἑκατέρων τινὲς διεφθείροντο. καὶ τελευτῶντος τοῦ χειμῶνος πρὸς ἔαρ ἤδη κλίμακας ἔχοντες οἱ Ἀργεῖοι ἦλθον ἐπὶ τὴν Ἐπίδαυρον, ὡς ἐρήμου οὔσης διὰ τὸν πόλεμον βίᾳ αἱρήσοντες· καὶ ἄπρακτοι ἀπῆλθον. καὶ ὁ χειμὼν ἐτελεύτα, καὶ τρίτον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

LVII. Τοῦ δ' ἐπιγιγνομένου θέρους μεσοῦντος Λακεδαιμόνιοι, ὡς αὐτοῖς οἵ τε Ἐπιδαύριοι ξύμμαχοι ὄντες ἐταλαιπώρουν καὶ τἆλλα ἐν τῇ Πελοποννήσῳ τὰ μὲν ἀφεστήκει τὰ δ' οὐ καλῶς εἶχε, νομίσαντες, εἰ μὴ προκαταλήψονται ἐν τάχει, ἐπὶ πλέον χωρήσεσθαι αὐτά, ἐστράτευον αὐτοὶ καὶ οἱ Εἵλωτες πανδημεὶ ἐπ' Ἄργος· ἡγεῖτο δὲ Ἆγις ὁ Ἀρχιδάμου Λακεδαιμονίων βασιλεύς.
2 ξυνεστράτευον δ' αὐτοῖς Τεγεᾶται καὶ ὅσοι ἄλλοι Ἀρκάδων Λακεδαιμονίοις ξύμμαχοι ἦσαν. οἱ δ' ἐκ τῆς ἄλλης Πελοποννήσου ξύμμαχοι καὶ οἱ ἔξωθεν ἐς Φλιοῦντα ξυνελέγοντο, Βοιωτοὶ μὲν πεντακισχίλιοι ὁπλῖται καὶ τοσοῦτοι ψιλοὶ καὶ ἱππῆς πεντακόσιοι καὶ ἅμιπποι ἴσοι, Κορίνθιοι δὲ δισχίλιοι

A. C. 418. Olymp. 90. 3. ARGOLIS.

At last the Lacedæmonians are aroused, and invade Argolis with the combined force of their whole confederacy.

2. πολεμούντων τῶν ἀργείων B.h. 3. ἐκδρομαὶ h. 4. ἐφθείροντο K.Q. 6. ἦλθον] ἐλθόντες B.h. 7. αἱρήσονται d. 8. καὶ τὸ τρίτον g. καὶ τρίτον—ἐτελεύτα] om. d. 10. μεσοῦντος] om. Q. 13. ἀφεστήκει A.B.h. ceteri ἀφειστήκει. 14. καταλήψονται A.B.F.h. Bekker. ed. 1832. 15. αὐτοὺς c. τὰ αὐτὰ K. 16. ἐς K.c.d.i. ἄργους Q. ὁ] om. h. 17. λακεδαιμονίων] om. g. 18. τεγεᾶται καὶ A.B.F.H.Q.V.e.f. Poppo. Goell. ceteri τεγεᾶταί τε καί. ἀρκάδες L.O.P.Q. 20. φλοιοῦντα i. φιλιοῦντα B.h. φιλοῦντα Q. φλειοῦντα E. prim. man. 22. καὶ ἅμιπποι—ὁπλῖται] om. K. ἄνιπποι A.B.C.E.F.G.V. c.g k. ἴσοι] ὅσοι A.B.

1. Εἵλωτας ληΐζεσθαι] ὥστε ληΐζεσθαι. Schol.

6. ὡς ἐρήμου οὔσης] They expected that the force of the Epidaurians would be dispersed over their whole territory in defending forts and strong positions, on account of the plundering warfare which the Argives were carrying on, and that the city would thus be left defenceless.

22. ἅμιπποι] Foot soldiers interspersed among the cavalry, and armed with missile weapons. See Schneider on Xenoph. Hellen. VII. 5. §. 23. and Harpocration, in ἅμιπποι. They seem to be the same sort of troops with the

ὁπλῖται, οἱ δ' ἄλλοι ὡς ἕκαστοι, Φλιάσιοι δὲ πανστρατιᾷ,
ὅτι ἐν τῇ ἐκείνων ἦν τὸ στράτευμα. LVIII. Ἀργεῖοι δὲ

They enter the Argive territory in three divisions, and cut off the Argive army from Argos.

προαισθόμενοι τό τε πρῶτον τὴν παρασκευὴν
τῶν Λακεδαιμονίων, καὶ ἐπειδὴ ἐς τὸν Φλιοῦντα
βουλόμενοι τοῖς ἄλλοις προσμίξαι ἐχώρουν,
τότε δὴ ἐξεστράτευσαν καὶ αὐτοί. ἐβοήθησαν δ' αὐτοῖς καὶ
Μαντινῆς, ἔχοντες τοὺς σφετέρους ξυμμάχους, καὶ Ἠλείων
τρισχίλιοι ὁπλῖται. καὶ προϊόντες ἀπαντῶσι τοῖς Λακεδαι- 2
μονίοις ἐν Μεθυδρίῳ τῆς Ἀρκαδίας, καὶ καταλαμβάνουσιν
ἑκάτεροι λόφον. καὶ οἱ μὲν Ἀργεῖοι ὡς μεμονωμένοις τοῖς
Λακεδαιμονίοις παρεσκευάζοντο μάχεσθαι, ὁ δὲ Ἆγις τῆς
νυκτὸς ἀναστήσας τὸν στρατὸν καὶ λαθὼν ἐπορεύετο ἐς
Φλιοῦντα παρὰ τοὺς ἄλλους ξυμμάχους. καὶ οἱ Ἀργεῖοι 3
αἰσθόμενοι ἅμα ἕῳ ἐχώρουν, πρῶτον μὲν ἐς Ἄργος, ἔπειτα
δὲ ᾗ προσεδέχοντο τοὺς Λακεδαιμονίους μετὰ τῶν ξυμμάχων
καταβήσεσθαι, τὴν κατὰ Νεμέαν ὁδόν. Ἆγις δὲ ταύτην μὲν 4
ἣν προσεδέχοντο οὐκ ἐτράπετο, παραγγείλας δὲ τοῖς Λακε-
δαιμονίοις καὶ Ἀρκάσι καὶ Ἐπιδαυρίοις ἄλλην ἐχώρησε
χαλεπὴν, καὶ κατέβη ἐς τὸ Ἀργείων πεδίον· καὶ Κορίνθιοι

3. τό τε Heilman. Haack. Poppo. Goell. vulgo τότε. 4. φιλιοῦντα B.h. φλοιοῦντα c.i. 6. δὲ Q. 7. τοὺς] om. d. 8. προσιόντες L.O.P. 9. λαμβάνουσιν I. 10. μεμονωμένοι h. 13. φιλιοῦντα B. φλειοῦντα h. φλοιοῦντα i. οἱ] om. f. 14. ἔπειτα A.B.h. Bekk. Goell. omisso δέ. 15. μετὰ τῶν ξυμμάχων τοὺς λακ. A.B.h. Bekk. 16. νέμεαν G. 19. ἀργεῖον K.P.

ἱπποδρόμοι ψιλοὶ of Herodotus, VII. 158. Xenophon expressly calls them πεζοὶ ἅμιπποι. Their use is described by Cæsar, Bell. Gall. I. 48. ed. Delph. Bell. Civil. III. 84.

9. ἐν Μεθυδρίῳ τῆς Ἀρκαδίας] Methydrium stood in the upper valley of the Ladon, or rather of the Tragus, which flows into the Ladon. It was separated by a mountain ridge from the plain of Mantinea; and the Lacedæmonians took this more circuitous route to Phlius, in order to avoid passing by Mantinea. From Methydrium the right march of Agis would pass by Orchomenus, the Zerethra, or Catavothra of Skotini, and Alea; from whence it would cross over into the valley of the Asopus, in which Phlius stands. See Col. Leake, Trav. in Morea, vol. II. p. 57, 58.

Μεθυδρίῳ] Μεθύδριον τῆς Μεγαλοπολίτιδος vocat Polybius IV. 11. Nam ex quo condita est Megalopolis, in vicum degeneravit; unde inter Κώμας recenset Pausanias, a quo etiam nominis ratio petatur. Meminerunt ejus etiam Plutarch. Cleon. p. 806. Plin. I. 420. Porphyr. de Abstin. II. 16. Wass. Vide etiam Holstenium ad Stephanum. Duker.

καὶ Πελληνῆς καὶ Φλιάσιοι ὄρθιον ἑτέραν ἐπορεύοντο· τοῖς
δὲ Βοιωτοῖς καὶ Μεγαρεῦσι καὶ Σικυωνίοις εἴρητο τὴν ἐπὶ
Νεμέας ὁδὸν καταβαίνειν, ᾗ οἱ Ἀργεῖοι καθῆντο, ὅπως εἰ οἱ
Ἀργεῖοι ἐπὶ σφᾶς ἰόντες ἐς τὸ πεδίον βοηθοῖεν, ἐφεπόμενοι
τοῖς ἵπποις χρῷντο. καὶ ὁ μὲν οὕτω διατάξας καὶ ἐσβαλὼν
ἐς τὸ πεδίον ἐδῄου Σάμινθόν τε καὶ ἄλλα· LIX. οἱ δὲ
Ἀργεῖοι γνόντες ἐβοήθουν ἡμέρας ἤδη ἐκ τῆς Νεμέας, καὶ
περιτυχόντες τῷ Φλιασίων καὶ Κορινθίων
στρατοπέδῳ τῶν μὲν Φλιασίων ὀλίγους ἀπέ-
κτειναν, ὑπὸ δὲ τῶν Κορινθίων αὐτοὶ οὐ πολλῷ
2 πλείους διεφθάρησαν. καὶ οἱ Βοιωτοὶ καὶ οἱ
Μεγαρῆς καὶ οἱ Σικυώνιοι ἐχώρουν, ὥσπερ
εἴρητο αὐτοῖς, ἐπὶ τῆς Νεμέας, καὶ τοὺς Ἀρ-
γείους οὐκέτι κατέλαβον, ἀλλὰ καταβάντες, ὡς
ἑώρων τὰ ἑαυτῶν δῃούμενα, ἐς μάχην παρετάσσοντο. ἀντι-
3 παρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι. ἐν μέσῳ δὲ ἀπει-
λημμένοι ἦσαν οἱ Ἀργεῖοι· ἐκ μὲν γὰρ τοῦ πεδίου οἱ
Λακεδαιμόνιοι εἶργον τῆς πόλεως καὶ οἱ μετ' αὐτῶν, καθ-

Argos is saved by the unauthorized boldness of two of its citizens who negotiate with Agis, the Spartan king, on their own authority, and prevail upon him to conclude a truce for four months, and to lead away his army.

1. παλληνεῖς B.h. καὶ οἱ φλιάσιοι K. ὄρθριον A.B.C.E.F.G.H.I.P.R. b.c.e.g.h.i.k. ὄρθριοι Q. ὄρθρειοι d. κατὰ ὄρθριον L.O. ὁδὸν K. 3. οἱ] om. Q.f.g. καθῆντο E. Poppo. Goell. κάθηντο A.B.F.H.h. κάθῆῦτο K. ἐκαθῆντο V. ἐπεκάθηντο e. vulgo ἐκάθηντο. οἱ] om. C.G.R.g. 5. ἐχρῶντο c.d.i. 6. ἐς τὸ πεδίον] om. d.i. 7. ἐσεβοήθουν Q. 8. τῷ] τῶν b.c.d.i. 11. καὶ μεγαρῆς K. 15. ἀντεπαρεσκευάζοντο C.E.F.G.H.I.K.P.R.V.b.c.f.i.k. ἀντεπαρασκευάζοντο d. 16. δὲ οἱ K. μέσσῳ K. 18. εἶργον] om. d.i. τῆς A.B.E.F.H.K.L.N.O.P.V.f.g.h. Haack. Poppo. Goell. ceteri ἀπὸ τῆς. Conf. 2, 85. εἴργεσθαι τῆς θαλάσσης. καθύπερθεν G.L.O.d.e.g.h.i.k.m. Poppo. κάθυπερ H. καθύπερ E.F.

1. ὄρθιον] Subintellige ὁδὸν, et respondent τοῖς, ἄλλην χαλεπήν. nihil ergo mutandum. Wass. Scriptura, quam Vallam sequutum esse putat Stephanus, defendi posset ex hoc Menandri in Ὀργῇ apud Athenæum VI. 10. ὄρθριος πρὸς τὴν σελήνην ἔτρεχε. Sed haud dubie rectum est ὄρθιον. Vel pueris notum est hoc Hesiodi, μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτήν. Duker.

6. Σάμινθον] "Saminthus," says Col. Leake, "may possibly have been "at Kutzopódhi, where remains of an-"tiquity are sometimes found." Trav. in Morea, vol. II. p. 415. The road followed by Agis, he supposes to have been over the mountains of Lyrceia, by which he would have descended into the plain of Argos, so as to cut off the Argives who were on the Tretus, or the road from Nemea, from retreating upon their city.

10. αὐτοὶ οὐ πολλῷ πλείους διεφθάρησαν] Compare Livy XXI. 29. "Victi "amplius ducenti ceciderunt." "They "suffered themselves, in not much "greater numbers." The correction αὐτοῖς appears to me most needless. Compare also V. 115. Ἀργεῖοι—διεφθάρησαν ὡς ὀγδοήκοντα.

ὕπερθε δὲ Κορίνθιοι καὶ Φλιάσιοι καὶ Πελληνῆς, τὸ δὲ πρὸς Νεμέας Βοιωτοὶ καὶ Σικυώνιοι καὶ Μεγαρῆς. ἵπποι δὲ αὐτοῖς οὐ παρῆσαν· οὐ γάρ πω οἱ Ἀθηναῖοι μόνοι τῶν ξυμμάχων ἧκον. τὸ μὲν οὖν πλῆθος τῶν Ἀργείων καὶ τῶν ξυμμάχων 4
οὐχ οὕτω δεινὸν τὸ παρὸν ἐνόμιζον, ἀλλ' ἐν καλῷ ἐδόκει ἡ μάχη ἔσεσθαι, καὶ τοὺς Λακεδαιμονίους ἀπειληφέναι ἐν τῇ αὑτῶν τε καὶ πρὸς τῇ πόλει. τῶν δὲ Ἀργείων δύο ἄνδρες, 5
Θράσυλλός τε τῶν πέντε στρατηγῶν εἷς ὢν καὶ Ἀλκίφρων πρόξενος Λακεδαιμονίων, ἤδη τῶν στρατοπέδων ὅσον οὐ ξυνιόντων προσελθόντε Ἄγιδι διελεγέσθην μὴ ποιεῖν μάχην· ἑτοίμους γὰρ εἶναι Ἀργείους δίκας δοῦναι καὶ δέξασθαι ἴσας καὶ ὁμοίας, εἴ τι ἐπικαλοῦσιν Ἀργείοις Λακεδαιμόνιοι, καὶ τὸ λοιπὸν εἰρήνην ἄγειν σπονδὰς ποιησαμένους. LX. *καὶ οἱ μὲν ταῦτα εἰπόντες τῶν Ἀργείων ἀφ' ἑαυτῶν καὶ οὐ τοῦ πλήθους κελεύσαντος εἶπον· καὶ ὁ Ἄγις δεξάμενος τοὺς λόγους αὐτὸς, καὶ οὐ μετὰ τῶν πλειόνων οὐδὲ αὐτὸς βουλευσάμενος ἀλλ' ἢ ἑνὶ ἀνδρὶ κοινώσας τῶν ἐν τέλει ξυστρατευομένων, σπένδεται τέσσαρας μῆνας ἐν οἷς ἔδει ἐπιτελέσαι αὐτοὺς τὰ ῥηθέντα. καὶ ἀπήγαγε τὸν στρατὸν εὐθὺς, οὐδενὶ φράσας τῶν ἄλλων ξυμμάχων. οἱ δὲ Λακεδαιμόνιοι καὶ οἱ* 2
ξύμμαχοι εἵποντο μὲν ὡς ἡγεῖτο διὰ τὸν νόμον, ἐν αἰτίᾳ δ'

1. *δὲ οἱ κορίνθιοι* K. *φλιάσιοι καὶ κορίνθ.* V. *παλληνεῖς* h. 3. *μόνοι*] om. c.i. 4. *οὐκ* K. 7. *αὐτῶν* E.F.G.H.K.L.N.O.Q.V. Poppo. 8. *θράσυλος* E.d.e.f. 9. *οὐκ ἐξιόντων* A.B.h. *οὔπω ξυνιόντων* e. 10. *προσελθόντες* A.F.G.H.I.L.N.O.R.V.c.e.f. *προελθόντες* d.i. *τῷ ἄγιδι* H. *μὴ μάχην ποιεῖν* V. 14. *τῶν ἀργείων*] om. d. *ἐφ' ἑαυτ.* R. *οὐδὲ* pro *οὐ* R. 15. *κελεύοντος* e. *ὁ*] om. d.i. 16. *τῶν*] om. K. 17. *ἢ*] om. d. *ἧι* E. *ἑνὶ*] om. e.i. post *ἀνδρὶ* ponit L. *κοινώσασθαι* A.F.R.e.h. *κοινωσάμενος* Q. *ξυστρατευσαμένων* K.

8. *τῶν πέντε στρατηγῶν*] These had reference, probably, to the number of "five lochi," spoken of ch. 72. And the lochi of Sparta were also originally five, according to the Scholiast on IV. 8. In both instances they were not originally military, but political divisions, founded, however, as far as we can judge from the names of the Spartan lochi, not on birth, but on place, like the local tribes of Rome.

17. *τῶν ἐν τέλει ξυστρατευομένων*] Namely, the polemarchs, (Xen. Rep. Lac. XIII. 1.) two of the ephori, who used to accompany a Spartan king on foreign service; (Xenoph. Hellen. II. 4. §. 36.) those of the *ὅμοιοι*, (Xenoph. de Rep. Laced. XIII. 1.) and the two Pythii. (Herodot. VI. 57.) See also Müller, Dorier, II. p. 240.

εἶχον κατ' ἀλλήλους πολλῇ τὸν Ἆγιν, νομίζοντες ἐν καλῷ παρατυχὸν σφίσι ξυμβαλεῖν, καὶ πανταχόθεν αὐτῶν ἀποκεκλῃμένων καὶ ὑπὸ ἱππέων καὶ πεζῶν, οὐδὲν δράσαντας ἄξιον

3 τῆς παρασκευῆς ἀπιέναι. στρατόπεδον γὰρ δὴ τοῦτο κάλλιστον Ἑλληνικὸν τῶν μέχρι τοῦδε ξυνῆλθεν· ὤφθη δὲ μάλιστα ἕως ἔτι ἦν ἀθρόον ἐν Νεμέᾳ, ἐν ᾧ Λακεδαιμόνιοί τε πανστρατιᾷ ἦσαν καὶ Ἀρκάδες καὶ Βοιωτοὶ καὶ Κορίνθιοι καὶ Σικυώνιοι καὶ Πελληνῆς καὶ Φλιάσιοι καὶ Μεγαρῆς, καὶ οὗτοι πάντες λογάδες ἀφ' ἑκάστων, ἀξιόμαχοι δοκοῦντες εἶναι οὐ τῇ Ἀργείων μόνον ξυμμαχίᾳ ἀλλὰ καὶ ἄλλῃ ἔτι προσγενομένῃ.

4 τὸ μὲν οὖν στρατόπεδον οὕτως ἐν αἰτίᾳ ἔχοντες τὸν Ἆγιν

5 ἀνεχώρουν τε καὶ διελύθησαν ἐπ' οἴκου ἕκαστοι. Ἀργεῖοι δὲ καὶ αὐτοὶ ἔτι ἐν πολλῷ πλείονι αἰτίᾳ εἶχον τοὺς σπεισαμένους ἄνευ τοῦ πλήθους, νομίζοντες κἀκεῖνοι μὴ ἂν σφίσι ποτὲ κάλλιον παρασχὸν Λακεδαιμονίους διαπεφευγέναι· πρός τε γὰρ τῇ σφετέρᾳ πόλει καὶ μετὰ πολλῶν καὶ ἀγαθῶν

6 ξυμμάχων τὸν ἀγῶνα ἂν γίγνεσθαι. τόν τε Θράσυλλον ἀναχωρήσαντες ἐν τῷ Χαράδρῳ, οὗπερ τὰς ἀπὸ στρατείας

1. πολλῇ κατ' ἀλλήλους P. ἐν τῷ καλῷ K. 2. ἀποκεκλῃμένων F.H.L.O.k. Poppo. Goell. ἀποκεκλειμένων A.B.h. ἀποκεκλιμένων C.g. vulgo ἀποκεκλεισμένων. 3. ἀπὸ ἱππέων d. 4. δὴ om. G. 6. ᾧ οἱ λακεδ. K. 8. καὶ πελλ. καὶ φλιάσιοι] om. K. 9. ἐφ' e. 10. ἄλλῃ τῇ ἔτι L.O. τῇ ἔτι, omissis καὶ ἄλλῃ, P. "immo κἂν" Bekker in ed. 1832. προσγινομένῃ P. 13. πολλῷ ἐν πλ. L.O. ἐν] om. Q. αἰτίᾳ] om. P. 15. παρασχεῖν d.i. 16. καὶ ξυμμάχων Q. 17. θράσυλον E.e. 18. χαράνδρῳ d.i. στρατείας L.O. corr. F. Haack. Poppo. Goell. vulgo et Bekk. στρατίας.

1. ἐν καλῷ] Thucyd. cap. præced. Ἀλλ' ἐν καλῷ ἐδόκει ἡ μάχη ἔσεσθαι. Duker.

6. Ἕως ἔτι ἦν ἀθρόον ἐν Νεμέᾳ] ζητεῖται πῶς, τριχῇ διαιρεθέντος τοῦ τῶν Πελοποννησίων στρατεύματος εἰς Φλιοῦντα, καὶ ἑνὸς μόνου μέρους τὴν ἐπὶ Νεμέαν ἰόντος, τῶν δὲ ἄλλων ἄλλαις χρησαμένων ὁδοῖς καὶ οὐδαμοῦ συμμιξάντων, ἔφη ἀθρόους αὐτοὺς ὦφθαι περὶ Νεμέαν. μή ποτε δὲ μετὰ τὰς σπονδὰς ἀναχωροῦντα τὰ τρία μέρη ὀπίσω ἐπὶ Φλιοῦντα, ἐν Νεμέᾳ πάντα ἐγένετο. εὔπορος γὰρ ἥδε ἡ ὁδός· καὶ διὰ τοῦτο καὶ οἱ Ἀργεῖοι, ἐγγύθεν πάντας ἥξειν ἐπὶ τὴν μάχην προσδεχόμενοι, προαπήντων εἰς τὴν Νεμέαν. Schol.

11. ἐν αἰτίᾳ ἔχοντες] Vide Diod. Sicul. p. 326. a. Wass.

18. ἐν τῷ Χαράδρῳ] "In the bed of "the Charadrus;" a mere winter torrent [ποταμὸν χείμαῤῥον, Pausan. II. 25.] which flows close under the walls of Argos. It is now called the "Re-"ma." [τὸ ῥεῦμα τοῦ Ἄργους. Poppo.] See Col. Leake, Trav. in the Morea, vol. II. p. 364, 394. The military courts were held without the city, because within the walls the ordinary law, with its forms and privileges, would have resumed its authority; whereas the proceedings in the Charadrus appear to have been arbitrary and

δίκας πρὶν ἐσιέναι κρίνουσιν, ἤρξαντο λεύειν. ὁ δὲ καταφυγὼν ἐπὶ τὸν βωμὸν περιγίγνεται· τὰ μέντοι χρήματα ἐδήμευσαν αὐτοῦ.

ARCADIA. An Athenian force arrives at Argos, and prevails on the Argives to disavow the truce. The allies then invade Arcadia, and reduce Orchomenus.

LXI. Μετὰ δὲ τοῦτο Ἀθηναίων βοηθησάντων χιλίων ὁπλιτῶν καὶ τριακοσίων ἱππέων, ὧν ἐστρατήγουν Λάχης καὶ Νικόστρατος, οἱ Ἀργεῖοι (ὅμως γὰρ τὰς σπονδὰς ὤκνουν λῦσαι πρὸς τοὺς Λακεδαιμονίους) ἀπιέναι ἐκέλευον αὐτούς, καὶ πρὸς τὸν δῆμον οὐ προσῆγον βουλομένους χρηματίσαι, πρὶν ἢ Μαντινῆς καὶ Ἠλεῖοι (ἔτι γὰρ παρῆσαν) κατη-
νάγκασαν δεόμενοι. καὶ ἔλεγον οἱ Ἀθηναῖοι, Ἀλκιβιάδου 2
πρεσβευτοῦ παρόντος, ἔν τε τοῖς Ἀργείοις καὶ ξυμμάχοις
ταῦτα, ὅτι οὐκ ὀρθῶς αἱ σπονδαὶ ἄνευ τῶν ἄλλων ξυμμάχων
καὶ γένοιντο, καὶ νῦν (ἐν καιρῷ γὰρ παρεῖναι σφεῖς) ἅπτε-
σθαι χρῆναι τοῦ πολέμου. καὶ πείσαντες ἐκ τῶν λόγων 3
τοὺς ξυμμάχους εὐθὺς ἐχώρουν ἐπὶ Ὀρχομενὸν τὸν Ἀρκα-
δικὸν πάντες πλὴν Ἀργείων· οὗτοι δὲ ὅμως καὶ πεισθέντες
ὑπελείποντο πρῶτον, ἔπειτα δ' ὕστερον καὶ οὗτοι ἦλθον.
καὶ προσκαθεζόμενοι τὸν Ὀρχομενὸν πάντες ἐπολιόρκουν 4
καὶ προσβολὰς ἐποιοῦντο, βουλόμενοι ἄλλως τε προσγενέ-

1. ἐπιέναι N.V. λέγειν K. 5. ἱππέων καὶ τριακοσίων ὁπλιτῶν h. ἐστρατήγει d.i. 9. πρὶν οἱ d. 11. οἱ] om. K. 13. ξυμμάχων ἐγεγένηντο d.i. ξυμμάχων γεγένοιντο e. 14. σφᾶς f. ἅπτεσθε I.k. 15. ἐν τῷ λόγῳ K. 16. τὸν ὀρχομενὸν N.V. 17. πάντες] om. d. 19. προκαθεζόμενοι K.O.P.b.c. ἀρχόμενοι g.

irregular. So also the Comitia Centuriata at Rome always met in the Campus Martius without the walls, because their original character and divisions were military, and the people, when assembled according to centuries, was called "Exercitus." Livy, XXXIX. 15. And for the place chosen for these courts at Argos, compare the Caput Aquæ Ferentinæ, (whose deep wooded glen may be seen at Marino, on the road from Albano to Frascati,) so famous as the scene of the national assemblies of the Latins.

2. περιγίγνεται] Thomas Mag. in περιεγένετο. Duker.

14. καὶ γένοιντο, καὶ νῦν—χρῆναι] The construction is here again confused; for either the conjunction ought to have been placed earlier in the sentence, ὅτι καὶ αἱ σπονδαὶ οὐκ ὀρθῶς—γένοιντο,—καὶ νῦν ἅπτεσθαι χρῆναι τοῦ πολέμου, or else, instead of ἅπτεσθαι—τοῦ πολέμου, the sentence ought to have run, καὶ γένοιντο, καὶ νῦν ἐμπόδιον εἶεν τῷ πολέμῳ.

16. Ὀρχομενὸν τὸν Ἀρκαδικὸν] Recte additur hic, et apud Herodotum Ἀρκαδικόν, ut nempe a Bœotico distinguatur. Wass.

σθαι σφίσι, καὶ ὅμηροι ἐκ τῆς Ἀρκαδίας ἦσαν αὐτόθι ὑπὸ
5 Λακεδαιμονίων κείμενοι. οἱ δὲ Ὀρχομένιοι δείσαντες τήν τε τοῦ τείχους ἀσθένειαν καὶ τοῦ στρατοῦ τὸ πλῆθος, καὶ ὡς οὐδεὶς αὐτοῖς ἐβοήθει, μὴ προαπόλωνται, ξυνέβησαν ὥστε ξύμμαχοί τε εἶναι καὶ ὁμήρους σφῶν τε αὐτῶν δοῦναι Μαντινεῦσι, καὶ οὓς κατέθεντο Λακεδαιμόνιοι, παραδοῦναι.

LXII. Μετὰ δὲ τοῦτο ἔχοντες ἤδη τὸν Ὀρχομενὸν ἐβουλεύοντο οἱ ξύμμαχοι ἐφ' ὅ τι χρὴ πρῶτον ἰέναι τῶν λοιπῶν.

They then proceed to attack Tegea.

καὶ Ἠλεῖοι μὲν ἐπὶ Λέπρεον ἐκέλευον, Μαντινῆς δὲ ἐπὶ Τέγεαν· καὶ προσέθεντο οἱ Ἀργεῖοι καὶ Ἀθη-
2 ναῖοι τοῖς Μαντινεῦσι. καὶ οἱ μὲν Ἠλεῖοι ὀργισθέντες ὅτι οὐκ ἐπὶ Λέπρεον ἐψηφίσαντο ἀνεχώρησαν ἐπ' οἴκου· οἱ δὲ ἄλλοι ξύμμαχοι παρεσκευάζοντο ἐν τῇ Μαντινείᾳ ὡς ἐπὶ Τέγεαν ἰόντες. καί τινες αὐτοῖς καὶ αὐτῶν Τεγεατῶν ἐν τῇ πόλει ἐνεδίδοσαν τὰ πράγματα.

LXIII. Λακεδαιμόνιοι δὲ ἐπειδὴ ἀνεχώρησαν ἐξ Ἄργους τὰς τετραμήνους σπονδὰς ποιησάμενοι, Ἆγιν ἐν μεγάλῃ

LACEDÆMON. The Lacedæmonians are displeased with Agis for withdrawing their army from Argolis,
2 and appoint a coun-

αἰτίᾳ εἶχον οὐ χειρωσάμενον σφίσιν Ἄργος, παρασχὸν καλῶς ὡς οὔπω πρότερον αὐτοὶ ἐνόμιζον· ἀθρόους γὰρ τοσούτους ξυμμάχους καὶ τοιούτους οὐ ῥᾴδιον εἶναι λαβεῖν. ἐπειδὴ

2. ὀρχομενοὶ E. τε] om. L.O.P.d. 4. ἀπόλωνται g. προαπόλλ. V. συνέβησαν F. 5. δοῦναι μαντινεῦσι A.B.E.F.G.H.K.N.Q.V.g.h. Haack. Poppo. Goell. vulgo καὶ μαντινεῦσι. 6. οὓς] οὐ B. 7. ἐβούλοντο R. 10. καὶ ἀθην.] καὶ om. E. 13. μαντινίᾳ E.K. 14. ἰόντας B. αὐτοῖς] om. g. αὐτῶν τεγεατῶν B.C.E.F.G.H.K.L.N.O.R.V.b.c.h.i.k. Haack. Poppo. Goell. vulgo τῶν τεγεατῶν. 15. ἐνέδοσαν Q.k. 17. τετραμμένους B.i. τετραμμένας h. 18. κοινωσάμενον d. χειρωσάμενοι h. 19. παρασχεῖν d. καλὸν e.

15. ἐνεδίδοσαν] Habet significationem proditionis. Sic IV. 76. Χαιρώνειαν δὲ ἄλλοι ἐξ Ὀρχομενοῦ ἐνεδίδοσαν. Ibid. 89, et VII. 48. Duker.

ἐνεδίδοσαν τὰ πράγματα] "Were disposed, or prepared, to give up to them the government of Tegea." Compare IV. 89. ὡς τῷ Ἱπποκράτει τὰ ἐν τοῖς Βοιωτοῖς ἐνεδίδοτο. In IV. 103, 104. the words ἐνδιδόναι and προδιδόναι both occur with reference to the same thing, the surrender of Amphipolis; but with this difference, that the former expresses more the notion of "yielding, giving up," whether from treachery or otherwise; the latter expresses "the giving up secretly or treacherously." The former is used of an army giving way before an enemy in fair battle, and only acquires the notion of "secret and treacherous yielding," accidentally, by the force of the context.

cil of ten to control his operations for the future.

δὲ καὶ περὶ Ὀρχομενοῦ ἠγγέλλετο ἑαλωκέναι, πολλῷ δὴ μᾶλλον ἐχαλέπαινον, καὶ ἐβούλευον εὐθὺς ὑπ' ὀργῆς παρὰ τὸν τρόπον τὸν ἑαυτῶν ὡς χρὴ τήν τε οἰκίαν αὐτοῦ κατασκάψαι καὶ δέκα μυριάσι δραχμῶν ζημιῶσαι. ὁ δὲ παρῃτεῖτο μηδὲν τούτων δρᾶν· ἔργῳ γὰρ ἀγαθῷ 3
ῥύσεσθαι τὰς αἰτίας στρατευσάμενος, ἢ τότε ποιεῖν αὐτοὺς ὅ τι βούλονται. οἱ δὲ τὴν μὲν ζημίαν καὶ τὴν κατασκαφὴν 4
ἐπέσχον, νόμον δὲ ἔθεντο ἐν τῷ παρόντι, ὃς οὔπω πρότερον ἐγένετο αὐτοῖς· δέκα γὰρ ἄνδρας Σπαρτιατῶν προσείλοντο αὐτῷ ξυμβούλους, ἄνευ ὧν μὴ κύριον εἶναι ἀπάγειν στρατιὰν ἐκ τῆς πόλεως. LXIV. ἐν τούτῳ δ' ἀφικνεῖται αὐτοῖς

MANTINEA. On the alarm of the attack on Tegea, they hastily take the field with their whole force to succour it, and invade the territory of Mantinea.

ἀγγελία παρὰ τῶν ἐπιτηδείων ἐκ Τεγέας ὅτι εἰ μὴ παρέσονται ἐν τάχει, ἀποστήσεται αὐτῶν Τέγεα πρὸς Ἀργείους καὶ τοὺς ξυμμάχους, καὶ ὅσον οὐκ ἀφέστηκεν. ἐνταῦθα δὴ βοήθεια τῶν 2
Λακεδαιμονίων γίγνεται αὐτῶν τε καὶ τῶν Εἱλώτων πανδημεὶ ὀξεῖα καὶ οἵα οὔπω πρότερον. ἐχώρουν 3
δὲ ἐς Ὀρέσθειον τῆς Μαιναλίας· καὶ τοῖς μὲν Ἀρκάδων σφετέροις οὖσι ξυμμάχοις προεῖπον ἀθροισθεῖσιν ἰέναι κατὰ πόδας αὐτῶν ἐς Τέγεαν, αὐτοὶ δὲ μέχρι μὲν τοῦ Ὀρεσθείου πάντες ἐλθόντες, ἐκεῖθεν δὲ τὸ ἕκτον μέρος σφῶν αὐτῶν ἀποπέμψαντες ἐπ' οἴκου, ἐν ᾧ τὸ πρεσβύτερόν τε καὶ τὸ

1. ἑαλὼν Q. 2. ἐβούλοντο Q. 3. εὐθὺς] om. P. τῶν ἑαυτῶν G.L.k. τὴν οἰκίαν G.L.O.P.c.d.e.k. 6. ῥύσασθαι L.N. στρατευσόμενος A.B.E.F.H.N.V.h. 7. μὲν] om. d. 8. ὑπέσχον R. 10. ἐπάγειν Q. 11. δὲ ἀφικνεῖται F.H.K.V. αὐτοῖς ἀφικνεται L. 17. ὀξεῖα] om. d. οἵα A.B.E.G.H.I.P.c.d.e.g.h.i.k. Haack. Poppo. Goell. οἱα C.F.K.N.Q.V. vulgo ὡς. 18. ὀρέσθειον A.B.E.F.G.H. Poppo. Goell. ὀρέστιον K. ὀρίστειον γρ. F. ὀρεστίειον Q. ὀρίσειον N.V. et γρ. A.B.G. vulgo ὀρέστειον. Sic et infra. 19. προεῖπον] om. K. 20. μὲν om. d. 21. δὲ] τε e. 22. ἐκπέμψαντος h. πρεσβύτερον καὶ P. τὸ] om. L.O.P.c.k.

4. δέκα μυριάσι δραχμῶν] Reckoning, with Müller, that these are Æginetan drachmæ, the sum amounts to more than 27½ Euboic talents. Miltiades, however, had been fined fifty talents; (Herodot. VI. 136.) and the Spartan kings were richer than almost any private citizen in Greece, as they were maintained at the public expense, and had besides extensive landed possessions of their own in several parts of Laconia. See Müller, Dorier, II. p. 106.

7. τὴν—ζημίαν—ἐπέσχον] See the note on II. 76.

18. ἐς Ὀρέσθειον] See the note on IV. 134.

MANTINEA. A.C. 418. Olymp. 90. 3.

νεώτερον ἦν, ὥστε τὰ οἴκοι φρουρεῖν, τῷ λοιπῷ στρατεύματι
ἀφικνοῦνται ἐς Τέγεαν. καὶ οὐ πολλῷ ὕστερον οἱ ξύμμαχοι
4 *ἀπ' Ἀρκάδων παρῆσαν. πέμπουσι δὲ καὶ ἐς τὴν Κόρινθον*
καὶ Βοιωτοὺς καὶ Φωκέας καὶ Λοκρούς, βοηθεῖν κελεύοντες
κατὰ τάχος ἐς Μαντίνειαν. ἀλλὰ τοῖς μὲν ἐξ ὀλίγου τε
ἐγίγνετο, καὶ οὐ ῥᾴδιον ἦν μὴ ἀθρόοις καὶ ἀλλήλους περιμεί-
νασι διελθεῖν τὴν πολεμίαν· ξυνέκληε γὰρ διὰ μέσου· ὅμως
5 *δὲ ἠπείγοντο. Λακεδαιμόνιοι δὲ ἀναλαβόντες τοὺς παρόντας*
Ἀρκάδων ξυμμάχους ἐσέβαλον ἐς τὴν Μαντινικήν, καὶ
στρατοπεδευσάμενοι πρὸς τῷ Ἡρακλείῳ ἐδῄουν τὴν γῆν.
LXV. *οἱ δὲ Ἀργεῖοι καὶ οἱ ξύμμαχοι ὡς εἶδον αὐτούς, κατα-*
λαβόντες χωρίον ἐρυμνὸν καὶ δυσπρόσοδον παρετάξαντο ὡς
2 *ἐς μάχην. καὶ οἱ Λακεδαιμόνιοι εὐθὺς αὐτοῖς*
ἐπῇεσαν· καὶ μέχρι μὲν λίθου καὶ ἀκοντίου
βολῆς ἐχώρησαν, ἔπειτα τῶν πρεσβυτέρων τις
Ἄγιδι ἐπεβόησεν, ὁρῶν πρὸς χωρίον καρτερὸν
ἰόντας σφᾶς, ὅτι διανοεῖται κακὸν κακῷ ἰᾶσθαι,
δηλῶν τῆς ἐξ Ἄργους ἐπαιτίου ἀναχωρήσεως
τὴν παροῦσαν ἄκαιρον προθυμίαν ἀνάληψιν βουλομένην

The allies move to oppose them, and offer battle on advantageous ground. Agis declines it, and succeeds in drawing them down from their position into the plain.

1. *τὰ οἴκου* L.O.d. *τοὺς οἴκους* c. 6. *ἐγένετο* f. *ἀλλήλοις* E.F.H.V.e. 7. *τὴν πολεμίαν*] om. N.V. in margine B.F. inter versus h. *τὴν* solum om. Q. *ξυνέκληε* K.g. Poppo. Goell. ceteri *ξυνέκλειε*. 8. *παρόντας*] om. g. 9. *ξυμμάχων* K. 11. *οἱ δ' ἀργεῖοι* C.V. Poppo. *ἀστοὺς* k. *ἀπολαβόντες* K. 12. *τὸ χωρίον* B. 15. *τῷ ἄγιδι* K. *τις*] *της* E. 16. *ἐβόησεν* B. *διεβόησεν* h. *ἐπεβοήθησεν* c. *ἰδὼν ἐς χωρίον* c.d.i. *ὁρῶν πρὸς τὸ χωρίον* L.O.P. 18. *τῆς*] *τὴν* F.H.K. *ἐπ' αἰτίου* F.H.

6. *μὴ ἀθρόοις καὶ ἀλλήλους περιμείνασι*] "Unless in a body, and after "having waited for one another." The conjunction *καὶ* therefore is right, and *μηδὲ* is not at all wanted in its place. Göller's translation of these words, "nec facile erat, parva cum manu, ne"que militibus se invicem præstolan"tibus, agrum hostilem permeare," seems to confound the distinction between *οὐ* and *μή*. The latter word, as usual, does not deny a fact, but refers to the thought or notion of the fact. *Οὐκ ἀθρόοις* would assume the fact, "that the allies were not assembled in "one body." *Μὴ ἀθρόοις* is merely "*supposing* them not to be assembled." So Herodotus, VII. 101. *οὐκ ἀξιόμαχοί εἰσι—μὴ ἐόντες ἄρθμιοι*: that is, "*sup*"*posing* they are not united," or, "un"less they unite." *Οὐκ ἐόντες ἄρθμιοι* would assume their not being united as a fact: "They are not equal to fight "with us, because they are not unit"ed." See Hermann on Viger, note 267.

7. *ξυνέκληε γὰρ διὰ μέσου*] "For the "Argive territory closed up the com"munication, by lying just in the way of "it."

εἶναι. ὁ δὲ, εἴτε καὶ διὰ τὸ ἐπιβόημα εἴτε καὶ αὐτῷ ἄλλο τι 3
ἢ κατὰ τὸ αὐτὸ δόξαν ἐξαίφνης, πάλιν τὸ στράτευμα κατὰ
τάχος πρὶν ξυμμίξαι ἀπῆγε. καὶ ἀφικόμενος πρὸς τὴν Τε- 4
γεᾶτιν τὸ ὕδωρ ἐξέτρεπεν ἐς τὴν Μαντινικὴν, περὶ οὗπερ ὡς

1. εἴτε] om. h. καὶ] om. Q. διὰ] om. P. εἴτε αὐτῷ Q. 3. ξυμμίξαι] ξυμβῆναι B.h. γεάτιν C.G. sed in marg. τεγέαν γῆν. Valckenar. ad Herodot. VII. 208. τεγεάτην E. 4. ἐς (vel εἰς) A.B.C.E.F.G.H.K.L.O.P.Q.V.c.d.e.f.g. h.i.k. Haack. Poppo. Goell. vulgo πρός. τὴν] om. L.O. ὡς] ἐς d.e. ὡς ἐς L.O.P.c.g.k.

1. ἄλλο τι, ἢ κατὰ τὸ αὐτὸ] "Or "whether it was that he himself was "suddenly struck by some resolution, "other than what he had determined "on before." The words ἢ κατὰ τὸ αὐτὸ are inserted to fix the sense of ἄλλο, which might otherwise have been supposed to refer, not to the king's original plan, but to the exclamation of the counsellor; as if the king's final resolution were different *from that*, not from his own original designs. Compare, as to the expression, Herodot. VIII. 4. παρὰ δόξαν τὰ πρήγματα ἀπέβαινε ἢ ὡς αὐτοὶ κατεδόκεον.

4. τὸ ὕδωρ ἐξέτρεπεν] The plain of Mantinea is in reality a high table land, considerably above the level of the valleys on the coast of Peloponnesus, although surrounded by high mountains, with respect to which it is itself a low plain. It is so complete a basin, that the streams which flow into it from the mountains have no outlet but through the mountains themselves: the limestone of the country, like that of Derbyshire and the West Riding of Yorkshire, abounds in caverns; and the streams, sinking into these, appear again at a considerable distance in the valleys, at a lower level, nearer the coast. These "swallows," as we should call them, are known by the name of zerethra, or katavóthra, [τῶν βερέθρων, ἃ καλοῦσιν οἱ Ἀρκάδες ζέρεθρα. Strabo, VIII. 8. §. 4.] and are exceedingly numerous in Arcadia, almost all the streams, at some part or other of their course, being in this manner swallowed up, and reappearing again out of the ground after a greater or less interval. In the same way the river Aire, in Yorkshire, rises in the high moor lands north-east of Settle, and runs into a small basin, or lake, called Malham Tarn; but from thence, finding no regular outlet, it sinks under ground, and reappears at the distance of about three miles, at a much lower level, flowing out of the ground under a high perpendicular cliff, (or scar, in the language of the north of England,) at a spot called Malham Cove. The plain of Mantinea is so complete a level, that there is not, in some parts of it, a sufficient slope to carry off the waters of the mountain torrents; and the land would be overflowed, unless trenches were made to assist the course of the waters towards some one or other of the katavóthra which nature has provided for their discharge. Thus the waters of the neighbourhood of Mantinea were, in ancient times, usually carried off by the katavóthra at the southern extremity of the plain, in the territory of Tegea. But Agis, on the occasion mentioned in the text of Thucydides, turned them in the opposite direction, towards Mantinea; on which side the katavóthra are smaller, and the drainage therefore would be less easily effected. For all the above details, as far as they relate to Greece, I am indebted to the excellent work of Col. Leake, vol. III. p. 44, &c. p. 153, &c. A similar instance, of a valley at a very high level not affording slope sufficient for the discharge of its waters, occurs in the Apennines, in the case of the Velino. The river used to overflow the whole valley, till a cut was made for it in the low rocky knoll that formed a dam to its lower extremity, and it then was enabled to discharge itself in a precipitous fall of three hundred feet into the lower valley of the Nar, or Nera. This fall, made originally in order to drain the plain of Reate on the Velino, is no other than the celebrated cascade of Terni.

τὰ πολλὰ βλάπτοντος ὁποτέρωσε ἂν ἐσπίπτῃ Μαντινῆς καὶ Τεγεᾶται πολεμοῦσιν. ἐβούλετο δὲ τοὺς ἀπὸ τοῦ λόφου βοηθοῦντας ἐπὶ τὴν τοῦ ὕδατος ἐκτροπὴν, ἐπειδὰν πύθωνται, καταβιβάσαι τοὺς Ἀργείους καὶ τοὺς ξυμμάχους, καὶ ἐν τῷ ὁμαλῷ τὴν μάχην ποιεῖσθαι. καὶ ὁ μὲν τὴν ἡμέραν ταύτην μείνας αὐτοῦ περὶ τὸ ὕδωρ ἐξέτρεπεν· οἱ δ᾽ Ἀργεῖοι καὶ οἱ ξύμμαχοι τὸ μὲν πρῶτον καταπλαγέντες τῇ ἐξ ὀλίγου †αἰφνιδίῳ† αὐτῶν ἀναχωρήσει οὐκ εἶχον ὅ τι εἰκάσωσιν· εἶτα ἐπειδὴ ἀναχωροῦντες ἐκεῖνοί τε ἀπέκρυψαν καὶ σφεῖς

1. ὁποτέρως ἐὰν A.E.F.G.H.V. ὁποτέρων ἐὰν B. ὁποτέροσε ἐὰν R. ἐμπίπτῃ K. ἐσπίπτοι e. 3. πείθωνται A.B.C.E.F.I.K.L.N.O.P.b.c.h. 6. παρὰ h. 8. †αἰφνιδίῳ†] om. g. αὐτῶν] om. K. ὅτι ἂν εἰκάσωσιν g. 9. εἶτ᾽ ἐπειδὴ C.V. ἐπέκρυψαν Q.

2. ἐβούλετο δὲ—καταβιβάσαι] The syntax of this passage deserves notice. The Scholiast says that βοηθοῦντας means βοηθήσοντας: and Poppo quotes two other instances, IV. 85. and III. 18. where, according to him, the participle of the present tense is used in the sense of the future. (Prolegom. I. p. 154.) Duker also refers to the use of the present and aorist tenses of the infinitive, IV. 40. and V. 4. But in the present passage βοηθοῦντας is rather a gerund than a participle; that is, it has no reference to time, but merely expresses the action. The sense is not, "He wished to bring down the enemy "from the hill, *to resist* the turning of "the water," which would indeed require βοηθήσοντας; but it is rather, "He wished to bring down the enemy "from the hill, by [or 'in'] their re-"sisting the turning of the water," &c. So in the passage referred to by Poppo, IV. 85. ἡ ἔκπεμψις—γεγένηται—ἐπαληθεύουσα, the sense is not, "I have been "sent out in order to confirm," &c.; but, "I have been sent out *in confirma-*"*tion*. I am here as a confirmation of "all that we said," &c.

3. βοηθοῦντας] Pro βοηθήσοντας, si Scholiastæ credimus, ait Stephanus Append. ad Scripta de Dialect. p. 138. Potest credi Scholiastæ. Thucydides sæpe præsens pro futuro ponit. IV. 40. ἀποδοῦναι et ἀποθνήσκειν. V. 4. πείθειν. Et sic quamplurimis aliis locis. Vide ad IV. 61. DUKER.

7. τῇ ἐξ ὀλίγου †αἰφνιδίῳ† ἀναχωρήσει] Most of the editors, to whom Dobree may be added, consider αἰφνιδίῳ to be an interpolation, supposing it to be a marginal gloss upon ἐξ ὀλίγου. And indeed the Scholiast on ch. 64. does explain ἐξ ὀλίγου by ἐξαίφνης, as he does also the words δι᾽ ὀλίγου in ch. 66. In the present passage too the Scholiast explains ἐξ ὀλίγου to mean ἐξ ὀλίγου καιροῦ, which he could scarcely have done, had αἰφνιδίῳ existed in his manuscript. Portus, on the other hand, says, "ἐξ ὀλίγου ad loci intervallum "referendum," in allusion to what had been said above, μέχρι μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν. Compare II. 91. ἀξύμφορον δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξόρμησιν. It must be confessed, however, that ἐξ ὀλίγου in Thucydides generally relates to time. II. 11, 61. IV. 108. V. 64, 72.

9. ἐκεῖνοί τε ἀπέκρυψαν] Ἑαυτοὺς deesse putat Scholiastes. Sed videndum est, an potius suppleri debeat αὐτοὺς, nempe τοὺς Ἀργείους, *e conspectu eorum evaserunt*. Ita certe hoc verbo utitur Lucianus, qui non pauca a Thucydide sumsit, II. Ver. Hist. p. 687. ἐφεύγομεν, ἀπολιπόντες αὐτοὺς μαχομένους.—ἐπεὶ δ᾽ ἀπεκρύψαμεν αὐτοὺς, ἱώμεθά τε τοὺς τραυματίας. Sic ἀποκρύπτειν γῆν dicuntur navigantes, qui tam longe in altum provecti sunt, ut terram conspicere non amplius possint. Vid. Budæum Commentar. Ling. Gr. p. 324. Ab his autem ductum hoc genus lo-

ἡσύχαζον καὶ οὐκ ἐπηκολούθουν, ἐνταῦθα τοὺς ἑαυτῶν στρατηγοὺς αὖθις ἐν αἰτίᾳ εἶχον, τό τε πρότερον καλῶς ληφθέντας πρὸς Ἄργει Λακεδαιμονίους ἀφεθῆναι, καὶ νῦν ὅτι ἀποδιδράσκοντας οὐδεὶς ἐπιδιώκει, ἀλλὰ καθ' ἡσυχίαν οἱ μὲν σώζονται σφεῖς δὲ προδίδονται. οἱ δὲ στρατηγοὶ ἐθορυβήθησαν 6
μὲν τὸ παραυτίκα, ὕστερον δὲ ἀπάγουσιν αὐτοὺς ἀπὸ τοῦ λόφου, καὶ προελθόντες ἐς τὸ ὁμαλὸν ἐστρατοπεδεύσαντο ὡς ἰόντες ἐπὶ τοὺς πολεμίους.

LXVI. Τῇ δ' ὑστεραίᾳ οἵ τε Ἀργεῖοι καὶ οἱ ξύμμαχοι ξυνετάξαντο, ὡς ἔμελλον μαχεῖσθαι, ἢν περιτύχωσιν· οἵ τε Λακεδαιμόνιοι ἀπὸ τοῦ ὕδατος πρὸς τὸ Ἡράκλειον πάλιν ἐς τὸ αὐτὸ στρατόπεδον ἰόντες ὁρῶσι δι' ὀλίγου τοὺς ἐναντίους ἐν τάξει τε ἤδη πάντας καὶ ἀπὸ τοῦ λόφου προεληλυθότας. μάλιστα †δὴ† Λακεδαι- 2
μόνιοι, ἐς ὃ ἐμέμνηντο, ἐν τούτῳ τῷ καιρῷ ἐξεπλάγησαν. διὰ βραχείας γὰρ μελλήσεως ἡ παρασκευὴ αὐτοῖς ἐγίγνετο, καὶ εὐθὺς ὑπὸ σπουδῆς καθίσταντο ἐς κόσμον τὸν ἑαυτῶν, Ἄγιδος τοῦ βασιλέως ἕκαστα ἐξηγουμένου κατὰ τὸν νόμον. βασιλέως γὰρ ἄγοντος ὑπ' ἐκείνου πάντα ἄρχεται, καὶ τοῖς 3

The Lacedæmonians form in haste to meet them.

2. αὖθις] εὐθὺς γρ. h. ἐν αἰτίᾳ] ἐναντίᾳ I. πρῶτον Q. λειφθέντας V. 3. post ἀποδιδράσκοντας G. ποτιδαιατῶν τὸ πρῶτον—θεῶν γὰρ, quæ sunt c. 30. 5. ἐθορύβησαν A.B.h. 7. προσελθόντες B.F.L.O.P.Q.V.d.h.i. 10. μάχεσθαι P. ἤνπερ τύχωσιν k. 14. †δὴ†] δὲ καὶ Q. δ' οἱ V. 15. ἐμέμνητο K. 16. διὰ γὰρ βραχείας c.i. 17. ἑαυτοῦ V.

quendi docet Schol. DUKER. Virgil. Æn. III. 291. Phæacum abscondimus arces. BAUER.

5. ἐθορυβήθησαν μὲν κ. τ. λ.] "Were "for a time bewildered by the outcry, "and knew not what to decide upon." Compare III. 22. ἐθορυβοῦντο μὲν οὖν —βοηθεῖν δὲ οὐδεὶς ἐτόλμα.

14. μάλιστα †δὴ† Λακεδαιμόνιοι] Legendum videtur μάλιστα δέ. Hoc loco particula adversativa aptior est, ne dicam necessaria. HAACK. Non displiceret μάλιστα δὲ δή. POPPO. The reading δ' οἱ, found in the manuscript V, affords a good sense, but I have not ventured to introduce it into the text, without further authority.

17. ὑπὸ σπουδῆς καθίσταντο ἐς κόσμον] Compare II. 90. κατὰ σπουδὴν ἐμβιβάσας. "They fell into their ranks," literally, "under the influence of hur"ry:" hurry and haste presiding over all their movements. Compare the well known expression, ὑπὸ πομπῆς ἐξῆγον, Herodot. II. 45. and others quoted also by Matthiæ, Gr. Gr. §. 592. §. β.

19. ὑπ' ἐκείνου πάντα ἄρχεται] Credo; sed hoc ubique fit, non Lacedæmone solum. Legendum suspicor ἀπ' ἐκείνου, *originates with, emanates from.* Vide sequentia. Xenoph. Rep. Lacedæm. XIII. 10. ἄρχονται πάντες ἀπὸ βασιλέως. DOBREE. The alteration here proposed is most needless. It was nothing remarkable that a king in general should enjoy the supreme command in war;

μὲν πολεμάρχοις αὐτὸς φράζει τὸ δέον, οἱ δὲ τοῖς λοχαγοῖς, ἐκεῖνοι δὲ τοῖς πεντηκοντῆρσιν, αὖθις δ' οὗτοι τοῖς ἐνωμοτάρ-
4 χαις καὶ οὗτοι τῇ ἐνωμοτίᾳ. καὶ αἱ παραγγέλσεις, ἤν τι βούλωνται, κατὰ τὰ αὐτὰ χωροῦσι καὶ ταχεῖαι ἐπέρχονται· σχεδὸν γάρ τι πᾶν πλὴν ὀλίγου τὸ στρατόπεδον τῶν Λακεδαιμονίων ἄρχοντες ἀρχόντων εἰσὶ, καὶ τὸ ἐπιμελὲς τοῦ δρωμένου πολλοῖς προσήκει. LXVII. τότε δὲ κέρας μὲν εὐώνυμον Σκιρῖται αὐτοῖς καθίσταντο, ἀεὶ ταύτην τὴν τάξιν μόνοι Λακεδαιμονίων ἐπὶ σφῶν αὐ-

The dispositions of the two armies, and their lines of battle.

2. πεντηκοντῆρσιν A.B.C.E.F.G.H.K.L.N.O.V.d.e.f.g.h.i.k. Haack. Poppo. Goell. πεντηκοντέρσιν c. vulgo πεντηκονταтῆρσιν. 5. τι A.B.C.E.F.G.H.I.K. L.O.P.V.b.c.d.e.f.g.h.i.k. Haack. Poppo. Goell. vulgo τοι. 7. μὲν τὸ εὐώνυμον h. 8. σκιρίται Q. 9. τὴν] om. A.B.E.F.h.

but the Lacedæmonian kings were so shackled in the exercise of *their* power, that it was not superfluous to mention one instance in which they were kings more than in name. Nay, even in war Agis had been subjected to the control of a council; so that it was by no means absurd to take notice, that if not in his previous operations, yet at least in the disposition of his army on the field of battle, he enjoyed absolute authority.

4. σχεδὸν γάρ τι πᾶν πλὴν ὀλίγου] Compare VII. 33. σχεδὸν γάρ τι ἤδη πᾶσα ἡ Σικελία πλὴν Ἀκραγαντίνων.

8. Σκιρῖται] "The Sciritæ were originally, no doubt, as their name implies, the inhabitants of the district "Sciritis, on the extreme frontier of "Laconia, towards Parrhasia: their "rights and duties seem to have been "fixed by some covenant, and their "manner of fighting was perhaps that "of the Arcadians." Müller, Dorier, vol. II. p. 243. (p. 258. English Translation.) Sciritis "consisted of those "rugged and barren hills, rising in "one point to a considerable height, "which occupy the triangular space "contained between the upper Eurotas "westward and the passes eastward "through which leads the direct road "from Tegea to Sparta, by the modern "Krya Vrysi, Stenúri, and Krevatá "Khan; the apex of the triangle being "near Sparta, and the base towards "the valleys of Asea and Tegea." Leake, Morea, vol. III. p. 28. The name may possibly express the wild and rugged nature of the country, for σκείρα signifies, "ground overgrown "with brushwood;" and σκειρὸς, or σκιρὸς, is, "hard" and "rugged." Schneider (Lexicon, in σκίρος) quotes from the Tabulæ Heracleenses, σκίρου καὶ ἀῤῥήκτου γῆς. The Sciritæ then, or inhabitants of the Wealds, or Wolds, of the Laconian frontier, being, according to Hesychius, of Arcadian extraction; and likely, from the nature of their country, to be of the race of the very earliest inhabitants of Peloponnesus, and to be living in a state of continual warfare with the Achaians of the plains, favoured, we may suppose, the passage of the Dorian invaders, just as the Gauls of the north of Italy favoured the march of Hannibal. They remained after the conquest, as before, a distinct race, and thus held a distinct place in the Lacedæmonian armies, being stationed on the extreme left of the line, that is, after the lochi of the Lacedæmonians, just as the Platæans at Marathon stood on the extreme left, after the ten tribes of native Athenians. But their being in the line at all, shews that they must have carried the long spear and shield, like the other troops; although their habits as mountaineers, and, still more, their being a distinct race, furnished a reason for their being employed, as we find they were, always in advance of the army in a campaign, and on any service of peculiar danger;

τῶν ἔχοντες· παρὰ δ' αὐτοῖς οἱ ἐπὶ Θρᾴκης Βρασίδειοι στρατιῶται, καὶ Νεοδαμώδεις μετ' αὐτῶν· ἔπειτ' ἤδη Λακεδαιμόνιοι αὐτοὶ ἑξῆς καθίστασαν τοὺς λόχους, καὶ παρ' αὐτοὺς Ἀρκάδων Ἡραιῆς, μετὰ δὲ τούτους Μαινάλιοι, καὶ ἐπὶ τῷ δεξιῷ κέρᾳ Τεγεᾶται καὶ Λακεδαιμονίων ὀλίγοι τὸ ἔσχατον ἔχοντες, καὶ οἱ ἱππῆς αὐτῶν ἐφ' ἑκατέρῳ τῷ κέρᾳ. Λακε- 2 δαιμόνιοι μὲν οὕτως ἐτάξαντο· οἱ δ' ἐναντίοι αὐτοῖς, δεξιὸν μὲν κέρας Μαντινῆς εἶχον, ὅτι ἐν τῇ ἐκείνων τὸ ἔργον ἐγίγνετο, παρὰ δ' αὐτοὺς οἱ ξύμμαχοι Ἀρκάδων ἦσαν, ἔπειτα Ἀργείων οἱ χίλιοι λογάδες, οἷς ἡ πόλις ἐκ πολλοῦ ἄσκησιν τῶν ἐς τὸν πόλεμον δημοσίᾳ παρεῖχε, καὶ ἐχόμενοι αὐτῶν οἱ ἄλλοι Ἀργεῖοι, καὶ μετ' αὐτοὺς οἱ ξύμμαχοι αὐτῶν, Κλεω-

1. *παρ' αὐτοῖς* L. *βρασίδιοι* A.B.C.F.G.L.O.V.d.e. *βραδίσιοι* f.h.i. 2. *νεοδαμώδας* Q. 3. *ἑξῆς*] *εὐθὺς* Q. *καθίσταντο* Q. *αὐτοῖς* e. 4. *καὶ*] om. A.B.h. 6. *οἱ*] om. K.e. *ἑκατέρων* E.F.H. 7. *δεξιὸν μὲν*] *μὲν* om. d.e. 8. *τῇ*] *γῇ* L. 9. *αὐτοὺς* B.C.E.F.G.H.K.L.N.O.P.V.b.c.d.e.g.h.i.k. Haack. Poppo. Goell. vulgo *αὐτοῖς*. 12. *καὶ μετ'—κλεωναῖοι*] om. E.

the Spartans being notoriously sparing of the lives of their own citizens, and always preferring to risk their subjects or allies instead of themselves; not, of course, from cowardice, but from policy, and from the smallness of their own numbers. See Xenoph. Rep. Laced. XII. 3. Cyropæd. IV. 2. §. 1. Herodot. VI. 111. Isocrat. Panath. §. 196. Hesychius in *σκείρα*.

2. *Νεοδαμώδεις*] Supra, c. 34. Duk.

4. *ἐπὶ τῷ δεξιῷ κέρᾳ Τεγεᾶται*] The Tegeatæ claimed an honourable post in the Peloponnesian armies, from their services in the times of the invasion by the Heraclidæ. See Herodot. IX. 26. But, to save the sovereign dignity of the Lacedæmonians, the most honourable post of all, the extreme right wing, was held by Lacedæmonian soldiers. A similar compliment was paid to the Athenians, by the Acarnanians and their confederates, in the battle of Olpæ. III. 107.

9. *παρ' αὐτοὺς*] Such is the reading of the best MSS. and it is probably the true one. Yet *παρ' αὐτοὺς καθίστασαν*, a few lines above, does not properly excuse *παρ' αὐτοὺς ἦσαν*, which is in fact, like so many others, a condensed expression for *παρ' αὐτοὺς ταξάμενοι παρ' αὐτοῖς ἦσαν*.

αὐτοὺς] Αὐτοὺς habent omnes MSS. et Edd. ante Stephani secundam. Et hoc non minus recte ea significatione, quam hic habere debet, dicitur, quam *παρ' αὐτοῖς*. Thucydides hoc ipso cap. *καὶ παρ' αὐτοὺς Ἀρκάδων Ἡραιῆς*. Duk.

10. *Ἀργείων οἱ χίλιοι λογάδες*] The citizens of a democracy were at once impatient of the irksomeness of constant military training, and for the most part too poor to spare the time for it. Something therefore of the nature of a standing army became necessary, and the Argives maintained this little regular force of a thousand men, selected, we are told, from the young men of the wealthier classes, and of course therefore highly aristocratical in its political feelings. Accordingly the individual members of this body were apt to be guilty of acts of individual insolence and outrage towards the poorer citizens, and collectively they conspired with the Lacedæmonians after the defeat of Mantinea, and helped them to effect the overthrow of the democratical constitution. Compare Diodor. Sic. XII. p. 123, 127. ed. Rhodom. Plutarch, Alcibiad. 15. Pausan. II. 20. Aristot. Politic. V. 4.

ναῖοι καὶ Ὀρνεᾶται, ἔπειτα Ἀθηναῖοι ἔσχατοι τὸ εὐώνυμον κέρας ἔχοντες, καὶ ἱππῆς μετ' αὐτῶν οἱ οἰκεῖοι.

LXVIII. Τάξις μὲν ἥδε καὶ παρασκευὴ ἀμφοτέρων ἦν, τὸ
2 δὲ στρατόπεδον τῶν Λακεδαιμονίων μεῖζον ἐφάνη. ἀριθμὸν δὲ γράψαι, ἢ καθ' ἑκάστους ἑκατέρων ἢ ξύμπαντας, οὐκ ἂν ἐδυνάμην ἀκριβῶς· τὸ μὲν γὰρ Λακεδαιμονίων πλῆθος διὰ τῆς πολιτείας τὸ κρυπτὸν ἠγνοεῖτο, τῶν δ' αὖ διὰ τὸ ἀνθρώπειον κομπῶδες ἐς τὰ οἰκεῖα πλήθη ἠπιστεῖτο. ἐκ μέντοι τοιοῦδε λογισμοῦ ἔξεστί τῳ σκοπεῖν τὸ
3 Λακεδαιμονίων τότε παραγενόμενον πλῆθος. λόχοι μὲν γὰρ

Their numbers cannot be exactly ascertained. The strength of the Lacedæmonians, given on a computation from the number of lochi which they had in the field.

1. ὀρναιάται A. ὀρναιᾶται B.F.R. 3. ἀμφοτέρων d.i. 4. ἐφάνη] om. d.i. 6. γὰρ] om. R. 8. τῶν] τὸ c. 9. πλήθει F.H.I. ἠπίστατο E. 10. μέντοι] μὲν g. ἔξεστι τῷ F. 11. τότε παραγεν.] τὸ περιγενόμενον h. γὰρ] om. P.

1. Ὀρνεᾶται] The town of Orneæ was situated in the mountains which turn the streams northward into the gulf of Corinth by Sicyon, and eastward into the gulf of Argos. It was, according to Pausanias, 120 stadia distant from Argos. (II. 25.) No remains of the city are known to exist in modern times. See Col. Leake, Morea, vol. III. p. 351. I should infer from this passage that Orneæ and Cleonæ were the only two remaining towns of Argolis in which the old Pelasgian or Cynurian inhabitants still enjoyed a distinct existence as περίοικοι: the others, such as Mycenæ, Tiryns, Asine, &c. having been destroyed by the Argives at an earlier period, and their inhabitants incorporated with the citizens of Argos. This was also, in the end, the fate of Orneæ itself, according to Pausanias: (VIII. 27. §. 1. II. 25. §. 5.) and Müller supposes that this destruction took place at the same time with that of the other cities of Argolis, namely, about 464 years before Christ; and that the Orneatæ here mentioned by Thucydides were a colony of Argives sent to repeople the town after the removal of its old inhabitants. But in that case the Orneatæ would have been actually Argives, and not allies of Argos; as much as the people of Eleusis and Acharnæ were Athenians. The well known passage in Herodotus, VIII. 73. seems to agree best with my interpretation; "the Cynurians have "become Doricized," he says, "by the "Argives and by time, being Orneatæ "and Periœci;" that is, Orneæ, when Herodotus wrote, (which certainly was after the beginning of the Peloponnesian war,) was still inhabited by the old Cynurian or Pelasgian race, who, however altered in language and manners, still existed there in a distinct society, as the Periœci, or subject allies, of the Dorian Argives. I see no reason therefore for supposing that Orneæ had been ever destroyed by the Argives before the sixteenth year of the Peloponnesian war, (Thucyd. VI. 7.) that is, about three years after the period with which we are now engaged. ["It "seems rather more probable from "Pausan. VIII. 27. §. 1. that there "had been, as Wachsmuth suggests, "I. 2. p. 86, a partial removal of the "original inhabitants before the Pelo"ponnesian war." Thirlwall, Hist. Gr. vol. III. p. 363. note. This may have been so, but I do not think that the passage in Pausanias outweighs the reasons given above for believing that Orneæ at the time of the battle of Mantinea was still inhabited by its old population, and not by Dorian colonists from Argos.]

8. See VI. 17.

ἐμάχοντο ἑπτὰ ἄνευ Σκιριτῶν ὄντων ἑξακοσίων, ἐν δὲ ἑκάστῳ λόχῳ πεντηκοστύες ἦσαν τέσσαρες, καὶ ἐν τῇ πεντηκοστύϊ ἐνωμοτίαι τέσσαρες. τῆς τε ἐνωμοτίας ἐμάχοντο ἐν τῷ πρώτῳ

1. ἐμάχοντο] ἐγένοντο e. ἑκατοστύϊ P.c. 3. ἐνωμοσίας C.E.K.c.

1. ἐν δὲ ἑκάστῳ λόχῳ πεντηκοστύες ἦσαν τέσσαρες κ. τ. λ.] De hoc loco, præter Cragium, agunt Emmius, Meursius, l. d. et Camerarius ad Xenoph. II. Cyripæd. p. 309. Duker.

3. τῆς τε ἐνωμοτίας ἐμάχοντο κ. τ. λ.] The regular complement of the enomotia was twenty-four men, besides its captain: the pentecostys was composed of two enomotiæ, and the lochus of two pentecostyes. The lochus then consisted ordinarily of 100 men, under the command of the lochagus; and this, like the century in the Roman army, seems to have been the regulating element of the whole organization, Accordingly on extraordinary occasions, as here at Mantinea, the strength of the lochus was quadrupled, by being made to consist of four double pentecostyes containing each not two but four enomotiæ, while the number of the lochi themselves was not increased, probably because, like the three centuries of the Roman cavalry, it was connected with the political divisions of the people, and therefore not lightly to be altered. But not only might the number of enomotiæ in the lochus be increased, but a farther addition to its actual strength might be made by increasing the number of men in the enomotia. Thus the ordinary depth of the line consisting of eight ranks, the enomotiæ commonly contained three files; but here at Mantinæa another file was added, so that each enomotia contained four files, or thirty-two soldiers. At Leuctra, on the contrary, the usual number of files in the enomotia was retained, and that of its ranks was increased from eight to twelve; a greater depth of line being required to resist the dense columns which formed the favourite national tactic of Thebes. The enomotia, therefore, at Leuctra mustered six and thirty soldiers. By these means also the Spartans gained, as Müller well observes, the additional object of concealing the actual strength of their armies. It is possible, that whether from their standards, or from their disposition when encamped, the number of lochi in the field might be easily known by the enemy; but by making the strength of each lochus variable, the real amount of the whole force was still left a matter of uncertainty. The complete distinctness of the lochi, and the substantive nature of each, derived originally from its distinct political character, is further shewn by the power left to each separate lochagus of varying the depth or length of his own lochus as he thought proper, before he took his place in the line. When actually in the line, we must of course conclude that no change could be made in the disposition of the men, without the command of the general in chief. A question here arises, why Thucydides makes no mention of the mora, which, according to Xenophon, was the largest division of the Lacedæmonian army, and consisted of four lochi; the whole Spartan people being divided into six moræ. The Scholiast on Aristophanes, Lysistrat. 454. says, that there were six lochi in Sparta; others say, five; and Thucydides here speaks of *seven;* but I think he means to include the Brasidian soldiers, and the neodamodes; and supposing them to have formed together one lochus, the number of the regular Lacedæmonian lochi would thus be *six*. These lochi, containing each 512 men, are thus much larger than the regular mora, which contained only 400; and approach more nearly to the enlarged mora of 600 men, such as it usually was in active service in the time of Agesilaus. (Xenoph. Rep. Laced. XI. 4. Hellen. IV. 5. §. 11, 12.) Was it that amongst the many innovations introduced into Sparta after the triumphant close of the Peloponnesian war, the term "lochus" was henceforth used in the sense in which the other Greeks commonly used it, that is, as a mere military division, consisting properly of about 100 men; and that, to

ζυγῷ τέσσαρες· ἐπὶ δὲ βάθος ἐτάξαντο μὲν οὐ πάντες ὁμοίως, ἀλλ' ὡς λοχαγὸς ἕκαστος ἐβούλετο, ἐπὶ πᾶν δὲ κατέστησαν ἐπὶ ὀκτώ. παρὰ δὲ ἅπαν πλὴν Σκιριτῶν τετρακόσιοι καὶ δυοῖν δέοντες πεντήκοντα ἄνδρες ἡ πρώτη τάξις ἦν.

LXIX. Ἐπεὶ δὲ ξυνιέναι ἔμελλον ἤδη, ἐνταῦθα καὶ παραινέσεις καθ' ἑκάστους ὑπὸ τῶν οἰκείων στρατηγῶν τοιαίδε ἐγίγνοντο, Μαντινεῦσι μὲν ὅτι ὑπέρ τε πατρίδος ἡ μάχη ἔσται καὶ ὑπὲρ ἀρχῆς ἅμα καὶ δουλείας, τὴν μὲν μὴ πειρασαμένοις ἀφαιρεθῆναι, τῆς δὲ μὴ αὖθις πειρᾶσθαι· Ἀργείοις δὲ ὑπὲρ τῆς τε παλαιᾶς

Addresses made by the generals on both sides to the troops of the several states.

2. ὡς ὁ λοχαγὸς O. ἐπὶ πᾶν A.B.V. Poppo. Goell. vulgo ἐπίπαν. 3. παρὰ] περὶ d. 5. ἐπειδὴ Q.d.i. 7. ἐγένοντο g. 8. ἔσται ὑπὲρ L. 9. μὴ] om. c. ἀφερεθῆναι F. 10. τε] om. L. ante τῆς ponunt V.f.

avoid confusion, the greater divisions, formerly called lochi, and whose number, as being connected with old traditions and political divisions, was not variable, were for the future called by the less equivocal name of moræ? Xenophon mentions twelve lochi on one occasion serving under the king Archidamus. (Hellen. VII. 4. §. 20.) Now no writer states the Spartan lochi, in the earlier sense of the term, to have exceeded six; and it appears, by comparing the statement of Xenophon, Hell. VII. 4. §. 20. with VII. 4. §. 27. that the word must there be used in its common military sense: and that the three lochi there spoken of could not have contained much more than three hundred men amongst them. It is hardly conceivable that Dobree should have written upon this passage, "Credo "omnia ista, τῆς τε ἐνωμοτίας—ἕκαστος "ἐβούλετο, una litura tollenda." A more striking specimen of rash and ignorant criticism can hardly be conceived, than Dobree's remarks on this, and on the 66th chapter.

[It has been objected to the above note, both by Bishop Thirlwall and by Poppo, that if the mora of Xenophon was called lochus before the end of the Peloponnesian war, we must suppose that the same name was given to two entirely different divisions of the same army, to that commanded by the polemarch as well as to that commanded by the lochagus. But the taxis at Athens seems similarly to have been used in two different senses, (see IV. 4. note) and it does not seem to me improbable that the name of the great divisions of the national army should have been also applied to the smaller bodies of which they were composed; the name itself being of a general character, and expressing I suppose no more than our word "band;" so that it might be given to any number of men which was complete in itself, and not necessarily a mere fraction of a larger body. Now the small lochus was complete in itself, with its two pentecostyes and four enomotiæ, and commanded by its lochagus, and was no doubt sometimes employed separately; but when two of these were united, the larger body still retained the same name, being still a complete and distinct body, but as it contained now two lochagi of equal rank it was put under the supreme command of a higher officer, called polemarch or general, to whom the two lochagi were of course subordinate.]

1. ἐν τῷ πρώτῳ ζυγῷ] Suidas, ζυγὸς ἐν τοῖς Τακτικοῖς τὸ ἐκ παρεστηκότων ἀλλήλοις πλῆθος. Vide ibi Kusterum, qui ita recte emendavit e MSS. pro περιεστηκότων: quod tamen etiam Arcerius viderat ad Æliani Tactic. cap. 7. Duker.

10. τῆς τε παλαιᾶς ἡγεμονίας καὶ—ἰσο-

ἡγεμονίας, καὶ τῆς ἐν Πελοποννήσῳ ποτὲ ἰσομοιρίας μὴ διὰ παντὸς στερισκομένους ἀνέχεσθαι, καὶ ἄνδρας ἅμα ἐχθροὺς καὶ ἀστυγείτονας ὑπὲρ πολλῶν ἀδικημάτων ἀμύνασθαι· τοῖς δὲ Ἀθηναίοις καλὸν εἶναι μετὰ πολλῶν καὶ ἀγαθῶν ξυμμάχων ἀγωνιζομένους μηδενὸς λείπεσθαι, καὶ ὅτι ἐν Πελοποννήσῳ Λακεδαιμονίους νικήσαντες τήν τε ἀρχὴν βεβαιοτέραν καὶ μείζω ἕξουσι, καὶ οὐ μή ποτέ τις αὐτοῖς ἄλλος ἐς τὴν γῆν ἔλθῃ. τοῖς μὲν Ἀργείοις καὶ ξυμμάχοις τοιαῦτα παρη- 2
νέθη· Λακεδαιμόνιοι δὲ καθ᾽ ἑκάστους τε καὶ μετὰ τῶν πολεμικῶν νόμων ἐν σφίσιν αὐτοῖς ὧν ἠπίσταντο τὴν παρακέλευσιν τῆς μνήμης ἀγαθοῖς οὖσιν ἐποιοῦντο, εἰδότες ἔργων ἐκ πολλοῦ μελέτην πλείω σώζουσαν ἢ λόγων δι᾽ ὀλίγου καλῶς ῥηθεῖσαν παραίνεσιν. LXX. καὶ μετὰ ταῦτα ἡ ξύνοδος ἦν,

BATTLE OF MANTINEA.

Ἀργεῖοι μὲν καὶ οἱ ξύμμαχοι ἐντόνως καὶ ὀργῇ χωροῦντες, Λακεδαιμόνιοι δὲ βραδέως καὶ ὑπὸ

1. ἐν τῇ πελοποννήσῳ e. 2. ἀμύνασθαι A.B.h. ἅμα καὶ ἐχθροὺς K. 3. ἀνέχεσθαι A.B.h. ἀμύνεσθαι V. 4. καὶ ante ἀγαθῶν] om. Q. 7. ἄλλος] om. K. 8. ἔλθοι Q.V.e. τοῖς μὲν—παρηνέθη] om. K. τοιαῦτα A.B.C.E.F.G.H.L.N.O.P.V.c.f.g.h.i.k. Haack. Poppo. Goell. vulgo ταῦτα. παρηνέχθη P. 9. λακεδαιμονίων K. τε] om. c. πολιτικῶν f. 11. μνήμης] γνώμης c.d.i. ἔργοις c. ἔργον G.I.k. 13. μετὰ] om. Q.

μοιρίας] The ἡγεμονία refers to the times of the Pelopidæ; the Dorian Argives appropriating to themselves the greatness of the Achaians of Mycenæ, as we are apt to consider the Celtic king Arthur one of our national heroes. The ἰσομοιρία relates to the period spoken of by Herodotus, I. 82. when the Argives were masters of the eastern coast of Laconia, and contended with the Lacedæmonians on equal terms for the possession of Thyrea.

3. καὶ ἀστυγείτονας] Compare IV. 92. πρός τε γὰρ τοὺς ἀστυγείτονας πᾶσι τὸ ἀντίπαλον καὶ ἐλεύθερον καθίσταται.

7. καὶ οὐ μή ποτε—ἔλθῃ] Compare IV. 95. οὐ μή ποτε—ἐσβάλωσιν. There is a mixture, as usual, of the oratio recta and oratio obliqua: οὐ μὴ ἔλθῃ does not depend upon ὅτι, but is in the mood and tense that the speaker himself would have used. "No other invader will ever attack us;" but the insertion of αὐτοῖς instead of ἡμῖν makes the construction confused, and would properly require the optative: ὅτι—οὐ μή ποτέ τις αὐτοῖς ἐλεύσοιτο, as in Sophocles, Philoctet. 611. ἐθέσπισεν—τἀπὶ Τροίᾳ πέργαμ᾽ ὡς οὐ μή ποτε πέρσοιεν.

9. Λακεδαιμόνιοι δὲ] "The Lacedæmonians, both individually among one another, and with their national war-songs, called upon their men to remember what they knew already, being brave in themselves without any especial incitement." Παρακέλευσιν τῆς μνήμης is exactly the same with ὑπόμνησιν, in IV. 95. ἡ παραίνεσις——πρὸς τοὺς ἀγαθοὺς ἄνδρας—ὑπόμνησιν μᾶλλον ἔχει ἢ ἐπικέλευσιν. See also VI. 68. τῆς ὑμετέρας αὐτῶν ἀξίας μνησθέντες ἐπέλθετε τοῖς ἐναντίοις.

13. ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν—χωροῦντες] A remarkable instance of construction, πρὸς τὸ σημαινόμενον, as ἡ ξύνοδος ἦν is exactly equivalent in sense to ξυνῆλθον ἐς μάχην.

14. ὀργῇ A. Gellius I. 11. Heringa Observ. VI. p. 54.

BATTLE OF MANTINEA. A. C. 418. Olymp. 90. 3.

αὐλητῶν πολλῶν †νόμῳ† ἐγκαθεστώτων, οὐ τοῦ θείου χάριν, ἀλλ' ἵνα ὁμαλῶς μετὰ ῥυθμοῦ βαίνοντες προέλθοιεν καὶ μὴ διασπασθείη αὐτοῖς ἡ τάξις, ὅπερ φιλεῖ τὰ μεγάλα στρατόπεδα ἐν ταῖς προσόδοις ποιεῖν. LXXI. ξυνιόντων δ' ἔτι Ἆγις ὁ βασιλεὺς τοιόνδε ἐβουλεύσατο δρᾶσαι. τὰ στρατόπεδα ποιεῖ μὲν καὶ ἅπαντα τοῦτο· ἐπὶ τὰ δεξιὰ κέρατα αὐτῶν ἐν ταῖς ξυνόδοις μᾶλλον ἐξωθεῖται, καὶ περιίσχουσι κατὰ τὸ τῶν ἐναντίων εὐώνυμον ἀμφότεροι τῷ δεξιῷ, διὰ τὸ φοβουμένους προστέλλειν τὰ γυμνὰ ἕκαστον ὡς μάλιστα τῇ τοῦ ἐν δεξιᾷ παρατεταγμένου ἀσπίδι, καὶ νομίζειν τὴν πυκνότητα τῆς ξυγκλῄσεως εὐσκεπαστότατον εἶναι· καὶ ἡγεῖται μὲν τῆς αἰτίας ταύτης ὁ πρωτοστάτης τοῦ δεξιοῦ κέρως, προθυμού-

1. νόμου A.B.C.E.F.G.H.I.K.N.V.f.g. Haack. Poppo. ὁμοῦ h.i. ἐγκαθεστῶτος f. 2. προσέλθοιεν f. 3. μέγιστα K.R. 4. προόδοις G.L.O.P.k. ποιεῖν ἐν ταῖς προσόδοις Gellius. τοῖς προσόδοις V. τοῖς F. ἔτι] om. d.i. 5. τοιόνδε τι ἐβουλεύσατο e. τὰ] om. Q. 6. μεν ποιεῖ P. 7. περιΐσχύουσι A.B.F.h. τὸ om. G. 9. περιστέλλειν N.V. πρὸσ πέλλειν E. τοῦ] τοὺς c.d.i. 11. ξυγκλήισεως F.H.K.g. Poppo. Goell. συγκλήισεως A.B.d.h.i. vulgo ξυγκλείσεως. εὐσκεπτότατον e.

1. ὑπὸ αὐλητῶν πολλῶν] The flute-players at Sparta were a distinct caste, no stranger being admitted to exercise their profession. Herodot. VI. 60. They were, probably, as Müller supposes, not Dorians, but Periœci; like the caste of heralds, who claimed descent from Talthybius. When a rude people, such as the Dorians, effect the conquest of one more civilized, all offices connected with religion are often left in the hands of the old inhabitants; the conquerors, in this respect, forbearing to exercise their right of conquest. See Append. I. to vol. I. p. 506. For the respect shewn to the Tuscan flute-players at Rome, and their exclusive right of exercising their art, see the curious and original story in Livy, IX. 30. For the sense of the preposition ὑπὸ, see Matthiæ, Gr. Gr. §. 592.

2. ἀλλ' ἵνα ὁμαλῶς κ. τ. λ.] Quærente quodam, cur ad tibiæ cantum Spartani pugnarent, respondit Agesilaus, ἵν' ὅταν πρὸς ῥυθμὸν βαίνωσιν, οἵτε δειλοὶ καὶ οἱ ἀνδρεῖοι φανεροὶ ὦσι. Plutarch. Apophthegm. Lacon. Hudson. So also Aristotle, as quoted by Aulus Gellius, Noct. Att. I. 11: πρὸς αὐλὸν ἐμβαίνουσιν, ἵνα τοὺς δειλοὺς ἀσχημονοῦντας γινώσκωσιν.

Μετὰ ῥυθμοῦ] Vide Polybium apud Athenæum, XIV. 5: Saltantium in morem Aristophanis verbis Plut. v. 758. ἐκτυπεῖτο δὲ Ἐμβὰς γερόντων εὐρύθμοις προβήμασιν. Pollux, III. 92. μετὰ ῥυθμοῦ βαίνοιεν. male, pro βαίνοντες προέλθοιεν. Wass. De iisdem Polyænus, I. 10. Πρὸς τὸ μέλος καὶ τὸν ῥυθμὸν ἐμβαίνοντες ἄρρηκτοι τὴν τάξιν ἐγένοντο. Et Lucianus de Saltat. p. 790. Ἅπαντα μετὰ μουσῶν ποιοῦσιν, ἄχρι τοῦ πολεμεῖν πρὸς αὐλὸν καὶ ῥυθμὸν, καὶ εὔτακτον ἔμβασιν τοῦ ποδός. Pro προέλθοιεν Gellius et Scholiastes habent προσέλθοιεν. Duker.

5. τὰ στρατόπεδα ποιεῖ μὲν καὶ ἅπαντα τοῦτο] The construction is remarkable, for instead of τότε δὲ καὶ οἱ Μαντινῆς, which would have answered to the μὲν in the preceding clause, the answering clause is deferred so long that it is at last forgotten to be inserted at all, and the writer makes it the beginning of a new sentence, καὶ τότε περιέσχον μὲν οἱ Μαντινῆς, instead of the conclusion of the former one.

μενος ἐξαλλάττειν ἀεὶ τῶν ἐναντίων τὴν ἑαυτοῦ γύμνωσιν,
ἕπονται δὲ διὰ τὸν αὐτὸν φόβον καὶ οἱ ἄλλοι. καὶ τότε περι- 2
έσχον μὲν οἱ Μαντινῆς πολὺ τῷ κέρᾳ τῶν Σκιριτῶν, ἔτι δὲ
πλέον οἱ Λακεδαιμόνιοι καὶ Τεγεᾶται τῶν Ἀθηναίων, ὅσῳ
μεῖζον τὸ στράτευμα εἶχον. δείσας δὲ Ἆγις μὴ σφῶν κυ- 3
κλωθῇ τὸ εὐώνυμον, καὶ νομίσας ἄγαν περιέχειν τοὺς Μαν-
τινέας, τοῖς μὲν Σκιρίταις καὶ Βρασιδείοις ἐσήμηνεν ἐπεξα-
γαγόντας ἀπὸ σφῶν ἐξισῶσαι τοῖς Μαντινεῦσιν, ἐς δὲ τὸ
διάκενον τοῦτο παρήγγελλεν ἀπὸ τοῦ δεξιοῦ κέρως δύο
λόχους τῶν πολεμάρχων Ἱππονοΐδᾳ καὶ Ἀριστοκλεῖ ἔχουσι
παρελθεῖν καὶ ἐσβαλόντας πληρῶσαι, νομίζων τῷ θ' ἑαυτῶν
δεξιῷ ἔτι περιουσίαν ἔσεσθαι καὶ τὸ κατὰ τοὺς Μαντινέας
βεβαιότερον τετάξεσθαι. LXXII. ξυνέβη οὖν αὐτῷ, ἅτε ἐν

1. γνῶσιν C.K.g. 2. δὲ] om. V. οἱ] om. Q. 3. πολὺ τῷ κέρᾳ A.B.C. E.F.G.L.O.P.Q.V.c.f.h.i.k. Poppo. Goell. πολὺ τὸ κέρᾳ H.d.e.g. πολὺ τὸ κέρας K. vulgo τῷ κέρᾳ πολύ. 5. μείζω C.G.k. δὲ] om. c. ὁ ἆγις g. 7. τοῖς βρασιδίοις N.V. βρασιδίοις et A.B.e. ἐσήμαινεν K.g. 9. παρήγγειλεν Q.V.d. παρήγγελεν G. 10. πολεμαρχῶν E.F. 11. θ'] μεθ' Q.e.f. καθ' d.i. 12. τὸ] om. L.O.P. τοὺς] om. e. 13. τάξασθαι d.i.

5. *δείσας—μὴ σφῶν κυκλωθῇ τὸ εὐώνυμον*] Poppo supposes that *σφῶν* is here used as the singular number, as *σφέτερος* is made to refer to a singular noun, VII. 1. *ἀναλαβὼν τῶν σφετέρων ναυτῶν τοὺς ὡπλισμένους*. VII. 4. *ἀπήγαγε τοὺς σφετέρους*. VII. 8. *ὁρῶν—τὴν σφετέραν ἀπορίαν*. But the grammarians condemn this usage; (Thomas Magist. p. 827.) and at any rate no authority can, I believe, be found for such a use of the genitive *σφῶν*. The fact seems to be, that *σφῶν* includes both Agis and his soldiers; as in I. 136, *διδάσκεται ὑπ' αὐτῆς τὸν παῖδα σφῶν λαβὼν καθίζεσθαι*, it includes both the queen and her husband. "She instructs Themistocles to take *their* "child." So here, "Agis was afraid "lest *their* left should be surrounded," that is, "the left of the Spartans," which term applies equally to the general and to his men. In a government like that of Sparta, where the kings were completely members of the state, and not its masters, this language seems the most proper that could be used. Agis would have said, "*our* left wing "is in danger of being surrounded," and not "*my* left wing;" and thus Thucydides says of him, *δείσας μὴ σφῶν κυκλωθῇ τὸ εὐώνυμον*, and not *μὴ ἑαυτοῦ κυκλωθῇ*.

7. *ἐπεξαγαγόντας*] Haack interprets this as a military term, signifying, "to "make a flank movement." Poppo doubts this, and marks the word with obeli, as if he preferred Bauer's conjecture *ὑπεξαγαγόντας*. But Bauer himself explains the preposition *ἐπὶ*, "*ad* "*hostem*," and so far I think he is right, that *ἐπεξάγειν* signifies a movement in advance, or on the offensive, not a movement in retreat. Whether it always signifies "a flank movement" also, I cannot pretend to say; it does so certainly in this instance, and in VII. 52. where the object was exactly the same, *περικλήσασθαι τοὺς ἐναντίους*; for which purpose the line was unseasonably lengthened, and consequently weakened. Compare also *ἀντεπεξῆγον*, used in the same sense, VIII. 104.

αὐτῇ τῇ ἐφόδῳ καὶ ἐξ ὀλίγου παραγγεῖλαντι, τόν τε Ἀρι-
στοκλέα καὶ τὸν Ἱππονοΐδαν μὴ θελῆσαι παρελθεῖν, ἀλλὰ
καὶ διὰ τοῦτο τὸ αἰτίαμα ὕστερον φεύγειν ἐκ Σπάρτης δόξαν-
τας μαλακισθῆναι, καὶ τοὺς πολεμίους φθάσαι τῇ προσμίξει,
καὶ κελεύσαντος αὐτοῦ, ἐπὶ τοὺς Σκιρίτας ὡς οὐ παρῆλθον οἱ
λόχοι, πάλιν αὖ σφίσι προσμῖξαι, μὴ δυνηθῆναι ἔτι μηδὲ
2 τούτους ξυγκλῆσαι. ἀλλὰ μάλιστα δὴ κατὰ πάντα τῇ ἐμπει-
ρίᾳ Λακεδαιμόνιοι ἐλασσωθέντες τότε τῇ ἀνδρίᾳ ἔδειξαν οὐχ
3 ἧσσον περιγενόμενοι. ἐπειδὴ γὰρ ἐν χερσὶν ἐγίγνοντο τοῖς
ἐναντίοις, τὸ μὲν τῶν Μαντινέων δεξιὸν τρέπει αὐτῶν τοὺς
Σκιρίτας καὶ τοὺς Βρασιδείους, καὶ ἐσπεσόντες οἱ Μαντινῆς
καὶ οἱ ξύμμαχοι αὐτῶν, καὶ τῶν Ἀργείων οἱ χίλιοι λογάδες,
κατὰ τὸ διάκενον καὶ οὐ ξυγκλῃσθὲν τοὺς Λακεδαιμονίους
διέφθειρον καὶ κυκλωσάμενοι ἔτρεψαν καὶ ἐξέωσαν ἐς τὰς
ἁμάξας, καὶ τῶν πρεσβυτέρων τῶν ἐπιτεταγμένων ἀπέκτεινάν
4 τινας. καὶ ταύτῃ μὲν ἡσσῶντο οἱ Λακεδαιμόνιοι· τῷ δὲ ἄλλῳ
στρατοπέδῳ, καὶ μάλιστα τῷ μέσῳ, ᾗπερ ὁ βασιλεὺς Ἆγις

3. τὸ om. E. 5. κελεύοντος K. οὐ] om. g. 6. μὴ] οὐ d.i. 7. ξυγκλῆσαι Poppo. Goell. vulgo ξυγκλεῖσαι. 8. ἀνδρίᾳ H.K.V.h. correct. F. vulgo ἀνδρείᾳ. 9. περιγενέσθαι f. 10. τῶν] om. c. 11. βρασιδίους A.P.V.e.h. 13. διακείμενον d. ξυγκλῃσθὲν Poppo. Goell. συγκλῃσθὲν F.H.K. ceteri ξυγκλεισθέν. 14. διέφθειραν d.e.i.k. ἐς] om. c. 15. τεταγμένων H. 16. τῷ δὲ ἄλλῳ. "Longe plurimi libri." Poppo. quibus nunc accedunt C.V. vulgo et Bekk. τῷ δ' ἄλλῳ.

2. ἀλλὰ καὶ—φεύγειν] This clause depends, not on ξυνέβη αὐτῷ, but on ξυνέβη only. A similar carelessness occurs I. 95. ξυνέβη αὐτῷ, καλεῖσθαί τε ἅμα, καὶ τοὺς ξυμμάχους—μετατάξασθαι, where μετατάξασθαι depends in the same manner only on ξυνέβη, and not on ξυνέβη αὐτῷ.

5. καὶ κελεύσαντος αὐτοῦ, κ. τ. λ.] I have followed Poppo, Reiske, and Dobree, in the stopping of this passage, which has been variously interpreted. The sense appears to be, "And "when Agis, seeing that the two lochi "did not come up to take their in-"tended place, ordered the Sciritæ "again to rejoin the Lacedæmonian "line, he found (ξυνέβη αὐτῷ) that nei-"ther were these any longer able to "close up the opening." Τούτους refers to the Sciritæ, who are the subject of the preceding verb προσμῖξαι. Ξυγκλῆσαι is simply "to close up the line." Compare, a little below, τὸ διάκενον καὶ οὐ ξυγκλῃσθέν.

ὡς οὐ παρῆλθον] ἤγουν ἐπὶ τὸ μέρος τῶν Σκιριτῶν. Schol.

7. τῇ ἐμπειρίᾳ—ἐλασσωθέντες] I understand this, with Mitford, as meant to allude to Agis. Probably Thucydides thought that the order given to the Sciritæ, just on the eve of battle, was ill judged, and was likely to produce bad results.

ἦν καὶ περὶ αὐτὸν οἱ τριακόσιοι ἱππῆς καλούμενοι, προσπεσόντες τῶν τε Ἀργείων τοῖς πρεσβυτέροις καὶ πέντε λόχοις ὠνομασμένοις καὶ Κλεωναίοις καὶ Ὀρνεάταις καὶ Ἀθηναίων

1. ἦν] om. P. ante ἆγις ponunt C.G.K.L.O.c.d.e.g.k. προσπεσοῦντες K. 2. τε] om. A.B.E.F.H.V. πεντελόχοις G. et corr. F. 3. ὀρναιάταις A.h.

1. οἱ τριακόσιοι ἱππῆς καλούμενοι] He adds καλούμενοι, because, though called horsemen, they were really infantry. The actual cavalry were on the wings, as had been already stated, ch. 67. These "three hundred horsemen, as "they were called," were originally, we may suppose, so many chiefs, who fought round their king, not on foot, but in their chariots; this being the early sense of ἱππεὺς and ἱππότης, as we find from Homer. Cavalry, properly so called, were as little known among the early Greeks as among the Britons, their breed of horses being naturally small and bad. See a good essay on this subject by Freret, in the seventh volume of the Transactions of the French Academy. In the actual constitution of Sparta, the three hundred were picked men, in the flower of their age, between twenty and thirty, chosen by the three hippagretæ, or "gatherers of the horsemen," who were themselves nominated by the ephori. (See Xenophon, Rep. Laced. IV. 3.) When a Spartan became superannuated for the duties of one of the "three hundred," he was liable for the first year afterwards to be employed on miscellaneous public service, as one of the agathoergi. (Herodot. I. 67.) The thirty Spartans who sometimes accompanied the kings on foreign expeditions, are supposed, by Müller, to have been the representatives, in a manner, of these "three hundred;" but this, I think, is doubtful. It is also a question, whether the famous "three hundred" who died with Leonidas at Thermopylæ, were these "three hundred horsemen," or no. Müller thinks that they were not, as they are said to have been men of more advanced age, while the "horsemen" were undoubtedly in the vigour of youth. The term ἐπιλεξάμενος, used by Herodotus on this occasion, (VII. 205.) compared with his express mention of the "three hundred horsemen" on another occasion, VIII. 124. seems further to shew that Müller is right.

2. πέντε λόχοις ὠνομασμένοις] I believe that no information as to these five lochi is attainable. We can only suppose that Argos, originally, like Sparta and Messenia, contained five districts or quarters, each of which sent its own lochus into the field; so that the whole national army might properly be called the five lochi. And the name might subsist long after the changes introduced into the Argive constitution, by the admission of so many of the Periœci to the rights of citizenship, had destroyed the division which had given rise to it. The expression of Thucydides, πέντε λόχοις ὠνομασμένοις, like that of ἱππῆς καλούμενοι just before, may imply perhaps that it was only a name, now no longer significant, for the whole national strength of Argos, when assembled together in one army. We then have three parts of the Argive army, which may be compared to three corresponding parts of the Lacedæmonian. The five lochi, or legion, consisting of the whole military strength of Argos, in the vigour of life; that is, analogous to the hastati and principes of Rome. To these correspond the six lochi, or legion, or united national force of Sparta; consisting in like manner of all Spartan citizens in the vigour of life. Secondly, the πρεσβύτεροι, or citizens of more advanced age, the triarii of the Roman legion, form a distinct body in both armies: but in the Spartan army they seem to have been stationed in the rear of the line, to cover the baggage, while, with the Argives, they were drawn up in the line. Possibly, however, this may have been only done on account of the inferior numbers of the confederate army, to prevent the Lacedæmonians from out-flanking them even more than they

τοῖς παρατεταγμένοις, ἔτρεψαν οὐδὲ ἐς χεῖρας τοὺς πολλοὺς ὑπομείναντας ἀλλ' ὡς ἐπῄεσαν οἱ Λακεδαιμόνιοι, εὐθὺς ἐνδόντας καὶ ἔστιν οὓς καὶ καταπατηθέντας τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν. LXXIII. ὡς δὲ ταύτῃ ἐνεδεδώκει τὸ τῶν

Complete victory of the Lacedæmonians.

Ἀργείων καὶ ξυμμάχων στράτευμα, παρερρήγνυντο ἤδη ἅμα καὶ ἐφ' ἑκάτερα, καὶ ἅμα τὸ δεξιὸν τῶν Λακεδαιμονίων καὶ Τεγεατῶν ἐκυκλοῦτο τῷ περιέχοντι σφῶν τοὺς Ἀθηναίους, καὶ ἀμφοτέρωθεν αὐτοὺς κίνδυνος περιειστήκει, τῇ μὲν κυκλουμένους τῇ δὲ ἤδη ἡσσημένους. καὶ μάλιστ' ἂν τοῦ στρατεύματος ἐταλαιπώρησαν, εἰ
2 μὴ οἱ ἱππῆς παρόντες αὐτοῖς ὠφέλιμοι ἦσαν. καὶ ξυνέβη τὸν Ἆγιν, ὡς ᾔσθετο τὸ εὐώνυμον σφῶν πονοῦν τὸ κατὰ τοὺς Μαν-

2. ὑπομένοντας e. ὑπομείνοντας C. ἀπῄεσαν R. 3. οὓς καταπατηθέντας K. 5. ἐπερρήγνυντο c.d.i. 6. ἤδη] δὴ g. 7. ἐκυκλοῦντο A.B.F.c.h. 8. κίνδυνος αὐτοὺς K. 9. ἤδη] om. A. ἡσσομένους I. 11. οἱ] om. e. 12. πονοῦν κατὰ c.e.i.

did actually. Thirdly, the χίλιοι λογάδες, a chosen band, the flower of the youth of Argos, and trained with peculiar care to all military exercises, correspond to the "three hundred horsemen" of the Spartans, who were also a picked body of young men, and obliged by the very distinction which they had obtained in being chosen amongst the "horsemen," to cultivate all their warlike faculties with especial assiduity. For the fivefold division of Messenia, see Stephan. Byzant. in Ὑαμεία and Μεσόλα, quoted by Müller, Dorians, vol. I. p. 95. (Engl. Trans. p. 111.) note.

[Poppo says that the "five lochi" must be the πρεσβύτεροι, from the absence of the article: and that they are called πρεσβύτεροι, not as consisting of old men, but of men of maturer years than the thousand chosen young men, spoken of just before. The only question is, whether πέντε λόχοι may not be considered so much of a proper name as not to require the article; otherwise Poppo's interpretation is undoubtedly just.]

3. τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν] "So that they could not escape being "overtaken by the enemy." The Scholiast of the Leyden MS. explains it ὅτι μὴ ἔφθασαν, as if his reading had been τῷ μὴ φθῆναι. For the construction, see Matthiæ, Gr. Gr. §. 539. Obs. 1.

[Poppo and Göller both condemn this interpretation; and Göller, while adopting Bauer's explanation, "quia "non effugerant priusquam opprime-"bantur," adds, "Formula τοῦ, τοῦ "μὴ plerumque *consilium* significat, "interdum *effectum*; hic *causam* in-"dicat, ὅτι οὐκ ἔφθασαν." But what authority either of reason or example there is for this last assertion, I do not know. I should prefer Bauer's interpretation if the Greek would allow it; but if the sense of the passage be what he supposes it to be, the genitive must, I think, be altered into the dative or ablative, τῷ μὴ φθῆναι.]

5. παρερρήγνυντο—ἐφ' ἑκάτερα] "Their line was broken off both "ways:" i. e. by one part of it having advanced beyond it to pursue the enemy, and by another part having been beaten back behind it. See the note on IV. 96.

7. ἐκυκλοῦντο] Thomas Mag. in κυκλέω. DUKER.

τινέας καὶ τῶν Ἀργείων τοὺς χιλίους, παραγγεῖλαι παντὶ τῷ
στρατεύματι χωρῆσαι ἐπὶ τὸ νικώμενον. καὶ γενομένου τούτου 3
οἱ μὲν Ἀθηναῖοι ἐν τούτῳ, ὡς παρῆλθε καὶ ἐξέκλινεν ἀπὸ σφῶν
τὸ στράτευμα, καθ' ἡσυχίαν ἐσώθησαν, καὶ τῶν Ἀργείων μετ'
αὐτῶν τὸ ἡσσηθέν· οἱ δὲ Μαντινῆς καὶ οἱ ξύμμαχοι καὶ τῶν
Ἀργείων οἱ λογάδες οὐκέτι πρὸς τὸ ἐγκεῖσθαι τοῖς ἐναντίοις
τὴν γνώμην εἶχον, ἀλλ' ὁρῶντες τούς τε σφετέρους νενικη-
μένους καὶ τοὺς Λακεδαιμονίους ἐπιφερομένους ἐς φυγὴν
ἐτράποντο. καὶ τῶν μὲν Μαντινέων †καὶ† πλείους διεφθά- 4
ρησαν, τῶν δὲ Ἀργείων λογάδων τὸ πολὺ ἐσώθη. ἡ μέντοι
φυγὴ καὶ ἀποχώρησις οὐ βίαιος οὐδὲ μακρὰ ἦν· οἱ γὰρ
Λακεδαιμόνιοι μέχρι μὲν τοῦ τρέψαι χρονίους τὰς μάχας καὶ
βεβαίους τῷ μένειν ποιοῦνται, τρέψαντες δὲ βραχείας καὶ οὐκ
ἐπὶ πολὺ τὰς διώξεις. LXXIV. Καὶ ἡ μὲν μάχη τοιαύτη

MANTINEA. Amount of the loss on both sides.

καὶ ὅτι ἐγγύτατα τούτων ἐγένετο, πλείστου δὲ
χρόνου μεγίστη δὴ τῶν Ἑλληνικῶν καὶ ὑπὸ
ἀξιολογωτάτων πόλεων ξυνελθοῦσα. οἱ δὲ Λακεδαιμόνιοι 2
προθέμενοι τῶν πολεμίων νεκρῶν τὰ ὅπλα τροπαῖον εὐθὺς
ἵστασαν καὶ τοὺς νεκροὺς ἐσκύλευον, καὶ τοὺς αὑτῶν ἀνεί-

4. στρατοπέδῳ Q. 5. ἡσσημένον i. 9. μὲν] om. N.V. καὶ] οἱ L.N.V. "Nec καὶ omnibus placeat." Poppo. διέφθειραν Q. 10. διεσώθη N.V. ἡ μέντοι] om. L. 12. χρονίους τε τὰς d. 15. καὶ] om. i. ἐγγυτάτω Q. δὲ] δὴ A.B.C.E.F.G.H.K.V.f.g.k. Bekker. in ed. 1832. qui δὴ proxime sequentem uncis seclusit. 17. τῶν ἀξιολογωτάτων R. 18. προθέμενοι] om. f. πολεμίων] πόλεων B. 19. ἔστασαν A. ἕστασαν B.F. ἔστησαν L.O.P. αὐτῶν E.F.G.H.K.N.O.P.V.

11. φυγὴ] Pharacis Spartani salubre consilium legas apud Diodorum Siculum, p. 326. d. Wass.

14. τοιαύτη καὶ ὅτι ἐγγύτατα τούτων] Poppo says, "Pro καί, ἤ probabiliter "conjicit Dukerus, ad VII. 87." He means VII. 86. τοιαύτη ἢ ὅτι ἐγγύτατα τούτων αἰτίᾳ. But τοιαύτη καὶ ὅτι ἐγγύτατα τούτων resembles the expression τοιαῦτα καὶ παραπλήσια, I. 22, 143. Compare also παραπλήσιον δὲ καὶ οὐ πολλῷ πλέον. VII. 19. Thucydides does not intend to throw any uncertainty upon his statement here, as he does in the case of the death of Nicias, where, in the earlier part of the narrative, he had inserted the caution ὡς ἐλέγετο. τοιαύτη καὶ ὅτι ἐγγύτατα τούτων is merely an assertion of the accuracy of his description; τοιαύτη ἢ ὅτι ἐγγύτατα τούτων would have implied that some of the particulars of it were doubtful.

16. ὑπὸ ἀξιολογωτάτων πόλεων ξυνελθοῦσα] Compare τῆς μάχης συνεστεώσης, Herodot. I. 74. and the Latin expression, "pugna commissa est." We could say that "two armies joined "battle," though we could hardly speak of "a battle joined by two "armies."

λοντο καὶ ἀπήγαγον ἐς Τέγεαν, οὗπερ ἐτάφησαν, καὶ τοὺς
3 τῶν πολεμίων ὑποσπόνδους ἀπέδοσαν. ἀπέθανον δὲ Ἀργείων μὲν καὶ Ὀρνεατῶν καὶ Κλεωναίων ἑπτακόσιοι, Μαντινέων δὲ διακόσιοι, καὶ Ἀθηναίων ξὺν Αἰγινήταις διακόσιοι καὶ οἱ στρατηγοὶ ἀμφότεροι. Λακεδαιμονίων δὲ οἱ μὲν ξύμμαχοι οὐκ ἐταλαιπώρησαν ὥστε καὶ ἀξιόλογόν τι ἀπογενέσθαι· αὐτῶν δὲ χαλεπὸν μὲν ἦν τὴν ἀλήθειαν πυθέσθαι, ἐλέγοντο δὲ περὶ τριακοσίους ἀποθανεῖν.

LXXV. Τῆς δὲ μάχης μελλούσης ἔσεσθαι καὶ Πλειστοάναξ ὁ ἕτερος βασιλεὺς ἔχων τούς τε πρεσβυτέρους καὶ νεωτέρους ἐβοήθησε, καὶ μέχρι μὲν Τεγέας ἀφίκετο, πυθόμενος δὲ τὴν νίκην ἀπεχώρησε.
2 καὶ τοὺς ἀπὸ Κορίνθου καὶ ἔξω ἰσθμοῦ ξυμμάχους ἀπέστρεψαν πέμψαντες οἱ Λακεδαιμόνιοι, καὶ αὐτοὶ ἀναχωρήσαντες καὶ τοὺς ξυμμάχους ἀφέντες, (Κάρνεια γὰρ αὐτοῖς ἐτύγχανον ὄντα)
3 τὴν ἑορτὴν ἦγον. καὶ τὴν ὑπὸ τῶν Ἑλλήνων τότε ἐπιφερομένην αἰτίαν ἔς τε μαλακίαν διὰ τὴν ἐν τῇ νήσῳ ξυμφορὰν καὶ ἐς τὴν ἄλλην ἀβουλίαν τε καὶ βραδυτῆτα ἑνὶ ἔργῳ τούτῳ ἀπελύσαντο, τύχῃ μὲν, ὡς ἐδόκουν, κακιζόμενοι, γνώμῃ δὲ οἱ αὐτοὶ ἔτι ὄντες.

PELOPONNESUS.
Moral effect of the victory in restoring the former reputation of the Lacedæmonians. While they are engaged in celebrating the Carnea, the allies again attack Epidaurus, and raise works to blockade the city.

4 Τῇ δὲ προτέρᾳ ἡμέρᾳ ξυνέβη τῆς μάχης ταύτης καὶ τοὺς

2. ἀπέδωσαν E. 3. ὀρναιατῶν A.R.h. 4. καὶ ἀθ.—διακόσιοι] om. I. σὺν K. αἰγινίταις V.g. 6. καὶ] om. g. 7. ἐλέγετο d.i. δ' οὖν h. 8. τετρακοσίους K.O. 14. ἀπέστρεψαν B.E.F.G.H.K.L.N.O.c.k. Haack. Poppo. Goell. ceteri ἀπέτρεψαν. Conf. IV. 97. ἀπαντᾷ κήρυκι Βοιωτῷ, ὃς αὐτὸν ἀποστρέψας. 15. καὶ τοὺς] τούς τε i. 16. ἐτύγχανεν e. Vide Dobreum ad Aristophan. Plut. 145. 17. καὶ τὴν ἑορτὴν V. εἶχον L.O.P. τῶν] om. B.h. 19. ἐς] om. K. 22. προτέρᾳ A.B.E.F.G.H.N.Q.R.V. Bekker. in ed. 1832. vulgo προτεραίᾳ. ξυνέβη A.B.C.E.F.G.H.K.d.e.f.g. Haack. Poppo. Goell. ceteri συνέβη. Male. Poetæ omnes ξ pro σ passim usurparunt, oratores perràro, Isocrates bis tantum, si libri non fallunt. Circa Alexandri Magni tempora usus elementi ξ exolevisse videtur. Apud Polybium vix invenitur. Wass.

4. ξὺν Αἰγινήταις] That is, "the "Athenian settlers in Ægina, who had "been sent there in the first year of "the war." See II. 27. and VII. 57. where they are described as, Αἰγινῆται οἱ τότε Αἴγιναν εἶχον.

6. ὥστε καὶ ἀξιόλογόν τι ἀπογενέσθαι] Καὶ non redundat, sed significat Lacedæmonios non adeo pressos esse ut præter laborem præsentem *etiam* magnam jacturam facerent. Poppo.

22. τῇ δὲ προτε[ραί]ᾳ ἡμέρᾳ] Ammonius

Ἐπιδαυρίους πανδημεὶ ἐσβαλεῖν ἐς τὴν Ἀργείαν ὡς ἔρημον
οὖσαν, καὶ τοὺς ὑπολοίπους φύλακας τῶν Ἀργείων ἐξελ-
θόντων [αὐτῶν,] διαφθεῖραι πολλούς. καὶ Ἠλείων τρισχι- 5
λίων ὁπλιτῶν βοηθησάντων Μαντινεῦσιν ὕστερον τῆς μάχης,
καὶ Ἀθηναίων χιλίων πρὸς τοῖς προτέροις, ἐστράτευσαν
ἅπαντες οἱ ξύμμαχοι οὗτοι εὐθὺς ἐπὶ Ἐπίδαυρον, ἕως οἱ
Λακεδαιμόνιοι Κάρνεια ἦγον, καὶ διελόμενοι τὴν πόλιν περι-
ετείχιζον. καὶ οἱ μὲν ἄλλοι ἐξεπαύσαντο, Ἀθηναῖοι δὲ, 6
ὥσπερ προσετάχθησαν, τὴν ἄκραν τὸ Ἡραῖον εὐθὺς ἐξειρ-
γάσαντο. καὶ ἐν τούτῳ ξυγκαταλιπόντες ἅπαντες τῷ τει-
χίσματι φρουρὰν ἀνεχώρησαν κατὰ πόλεις ἕκαστοι. καὶ τὸ
θέρος ἐτελεύτα.

LXXVI. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἀρχομένου εὐθὺς
οἱ Λακεδαιμόνιοι, ἐπειδὴ τὰ Κάρνεια ἤγαγον, ἐξεστράτευσαν,

ARGOS.
The Lacedæmonians offer peace to the Argives, intending it to pave the way for a revolution in the government.

καὶ ἀφικόμενοι ἐς Τέγεαν λόγους προὔπεμπον
ἐς τὸ Ἄργος ξυμβατηρίους. ἦσαν δὲ αὐτοῖς 2
πρότερόν τε ἄνδρες ἐπιτήδειοι καὶ βουλόμενοι
τὸν δῆμον τὸν ἐν Ἄργει καταλῦσαι· καὶ ἐπειδὴ
ἡ μάχη ἐγεγένητο, πολλῷ μᾶλλον ἐδύναντο
πείθειν τοὺς πολλοὺς ἐς τὴν ὁμολογίαν. ἐβούλοντο δὲ πρῶ-

1. ἀργείων A.B.Q.c.d.f.i. ἐρήμην d. 2. ἐξελθόντων αὐτῶν B.C.F.G.H,I,L.N.O.P.R.V.c.g.h.i.k. Haack. Poppo. Sed hic uncis inclusum. vulgo et Bekk. αὐτῶν omitt. 7. κράνεια L. κάρνειαν E. Κάρν. ἦγον καὶ ad marg. rejicit et διελόμενοι om. R. 8. οἱ ἄλλοι E. 10. ξυγκαταλείποντες E.Q.V. ἅπαντες] om. b. 16. ἔς τε E. 17. τε] om. i.

et Thomas Magister hoc discrimen statuunt inter προτέρα et προτεραία: προτέρα, ἐπὶ τάξεως· προτεραία δὲ, ἐπὶ μόνης ἡμέρας. Itaque ex illorum sententia non recte dicitur, τῇ προτέρᾳ ἡμέρᾳ τῆς μάχης. Sed, non minus recte dici τῇ προτέρᾳ ἡμέρᾳ quam τῇ προτεραίᾳ, ostendit Stephanus ex Homero Iliad. φ'. v. 5. Odyss. π'. 50. et ex Aristotele, V. Polit. 12. εἰ τῇ προτέρᾳ ἐγένετο τῆς τροπῆς, pridie solstitii, vel brumæ. Pollux, I. 65. Φαίης δ' ἂν—καὶ τῇ προτεραίᾳ, καὶ τῇ προτέρᾳ. Duker.

2. ἐξελθόντων [αὐτῶν] i. e. τῶν φυλάκων. "And cut to pieces the remaining "guards of the Argives in great numbers, as they had ventured out to "fight them." ἐξελθόντες, without any addition, is used in this sense, VIII. 25. If αὐτῶν were omitted, I should still refer ἐξελθόντων to φύλακας, and make it agree with αὐτῶν understood, just as in the remarkable passage, VI. 7.

8. ἐξεπαύσαντο] Ἀπέκαμον τοῦ περιτειχίζειν. Schol.

9. τὴν ἄκραν τὸ Ἡραῖον] "The temple of Juno was probably on a promontory west of the city." Gell. Itin. Morea. p. 191.

τον σπονδὰς ποιήσαντες πρὸς τοὺς Λακεδαιμονίους αὖθις ὕστερον καὶ ξυμμαχίαν, καὶ οὕτως ἤδη τῷ δήμῳ ἐπιτίθεσθαι.
3 καὶ ἀφικνεῖται πρόξενος ὢν Ἀργείων Λίχας ὁ Ἀρκεσιλάου παρὰ τῶν Λακεδαιμονίων δύο λόγω φέρων ἐς τὸ Ἄργος, τὸν μὲν καθ' ὅ, τι εἰ βούλονται πολεμεῖν, τὸν δ' ὡς εἰ εἰρήνην ἄγειν. καὶ γενομένης πολλῆς ἀντιλογίας (ἔτυχε γὰρ καὶ ὁ Ἀλκιβιάδης παρὼν) οἱ ἄνδρες οἱ τοῖς Λακεδαιμονίοις πράσσοντες, ἤδη καὶ ἐκ τοῦ φανεροῦ τολμῶντες, ἔπεισαν τοὺς Ἀργείους προσδέξασθαι τὸν ξυμβατήριον λόγον. ἔστι δὲ ὅδε.

LXXVII. "ΚΑΤΤΑΔΕ δοκεῖ τᾷ ἐκκλησίᾳ τῶν Λακε-"δαιμονίων ξυμβαλέσθαι ποττὼς Ἀργείως, ἀποδιδόντας τὼς "παῖδας τοῖς Ὀρχομενίοις καὶ τὼς ἄνδρας "τοῖς Μαιναλίοις, καὶ τὼς ἄνδρας τὼς ἐν "Μαντινείᾳ τοῖς Λακεδαιμονίοις ἀποδιδόντας, "καὶ ἐξ Ἐπιδαύρω ἐκβῶντας καὶ τὸ τεῖχος ἀναιροῦντας.

TREATY BETWEEN LACEDÆMON and ARGOS.

2. ἤδη] om. R. 3. καὶ φικνεῖται E. i. e. κἀφικνεῖται. ἀργείων] om. O. λείχας C.I.L.O.P.c.d.e.f.g.k. 4. δύω I. φέρων ἐς τὸ ἄργος δύο λόγω G.L. O.P.c.i.k. 5. εἰ] ἣν i. om. K.V. εἰ] ἂν h. om. K.c. 6. γενομένης post ἀντιλογίας ponit R. δ] om. L.O.P. 8. καὶ οὐκ ἐκ c.i. 9. ξυμβατήριον A.B.E.G.N.V. Haack. Poppo. Goell. ceteri συμβατήριον. 11. κατὰ τάδε δοκεῖ τῇ K.L.O. τῶν] om. V. 12. πὸτ τὼς H. ποτὶ τὼς L.O. ποτὼς K. ποττῶς E. ἀργίως c. ὑποδιδόντας 47. 16. ἐξ] om. K. ἐπιδαύρου A.C.E.F.G.H.I. K.L.N.O.R.V.c.e.f.g. Parm. Poppo. 47. 48. ἐκβάντας g. ἐκβαλόντας d.i.k. ἐκβαλόντες c. ἐκβοῶντας E.V. καὶ τὸ] τὸ om. d.i.

4. τὸν μὲν καθ' ὅ, τι κ. τ. λ.] "Duas "afferebant conditiones: alteram, quem-"admodum, si bellum mallent, futurum "esset; alteram, quemadmodum, si pa-"cem." Post καθ' ὅ, τι et ὡς intelligendum est ἔσται. Göller.

12. ποττὼς] Pro πρὸς τούς. Vide Eustathium ad Iliad. λ'. p. 828. et Iliad. ρ'. p. 1106. πὸτ τῶ Διός, ἤγουν πρὸς τοῦ Διός. Etymol. M. conjungit: Ποττάν, ἀντὶ τοῦ πρὸς τάν, Δωρικῶς. ποττὸ πῦρ, ἀντὶ τοῦ πρὸς τὸ πῦρ. Posterius est ex Aristoph. Acharn. v. 751. qui ibid. v. 732. ποττὰν μάδδαν, Lysistr. v. 1005. ποττὰν Ἑλλάδα, v. 1266. ποττὰς σπονδάς. Et Theocritus, XI. 1. ποττὸν Ἔρωτα. Duker.

τὼς παῖδας τοῖς Ὀρχομενίοις κ.τ.λ.] See ch. 61. He speaks of the hostages whom the Orchomenians had given for their own fidelity, and of those whom the Lacedæmonians had put into their keeping, and whom they had been obliged to give up to the Argives. No former mention had been made of the Mænalians; but as they had no one city, but were dispersed in several villages, an invading army could have had no difficulty in obliging them to give hostages separately; nor was there any one town capable of affording such resistance as to make its submission deserve a separate notice.

16. τὸ τεῖχος] Namely, τὴν ἄκραν τὸ Ἡραῖον. See ch. 75, and 80.

“ αἰ δέ κα μὴ εἴκωντι τοὶ Ἀθηναῖοι ἐξ Ἐπιδαύρω, πολεμίους 2
“ εἶμεν τοῖς Ἀργείοις καὶ τοῖς Λακεδαιμονίοις καὶ τοῖς τῶν
“ Λακεδαιμονίων ξυμμάχοις καὶ τοῖς τῶν Ἀργείων ξυμ-
“ μάχοις. καὶ αἴ τινα τοὶ Λακεδαιμόνιοι παῖδα ἔχοντι, 3
“ ἀποδόμεν ταῖς πολίεσι πάσαις. περὶ δὲ τῶ σιῶ σύματος 4
“ †εἶμεν λῆν† τοῖς Ἐπιδαυρίοις ὅρκον, δόμεν δὲ †αὐτοῖς†
“ ὀμόσαι. τὰς δὲ πόλιας τὰς ἐν Πελοποννάσῳ, καὶ μικρὰς 5
“ καὶ μεγάλας, αὐτονόμους εἶμεν πάσας καττὰ πάτρια. αἰ δέ 6
“ κα τῶν ἐκτὸς Πελοποννάσω τις ἐπὶ τὰν Πελοπόννασον γᾶν
“ ἴῃ ἐπὶ κακῷ, ἀλεξέμεναι ἁμόθι βουλευσαμένους, ὅπᾳ κα

1. εἴκοντι A.E.F.H.L.N.O.Q.R. (prim. man.) 48. ἀθηναίοις d. πολεμίοις 48. 2. εἶμεν A.C.G.L.N. Parm. Poppo. Goell. ειμεν sine accentu E. εἶμεν Q. εἰ μὲν B.F.H.K.c.f.g.h.i.k. vulgo ἦμεν. καὶ τοῖς λακεδαιμονίοις] om. B.E.F.H. N.Q.V. καὶ τοῖς] om. L.O. τοῖς] om. P.k. 48. 4. αἴ A.B.E.F.G.H.I. L.M.N.O.V.c.d.e.f.h.i. Parm. Haack. Poppo. Goell. vulgo ἄν. ἔχοντι A.E.F. G.H.K.L.N.O.Q.R.V.g.h.i. Parm. Haack. Poppo. 47. 48. vulgo et Bekk. ἔχωντι. 5. ἀποδῶμεν d.i.k.l. 47. ἀποδόμεναι h. πολέεσσι K. πολίεσσι R. δὲ] om. c.d.i. τὼ σιὼ L.O.K. τως εω c.d.i. τὼς ἴωσι I.e.k. 47. C. man. rec. τῶ τῶ σιῶ Valckenar. Ep. ad Roever. p. 73. et ad Adoniaz. p. 284. σύματος ἐμέλην A. B.h. σύματος ἐμὲν λῆν E.F.H. συματόσαι μὲν λῆν f.g. 48. σύματος αἰ μὲν R. συμβατόσαι μὲν λῆν K. σύγματος ἐμελην Q. σύγματος λῆν L. σύμτοιλην P. σύμτολην O. συματι εἰ μὲν λῆν c. σύματι εμὲν λῆν d.i. μὰ τὴν σεμέλην e. μὰ τὸν σεμέλην C.I.k.m.r. 47. vulgo cum M. συμβατόσαιμεν λῆν. Vide Valcken. Equidem malim σύματος, αἰ μὲν λῆν τὼς ἐπιδαυρίως, ὅρκον δόμεναι αὐτοῖς ὀμόσαι Bekk. σύματος ἐμὲν Parm. V. 6. τοῖς] τὸν I.L.O.P.k. 47. δόμεν A.B.E.F.G.H. K.Q.V. Haack. Poppo. Goell. 48. δόμεναι h. vulgo δῶμεν. αὐτοῖς I.c.i. Parm. 47. vulgo αὐτούς. 7. ὀμῶσαι 47. πελοποννήσω E.g. 8. εἶμεν A.C.G.I. K.N.P.Q. Parm. Poppo. Goell. 47. 48. εἰ μὲν B.F.c.d.e.f.g.h.i.k. vulgo ἦμεν. πάσας] om. P. κατὰ τὰ I.K.L.O.P.d. 47. 9. πελοποννάσω C. Duker. ceteri πελοποννάσου. τις] om. V. γᾶς C.K. 10. κακῷ γε ἀλεξέμεναι c.h. ἀμοθεὶ A.B.C.H.K.N.V.e.f.h.k. Bekk. ἀμοθεῖ g. ἀμόθι εἴ 47. κα B.C.F.G. H.I.L.N.O.V.d.e.k. Haack. Poppo. Goell. κἂν K. vulgo καί. ὅπακα Parm. 47.

5. περὶ δὲ τῶ σιῶ σύματος] The varieties of reading in this passage are so great, that little stress can be laid on the manuscripts for giving it correctly. Bekker's correction seems to me only objectionable, because, as Goller says, αἰ μὲν λῆν depending as it must upon δοκεῖ, appears inadmissible: the construction required is not αἰ μὲν δοκεῖ λῆν, but αἰ μὲν ξυμβαίνοι λῆν. Yet I can as little understand δοκεῖ εἶμεν λῆν, so that I have marked the words as corrupt or inexplicable. The general sense of the clause seems to be, that with respect to the victim alleged by the Argives to be owed to the temple of Apollo Pythæus from the Epidaurians, the matter should be decided by the oath of the Epidaurians, who were to swear whether it was justly due from them or no; and the Argives should trust the result to this mode of settlement. It is well known that, where the evidence was not clear, the accused was allowed to clear himself by oath; and if he swore that he was innocent, the accuser had no further remedy. See Aristotle, Rhetor. I. 16. §. 6. and Herodot. VI. 86. where Glaucus wishes to be allowed to clear himself by oath of the charge of having appropriated some money entrusted to his care.

10. ἀμόθι] *Quovis modo*, ut ἀμοῦ γέ που apud Lys. de Invalid. §. 20. POPPO.

7 " δικαιότατα δοκῇ τοῖς Πελοποννασίοις. ὅσσοι δ' ἐκτὸς Πελο-
" ποννάσω τῶν Λακεδαιμονίων ξύμμαχοι ἐντὶ, ἐν τῷ αὐτῷ
" ἐσσοῦνται ἐν τῷπερ καὶ τοὶ τῶν Λακεδαιμονίων καὶ τοὶ
8 " τῶν Ἀργείων ξύμμαχοί ἐντι, τὰν αὐτῶν ἔχοντες. ἐπιδεί-
" ξαντας δὲ τοῖς ξυμμάχοις ξυμβαλέσθαι, αἴ κα αὐτοῖς δοκῇ.
" αἰ δέ τι καὶ ἄλλο δοκῇ τοῖς ξυμμάχοις, οἴκαδ' ἀπιάλλειν."

LXXVIII. Τοῦτον μὲν τὸν λόγον προσεδέξαντο πρῶτον οἱ Ἀργεῖοι, καὶ τῶν Λακεδαιμονίων τὸ στράτευμα ἀνεχώρησεν ἐκ τῆς Τεγέας ἐπ' οἴκου· μετὰ δὲ τοῦτο ἐπιμιξίας οὔσης ἤδη παρ' ἀλλήλους, οὐ πολλῷ ὕστερον ἔπραξαν αὖθις οἱ αὐτοὶ ἄνδρες ὥστε τὴν Μαντινέων καὶ Ἠλείων καὶ τὴν Ἀθηναίων ξυμμαχίαν ἀφέντας Ἀργείους σπονδὰς καὶ ξυμμαχίαν ποιήσασθαι πρὸς Λακεδαιμονίους. καὶ ἐγένοντο αἵδε.

The Argives break off their alliance with Athens, and become allies of Lacedæmon.

1. πελοποννάσου E.F.G.H.Q.V.c.d.e.f.g. Poppo. 2. τῶν] om. c.d.i. ἔντι K. om. Parm. 3. ἐσσοῦνται B.F.H.K.N. Poppo. vulgo et Bekk. ἐσοῦνται. 4. αὐτῶν E.F.G.H.M.N.O.V. Poppo. αὐτὸν K. ἐπιδείξαντες c.k. ἐπεὶ δείξαντας G. 5. αὐτοῖς δοκεῖ 47. 6. αἰ δέ τι δοκῇ] om. 47. τι δοκῇ A.B.C.F.G. H.L.N.O.P.Q.V.c.d.e.i.k. Poppo. Bekk. τι ἄλλο δοκῇ h. καὶ ἄλλο om. Parm. ἀπιάλλην B. Bekk. in ed. 1832. 8. οἱ] om. L.O.P.e. ἀνεχώρησαν e. 10. ἤδη] om. d.i. 12. καὶ τὴν ἀθηναίων καὶ ἠλείων A.B.C.E.F.G.Q.R.V.e. et, qui τῶν habent pro τὴν, H.K.g. Bekk. in ed. 1832. ξυμμαχίας G. 13. ἀφέντες Q. ἀργείους] om. L.O.P. ξυμμαχίας L.P. 14. ἐλέγοντο K.

So Hesychius explains ἀμόθεν. ἀπό τινος μέρους ὁπόθεν θέλεις. Others, as Bredow, understand ἀμόθι to signify "*ubicunque*," comparing οὐδαμόθι *nusquam*. And this seems the more exact sense of the word. Others again, as Portus, connect it with ἅμα, and interpret it "*una, pariter*."

ὅπα καὶ] Sine dubio rectum est ὅπακα, vel, si quis hoc mavult, ὅπα κα. cap. 79. ὅπα κα δικαιότατα κρίναντες. Hujusmodi sunt αἴκα, ἐπεί κα, et alia hujus generis in scriptoribus Doricis, et monumentis veteribus Dorica dialecto scriptis. DUK.

4. ἐπιδείξαντας — ἀπιάλλειν] "The "treaty was to be communicated to the "allies of each, but was not to depend "upon their sanction." "The οἴκαδ' "ἀπιάλλειν may perhaps refer to the "same precaution which the Spartans "adopt with the Argive ambassadors. "Thucyd. V. 41." Thirlwall, Hist. Gr. vol. III. p. 352, and note. Göller understands the passage thus: "Sparta "and Argos were to shew the treaty to "their respective allies, for them to "accede to it if they thought proper: "but if the allies disapproved of any "thing or wished to add to the treaty "any new articles, then they were to "send them to Sparta and Argos for "their approval also." Neither of these interpretations is altogether satisfactory, but bishop Thirlwall is right I think in referring ἀπιάλλειν to Lacedæmon and Argos, and not to the allies. The question is, what was meant by οἴκαδ' ἀπιάλλειν; whether it was that the new articles or objections made by the ambassadors of the allies were to be sent home to the governments of the allies for their ratification; or whether it was that the ambassadors of the allies if dissenting from the treaty, were to be sent away to their own homes, that they might not by their intrigues attempt to unsettle the relations between Argos and Lacedæmon.

ARGOS. A. C. 418. Olymp. 90. 3.

TREATY OF ALLIANCE BETWEEN LACEDÆMON AND ARGOS.

LXXIX. " ΚΑΤΤΑΔΕ ἔδοξε τοῖς Λακεδαιμονίοις καὶ " Ἀργείοις σπονδὰς καὶ ξυμμαχίαν εἶμεν πεντήκοντα ἔτη, " ἐπὶ τοῖς ἴσοις καὶ ὁμοίοις δίκας διδόντας " καττὰ πάτρια· ταὶ δὲ ἄλλαι πόλιες ταὶ ἐν " Πελοποννάσῳ κοινανεόντων τᾶν σπονδᾶν καὶ " τᾶν ξυμμαχιᾶν αὐτόνομοι καὶ αὐτοπόλιες, τὰν αὐτῶν ἔχον- " τες, καττὰ πάτρια δίκας διδόντες τὰς ἴσας καὶ ὁμοίας. ὅσοι 2
" δὲ ἔξω Πελοποννάσω Λακεδαιμονίοις ξύμμαχοί ἐντι, ἐν " τοῖς αὐτοῖς ἐσσοῦνται τοῖσπερ καὶ τοὶ Λακεδαιμόνιοι· καὶ " τοὶ τῶν Ἀργείων ξύμμαχοι ἐν τῷ αὐτῷ ἐσοῦνται τῷπερ " καὶ τοὶ Ἀργεῖοι, τὰν αὐτῶν ἔχοντες. αἰ δέ ποι στρατιᾶς 3
" δέῃ κοινᾶς, βουλεύεσθαι Λακεδαιμονίως καὶ Ἀργείως ὅπᾳ " κα δικαιότατα κρίναντας τοῖς ξυμμάχοις. αἰ δέ τινι τᾶν 4
" πολίων ᾖ ἀμφίλογα, ἢ τᾶν ἐντὸς ἢ τᾶν ἐκτὸς Πελοπον- " νάσω, αἴτε περὶ ὅρων αἴτε περὶ ἄλλου τινὸς, διακριθῆμεν.

1. *κατὰ τάδε* I.K.L.O.P. *καὶ ἀργείοις*] om. d.i. *τοῖς ἀργείοις* g. 2. *εἶμεν* A.C.E.G.I.K.N.Q.c.d.e.f.g.h.i.k. Poppo. Goell. *εἰ μὲν* B.F.H. vulgo *ἦμεν*. *πενtακοντα ἔτη* A.B.E.F.H.N.V. Poppo. Goell. vulgo *πεντηκονταετῆ*. 3. *διδόναι* c.d.i. *δόντας* f. 4. *κατὰ τὰ* I. *κατὰ τάδε* K.P. *κὰτ τὰ* g. *καττὰ τὰ* c.d.i. *ταὶ δ' αἱ* c.d.i. *ταὶ—αὐτοπόλιες*] om. K. *ταὶ*] *καὶ* A.B. *πόλεις* R. 5. *κοινὰν ἐόντων* E.F.H.I.g. *κοινὰν ἐχόντων* Q. *κοινᾶν δὲ ἐόντων* B.h. *κοιρανneόντων* f. vulgo *κοινᾶν ἐόντων*. Correxit Valckenar. ad Eurip. Phœn. p. 65. [quem secuti sunt Haack. Poppo. Goell.] *τὰν σπονδὰν καὶ τὰν ξυμμαχίαν* E.F.G.H.K.Q.g. *σπονδᾶν καὶ τᾶν ξυμμαχιᾶν* B. 6. *τᾶς ξυμμαχίας* Bekk. Goell. *αὐτοὶ πόλιες* E. *τὰν ἔχον αὐτῶν ἔχοντες* E.G. *αὐτῶν* E.F.G.H.I.K.L.N.O.V. Poppo. 7. *διδόντες δίκας* f. *ὅσσοι* A.F.H.K. 8. *πελοποννάσω* C.h. Haack. Goell. vulgo *πελοποννάσου*. *καὶ λακεδαιμονίοις* c.d.i. 9. *ἐσσοῦνται* A.B.F.H.K.N.V. Poppo. sic et mox. vulgo et Bekk. *ἐσοῦνται*. *τοῖσπερ καὶ λακεδαιμόνιοι* f. *τοῖσπερ τοὶ λακεδαιμόνιοι* L.O.P.k. *τοῖς περ—ἐσοῦνται*] om. B. 10. *τῶν αὐτῶν* f. 11. *δέσποι* F.H. *στρατείας* Haack. Poppo. 12. *δέοι* R.c.i. *δέει* G.k. et correctus C. *ὀπάκα* K. *ὀπακα* E. 14. *ἀμφίλλογα* A.E.F.H. *τὰ ἀμφίλογα* Q. *ἦν ἐντὸς* f. *τὰν* F.H.I.K. *ἢ τᾶν* ante *ἐκτὸς* om. c.d.i. *πελοποννάσω* C. Haack. vulgo et Bekk. *πελοποννάσου*. 15. *αἴτε—αἴτε* H.I.K. *διακριθεῖμεν* P.

12. *ὅπᾳ κα δικαιότατα κρίναντας τοῖς ξυμμάχοις*] "Quam justissime poterant "de sociis decernentes." Dijudicandum autem erat, quid in bello futuro præstandum a singulis sociis esset, quot milites tribuendi, quantum cibariorum. Haack.

15. *διακριθῆμεν*] Herman makes this infinitive depend on *ἀμφίλογα*, and considers *ἐς πόλιν ἐλθεῖν* to be the apodosis of the whole sentence. "Should any "points of doubtful decision arise, the "quarrel must be referred to some "third state," &c. But it is manifest that the clause relates to quarrels between a state which was a member of the confederacy and one which was not; and how could the confederacy prescribe the mode in which disputes with a foreign power were to be settled? The sense seems rather to be, that, in the case of a dispute between a state of the confederacy and a foreign state, the quarrel was to be settled between them

5 “ αἰ δέ τις τῶν ξυμμάχων πόλις πόλει ἐρίζοι, ἐς πόλιν ἐλ- “ θεῖν ἄν τινα ἴσαν ἀμφοῖν ταῖς πολίεσι δοκείοι τοῖς δὲ ἔταις “ καττὰ πάτρια δικάζεσθαι.”

LXXX. Αἱ μὲν σπονδαὶ καὶ ἡ ξυμμαχία αὕτη ἐγεγένητο· καὶ ὁπόσα ἀλλήλων πολέμῳ ἢ εἴ τι ἄλλο εἶχον, διελύσαντο. κοινῇ δὲ ἤδη τὰ πράγματα τιθέμενοι ἐψηφίσαντο κήρυκα καὶ πρεσβείαν παρὰ Ἀθηναίων μὴ προσδέχεσθαι, ἢν μὴ ἐκ Πελοποννήσου ἐξίωσι τὰ τείχη ἐκλιπόντες, καὶ μὴ ξυμβαίνειν τῳ μηδὲ πολεμεῖν ἀλλ’ ἢ ἅμα.

The Lacedæmonians and Argives try to persuade Perdiccas to join their alliance. The Athenians evacuate the works before Epidaurus.

2 (See ch. 75.) καὶ τά τε ἄλλα θυμῷ ἔφερον καὶ ἐς τὰ ἐπὶ Θρᾴκης χωρία καὶ ὡς Περδίκκαν

1. ἐρίζει d. 2. ἂν A.B.F.G.H.I.K.L.N.O. Haack. Poppo. Goell. αἴ e. vulgo ἂν. ἀμφὶ τὰς E. πολίεσσι B.E.F.H.R.V. πόλεσι C. δοκείοι Bekk. ed. 1832. δοκείη h. δοκεῖ οἱ Q.g. δοκεῖοι A.B.C.E.F.H.K.R.V. vulgo δοκοίη. ἔτταις B.h.k. 3. κατὰ τὰ I.K.P.d.e. δικάζεσθαι] Valckenar. δίκας ἐσεῖσθαι. δικάσεσθαι Q. 5. πολέμῳ] post ἄλλο ponunt c.d.i. post ἀλλήλων et iterum post εἶχον e. 7. παρὰ ἀθην. C.E.G.K.Q.d.e.f.g.h.i. Poppo. ceteri παρ’ ἀθην. 10. τῷ E.G. τῶ C.F.K. καὶ τά] κατά C.G.I.

as they could: διακριθῆμεν meaning, “ the issue must be tried,” but whether by negociation or by war the treaty does not specify; each member of the confederacy being in this case at liberty to use his own discretion. But in disputes between each other, the members of the confederacy were not to have recourse to arms, but were to submit the matter to some third state, to arbitrate between them.

2. τοῖς δὲ ἔταις κ. τ. λ.] “ The citi“ zens of each particular state, in their “ disputes with each other, should have “ justice done them according to the “ laws and customs of their country.” That is, equal justice should be done, without distinction of parties; while on the other hand there should be no appeal from the decisions of the particular tribunals of one state to those of any foreign state, whether of the confederacy or not. For the word ἔτης, compare Æschyl. Suppl. 262. Schütz. and the Elean inscription discovered by sir W. Gell, and published in the Museum Criticum, No. IV. p. 536. and by Böckh. (Staatshaushalt. d. Athen. II. p. 390.) αἴτε ϝέτας, αἴτε τελέστα, αἴτε δᾶμος ἐντί. Compare Cicero, (in Verrem Act. II. lib. II. 13.) “ Siculi hoc “ jure sunt, ut quod civis cum cive “ agat, domi certet suis legibus.”

τοῖς δὲ ἔταις καττὰ πάτρια δικάζεσθαι] Τοὺς δὲ πολιτευομένους ἐν μιᾷ ἑκάστῃ πόλει δι’ ἀλλήλων λύειν τὰ διάφορα. Schol.

5. διελύσαντο] “ They mutually put “ an end to all such things.” The words ὁπόσα ἀλλήλων πολέμῳ εἶχον would require not διελύσαντο but ἀπέδοντο, or ἀλλήλοις ἀπέδοσαν. (See III. 52. IV. 21. V. 17.) But because the words εἴ τι ἄλλο are of a more general nature, and mean, “ if they had done “ any thing of which the other party “ could complain,” therefore Thucydides uses the word διαλύεσθαι, which does not signify “ to release” or “ give “ back,” but refers properly to αἰτίας or ἐγκλήματα, and signifies as I have rendered it, “ to do away with, or put “ an end to.”

10. τά τε ἄλλα θυμῷ ἔφερον] The Scholiast explains ἔφερον by ἐφέροντο, as if the construction were, κατὰ τὰ ἄλλα. But ἔφερον is no more than “ gerebant;” “ they conducted all their “ other measures with vehemence,” i. e. with a strong feeling against Athens. Compare IV. 121. τὸν πόλεμον προθύμως οἴσειν.

ἔπεμψαν ἀμφότεροι πρέσβεις, καὶ ἀνέπεισαν Περδίκκαν ξυνομόσαι σφίσιν. οὐ μέντοι εὐθύς γε ἀπέστη τῶν Ἀθηναίων, ἀλλὰ διενοεῖτο, ὅτι καὶ τοὺς Ἀργείους ἑώρα· ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἄργους. καὶ τοῖς Χαλκιδεῦσι τούς τε παλαιοὺς ὅρκους ἀνενεώσαντο, καὶ ἄλλους ὤμοσαν. ἔπεμψαν δὲ 3
καὶ παρὰ τοὺς Ἀθηναίους οἱ Ἀργεῖοι πρέσβεις, τὸ ἐξ Ἐπιδαύρου τεῖχος κελεύοντες ἐκλιπεῖν. οἱ δ' ὁρῶντες ὀλίγοι πρὸς πλείους ὄντες τοὺς ξυμφύλακας, ἔπεμψαν Δημοσθένην τοὺς σφετέρους ἐξάξοντα. ὁ δὲ ἀφικόμενος καὶ ἀγῶνά τινα πρόφασιν γυμνικὸν ἔξω τοῦ φρουρίου ποιήσας, ὡς ἐξῆλθε τὸ ἄλλο φρουρικὸν, ἀπέκλησε τὰς πύλας. καὶ ὕστερον Ἐπιδαυρίοις ἀνανεωσάμενοι τὰς σπονδὰς αὐτοὶ οἱ Ἀθηναῖοι ἀπέδοσαν τὸ τείχισμα. LXXXI. μετὰ δὲ τὴν τῶν Ἀργείων ἀπόστασιν ἐκ τῆς ξυμμαχίας, καὶ οἱ Μαντινῆς, τὸ μὲν πρῶτον ἀντέχοντες, ἔπειτ' οὐ δυνάμενοι ἄνευ τῶν Ἀργείων, ξυνέβησαν καὶ αὐτοὶ τοῖς

A. C. 417. Olymp. 90. 3. PELOPONNESUS.

The Mantineans join the alliance of

2. μέντοι γε εὐθὺς V. γε] om. e. 3. καὶ] om. O.d.i. 7. ὀλίγους N.V. 8. ὄντες Abresch. Haack. Poppo. vulgo ὄντας. 9. ἐξ ἐλάσοντα d. ἐξετάζοντα i. 11. φρουρικὸν K.R. Haack. Poppo. Goell. vulgo et Bekk. φρούριον. ἀπέκλησε F.H.K. Poppo. Goell. vulgo ἀπέκλεισε. 12. οἱ] om. c.i. 13. τῶν] om. L. O.V.k. 16. τῶν] om. L. αὐτοὶ καὶ τὰς τῶν λακεδαιμονίων σπονδὰς καὶ τὴν ἀρχὴν f.

4. ἐξ Ἄργους] See Herodot. V. 22. VIII. 137. et seqq. Thucyd. II. 99. Müller's Dorians, (Eng. Translat.) I. p. 480.

6. τὸ ἐξ Ἐπιδαύρου τεῖχος—ἐκλιπεῖν] Compare Herodot. VII. 37. ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἕδρην. The true construction would be, τὸ ἐπ' Ἐπιδαύρῳ τεῖχος ἐκλιπεῖν, ἐξιόντας ἐξ αὐτοῦ. But ἐξ Ἐπιδαύρου must then be taken loosely for the country of Epidaurus, which perhaps is hardly admissible. τὸ ἐξ Ἐπιδαύρου τεῖχος is therefore perhaps simply, "the fort by Epidaurus," or "in the direction of Epidaurus; the "fort at Epidaurus." Compare I. 64. τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος and the note there. Also VII. 31. μετὰ τὴν ἐκ τῆς Λακωνικῆς τείχισιν.

9. πρόφασιν] Sic Thucydides III. 111. Οἱ Μαντινεῖς, καὶ οἷς ἔσπειστο, πρόφασιν ἐπὶ λαχανισμὸν καὶ φρυγάνων ξυλλογὴν ἐξελθόντες. Euripides Iphigenia in Aul. v. 360. Καὶ πέμπεις ἑκὼν—παῖδα σὴν Δεῦρ' ἀποστέλλειν, Ἀχιλλεῖ πρόφασιν ὡς γαμουμένην. Demosthenes de Coron. p. 148. Ὅτι ἐξαπεστάλη ταῦτα τὰ πλοῖα, πρόφασιν μὲν ὡς τὸν σῖτον παραπέμψοντα ἐκ τοῦ Ἑλλησπόντου εἰς Λῆμνον, βοηθήσοντα δὲ Σηλυμβριανοῖς. DUKER.

10. τὸ ἄλλο φρούριον] Retinendum est φρούριον, si ostendi possit, vocabulum illud non tantum de loco, sed etiam de hominibus, qui custodiæ et præsidii causa in eo sunt, dici. Sin, præferrem, quod est in quibusdam MSS. φρουρικὸν, etsi nusquam alibi lectum. Nam, quin eodem modo dici possit τὸ φρουρικὸν pro ἡ φρουρὰ, sive οἱ φρουροὶ, quo τὸ Ἑλληνικὸν, τὸ βαρβαρικὸν, pro οἱ Ἕλληνες, οἱ βάρβαροι, et alia id genus, dubitari non potest. DUKER.

11. φρουρικὸν] So Duker, Haack, Poppo, and Göller. See Poppo, Prolegom. I. p. 250.

Lacedæmon. Oligarchical revolutions effected in Sicyon and in Argos.

Λακεδαιμονίοις καὶ τὴν ἀρχὴν ἀφεῖσαν τῶν πόλεων. 2 καὶ Λακεδαιμόνιοι καὶ Ἀργεῖοι, χίλιοι ἑκάτεροι, ξυστρατεύσαντες, τά τ᾽ ἐν Σικυῶνι ἐς ὀλίγους μᾶλλον κατέστησαν αὐτοὶ οἱ Λακεδαιμόνιοι ἐλθόντες, καὶ μετ᾽ ἐκεῖνα ξυναμφότεροι ἤδη καὶ τὸν ἐν Ἄργει δῆμον κατέλυσαν, καὶ ὀλιγαρχία ἐπιτηδεία τοῖς Λακεδαιμονίοις κατέστη. καὶ πρὸς ἔαρ ἤδη ταῦτα ἦν τοῦ χειμῶνος λήγοντος· καὶ τέταρτον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

Counter revolution in Argos. Restoration of the democracy, and renewal of the alliance with Athens. Long walls begin to be built to connect Argos with the sea. Olymp. 90. 4.

LXXXII. Τοῦ δ᾽ ἐπιγιγνομένου θέρους Διῆς τε οἱ ἐν Ἄθῳ ἀπέστησαν Ἀθηναίων πρὸς Χαλκιδέας, καὶ Λακεδαιμόνιοι τὰ ἐν Ἀχαΐᾳ οὐκ ἐπιτηδείως πρότερον ἔχοντα καθίσταντο. 2 καὶ Ἀργείων ὁ δῆμος κατ᾽ ὀλίγον ξυνιστάμενός τε καὶ ἀναθαρσήσας ἐπέθεντο τοῖς ὀλίγοις, τηρήσαντες αὐτὰς τὰς γυμνοπαιδίας τῶν Λακεδαιμονίων.

3. ξυστρατεύοντες R. τ᾽] om. K. 4. οἱ ἐλθόντες K. 5. ξυναμφότεροι A.B.C.E.F.K.L.f. Poppo. Goell. vulgo ξυναμφότερα. 7. ταῦτα ἤδη ἦν τοῦ πολέμου λήγοντος g. ταῦτα ἤδη V. 9. διῆς A.E.F.H.K.b.g. Poppo. Goell. διῆς B.h. διεῖς G.N.R.V. δικτυδιεῖς C.G.P.c.d.e.i. δικτυεῖς Q. δικτιδιεῖς L.O. vulgo et Bekk. δικτιδιῆς. 15. γυμνοπαιδιὰς F.V.g.

1. τὴν ἀρχὴν ἀφεῖσαν τῶν πόλεων] That is, the dominion over the Parrhasians and others of the small districts of Arcadia, who were the subject allies of Mantinea. See ch. 33. 58. 61. 67. The Spartans wished to prevent the formation of any considerable state in Arcadia, and were well pleased to see the system of small and scattered villages still continue there. And from the opposite policy, Epaminondas afterwards promoted the union of these villages, and effected the foundation of the city Megalopolis.

2. καὶ Λακεδαιμόνιοι καὶ Ἀργεῖοι κ. τ. λ.] Cum subjectum Λακεδαιμόνιοι αὐτοὶ ex parte insit in prægressis Λακεδαιμόνιοι καὶ Ἀργεῖοι, utrumque in nominativo posuit, cum solennius dixisset Λακεδαιμονίων καὶ Ἀργείων, χιλίων ἑκατέρων, ξυστρατευσάντων. Vide ad IV. 108. 118. GÖLLER. Compare Virgil. Æn. XII. 160. Interea reges, ingenti mole Latinus, &c. on which Heyne remarks, "ponit ab initio Poeta genus, "et tum individua subjungit, inflexa "ad id oratione." The "thousand "Argives" here spoken of, were the aristocratical body already noticed in the battle of Mantinea, and who would naturally take an active part in overthrowing the democracy.

6. ὀλιγαρχία] Locum hunc illustrat Diodorus, p. 327. a. WASS.

9. Διῆς] See the notes on ch. 35.

15. αὐτὰς τὰς γυμνοπαιδίας] "The "exact moment of the Gymnopædiæ." This was a festival somewhat resembling the Lupercalia at Rome, in which boys and men danced naked, each arranged in distinct chori, the movements expressing warlike and gymnastic contests; while at the same time coarse and licentious language was interchanged, as in the Roman triumphs. The festival was celebrated annually about midsummer. See Athen. XIV. 30. (p. 631.) XV. 22. (p. 678.) Xenoph. Hellen. VI. 4. §. 16. Pollux, IV. §. 105. Müller, Dorier, II. p. 338. 389.

καὶ μάχης γενομένης ἐν τῇ πόλει ἐπεκράτησεν ὁ δῆμος, καὶ
τοὺς μὲν ἀπέκτεινε τοὺς δὲ ἐξήλασεν. οἱ δὲ Λακεδαιμόνιοι, 3
ἕως μὲν αὐτοὺς μετεπέμποντο οἱ φίλοι, οὐκ ἦλθον ἐκ πλεί-
ονος, ἀναβαλόμενοι δὲ τὰς γυμνοπαιδίας ἐβοήθουν. καὶ ἐν
Τεγέᾳ πυθόμενοι ὅτι νενίκηνται οἱ ὀλίγοι, προελθεῖν μὲν
οὐκέτι ἠθέλησαν δεομένων τῶν διαπεφευγότων, ἀναχωρή-
σαντες δὲ ἐπ' οἴκου τὰς γυμνοπαιδίας ἦγον. καὶ ὕστερον 4
ἐλθόντων πρέσβεων ἀπό τε τῶν ἐν τῇ πόλει ἀγγέλων καὶ
τῶν ἔξω Ἀργείων, παρόντων τε τῶν ξυμμάχων καὶ ῥηθέντων
πολλῶν ἀφ' ἑκατέρων ἔγνωσαν μὲν ἀδικεῖν τοὺς ἐν τῇ πόλει
καὶ ἔδοξεν αὐτοῖς στρατεύειν ἐς Ἄργος, διατριβαὶ δὲ καὶ
μελλήσεις ἐγίγνοντο. ὁ δὲ δῆμος τῶν Ἀργείων ἐν τούτῳ, 5
φοβούμενος τοὺς Λακεδαιμονίους καὶ τὴν τῶν Ἀθηναίων
ξυμμαχίαν πάλιν προσαγόμενός τε καὶ νομίζων μέγιστον ἂν
σφᾶς ὠφελήσειν, τειχίζει μακρὰ τείχη ἐς θάλασσαν, ὅπως
ἢν τῆς γῆς εἴργωνται, ἡ κατὰ θάλασσαν σφᾶς μετὰ τῶν
Ἀθηναίων ἐπαγωγὴ τῶν ἐπιτηδείων ὠφελῇ. ξυνῄδεσαν δὲ 6
τὸν τειχισμὸν καὶ τῶν ἐν Πελοποννήσῳ τινὲς πόλεων. καὶ
οἱ μὲν Ἀργεῖοι πανδημεὶ, καὶ αὐτοὶ καὶ γυναῖκες καὶ οἰκέται,

4. ἀναβαλόμενοι A.B.C.E.F.G.H.V.c.d.e.i.k. Poppo. Goell. vulgo ἀναβαλλόμενοι. γυμνοπαιδείας A. et hic et infra. 5. πειθόμενοι Q. ἐνενίκηνται I. οἱ] om. R. 7. τῆς γυμνοπαιδίας P.k. 9. ἐξ f. 11. ἐπ' ἄργος F. διατριβαὶ καὶ O. 12. μελήσεις Q. ὁ δῆμος g. 13. τὴν] ἐκ c.i. 15. ὠφελῆσαι corr. G. ἐς] πρὸς g. 16. τῶν] om. e. 17. ὠφελεῖ V. g.

3. ἐκ πλείονος] Ἤτοι πρὸ πλείονος χρόνου. Schol.

8. ἐλθόντων πρέσβεων—ἀγγέλων] Both Dobree and Poppo suspect that ἀγγέλων is a corruption of ἀργείων, and that the second ἀργείων was added after this mistake had become general. Göller interprets ἀγγέλων to signify ἀγγελλόντων; to which it is objected that there was no intelligence to be communicated, the facts being already known to the Lacedæmonians.

[Göller in his second edition understands ἀγγέλων of the Lacedæmonian party in Argos, who kept up a constant communication with Sparta: and he compares VII. 73. ἦσαν γάρ τινες τῷ Νικίᾳ διάγγελοι τῶν ἔνδοθεν. I am inclined now either to agree with Dobree and Poppo that we should read Ἀργείων for ἀγγέλων, and strike out Ἀργείων after ἔξω, or with Bekker in his edition of 1832, that we should strike out ἀγγέλων altogether.]

14. ἂν—ὠφελήσειν] One MS. (m. or, as Göller marks it, S) supports Dawes's canon, that ἂν must not be joined to the future tense. But none of the editors have followed it.

ἐτείχιζον· καὶ ἐκ τῶν Ἀθηνῶν αὐτοῖς ἦλθον τέκτονες καὶ λιθουργοί. καὶ τὸ θέρος ἐτελεύτα.

The Lacedæmonians invade Argolis and destroy the unfinished long walls. The Athenians cut off the maritime commerce of Macedonia.

LXXXIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι ὡς ᾔσθοντο τειχιζόντων, ἐστράτευσαν ἐς τὸ Ἄργος αὐτοί τε καὶ οἱ ξύμμαχοι πλὴν Κορινθίων· ὑπῆρχε δέ τι αὐτοῖς καὶ ἐκ τοῦ Ἄργους αὐτόθεν πρασσόμενον. ἦγε δὲ τὴν στρατιὰν Ἄγις ὁ Ἀρχιδάμου
2 Λακεδαιμονίων βασιλεύς. καὶ τὰ μὲν ἐκ τῆς πόλεως δοκοῦντα προϋπάρχειν οὐ προυχώρησεν ἔτι· τὰ δὲ οἰκοδομούμενα τείχη ἑλόντες καὶ καταβαλόντες, καὶ Ὑσιὰς χωρίον τῆς Ἀργείας λαβόντες καὶ τοὺς ἐλευθέρους ἅπαντας οὓς ἔλαβον ἀποκτείναντες, ἀνεχώρησαν καὶ διελύθησαν κατὰ
3 πόλεις. ἐστράτευσαν δὲ μετὰ τοῦτο καὶ Ἀργεῖοι ἐς τὴν Φλιασίαν καὶ δῃώσαντες ἀπῆλθον, ὅτι σφῶν τοὺς φυγάδας
4 ὑπεδέχοντο· οἱ γὰρ πολλοὶ αὐτῶν ἐνταῦθα κατῴκηντο. κατέκλησαν δὲ τοῦ αὐτοῦ χειμῶνος καὶ †Μακεδονίας† Ἀθηναῖοι

1. τέκτωνες R. 3. δὲ γιγνομένου L. 4. ὡς] om. F. 9. προσεχώρησεν N.V. προχώρησεν E.F. 10. ὑσίας A.B.C.L.O. ὑσσίας F. σιὰς I. 11. χωρία G.I.L.O. 13. τὴν] om. c. 15. ὑπεδέχοντο A.B.E.F.H.I.L.N.O.P.Q.V.c.d. g.k. Haack. Poppo. Goell. vulgo ἀπεδέχοντο. κατέκλῃσαν F.H.K.g. Poppo. Goell. vulgo κατέκλεισαν. 16. χειμῶνος μακεδονίας c.d. μακεδονίαν c. μακεδόνας—περδίκκᾳ ἐπικαλοῦντες Goell.

1. ἐκ τῶν Ἀθηνῶν—τέκτονες] The agricultural population of Peloponnesus being little acquainted with any thing but agriculture, found the masons and carpenters of Athens far more skilful than their own.

4. ἐστράτευσαν ἐς τὸ Ἄργος] Diodorus Sic. p. 327. c. Wass.

6. ἐκ τοῦ Ἄργους αὐτόθεν] Alterum horum supervacuum videtur. Ex adnotatione Scholiastæ colligas, eum non habuisse in exemplari suo verba ἐκ τοῦ Ἄργους. Duker. "An intrigue carried on with them from Argos, from "within the country itself." οἱ αὐτόθεν are "the people of the country." V. 52. VI. 71. VII. 71. Compare the expressions quoted by Göller from Xenophon, (Hellen. IV. 8. §. 39. VII. 4. §. 36.) ἐν χώρᾳ αὐτοῦ μαχόμενος ἀποθνήσκει. and οἱ μὲν ἄλλοι Ἀρκάδες ἐν τῇ Τεγέᾳ αὐτοῦ καταμένοντες. So Thucyd. VII. 16. τῶν αὐτοῦ ἐκεῖ. and VIII. 28. ἐς τὴν Μίλητον αὐτοῦ.

10. Ὑσιὰς] Vide ad p. 161. de hujus situ Plinius, IV. 5. Strabo, IX. 404. Pausan. Arcad. VI. Εἰσὶν οὖν ἐς Ἀρκαδίαν ἐσβολαὶ κατὰ τὴν Ἀργείαν, πρὸς μὲν ὙΣΙΩΝ καὶ κατὰ τὸ ὄρος τὸ Παρθένιον ἐς τὴν Τεγεατικήν. Wass.

16. †Μακεδονίας†] This seems corrupt, and none of the MSS. afford any assistance. Dobree conjectures ἐκ Μακεδονίας, "*Macedoniam versus*," "on the "side of Macedonia." Göller reads Μακεδόνας — Περδίκκᾳ ἐπικαλοῦντες.— Haack proposes ἐν Μακεδονίᾳ. Can the genitive be equivalent to ἐν Μακεδονίᾳ, and does the construction resemble that noticed at III. 105. so that the translation would be, "they blockaded also "in Macedonia Perdiccas," literally,

Περδίκκαν, ἐπικαλοῦντες τήν τε πρὸς Ἀργείους καὶ Λακεδαιμονίους γενομένην ξυνωμοσίαν, καὶ ὅτι παρασκευασαμένων αὐτῶν στρατιὰν ἄγειν ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θρᾴκης καὶ Ἀμφίπολιν Νικίου τοῦ Νικηράτου στρατηγοῦντος ἔψευστο τὴν ξυμμαχίαν καὶ ἡ στρατιὰ μάλιστα διελύθη ἐκείνου ἀπάραντος· πολέμιος οὖν ἦν. καὶ ὁ χειμὼν ἐτελεύτα οὕτως, καὶ πέμπτον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

A. C. 416. Ol. 90. 4. 91. 1. MELOS. Expedition of the Athenians against the island of Melos.

LXXXIV. Τοῦ δ' ἐπιγιγνομένου θέρους Ἀλκιβιάδης τε πλεύσας ἐς Ἄργος ναυσὶν εἴκοσιν Ἀργείων τοὺς δοκοῦντας ἔτι ὑπόπτους εἶναι καὶ τὰ Λακεδαιμονίων φρονεῖν ἔλαβε τριακοσίους ἄνδρας, καὶ κατεθέντο αὐτοὺς Ἀθηναῖοι ἐς τὰς ἐγγὺς νήσους ὧν ἦρχον· καὶ ἐπὶ Μῆλον τὴν νῆσον Ἀθηναῖοι ἐστράτευσαν ναυσὶν ἑαυτῶν μὲν τριάκοντα, Χίαις δὲ ἕξ, †Λεσβίαιν† δὲ δυοῖν, καὶ ὁπλίταις ἑαυτῶν μὲν διακοσίοις καὶ χιλίοις καὶ τοξόταις τριακοσίοις καὶ ἱπποτοξόταις εἴκοσι, τῶν δὲ ξυμμάχων καὶ νησιωτῶν ὁπλίταις μάλιστα πεντακοσίοις καὶ χιλίοις. οἱ δὲ Μήλιοι Λακεδαιμονίων μέν εἰσιν ἄποικοι, 2
τῶν δ' Ἀθηναίων οὐκ ἤθελον ὑπακούειν ὥσπερ οἱ ἄλλοι νησιῶται, ἀλλὰ τὸ μὲν πρῶτον οὐδετέρων ὄντες ἡσύχαζον,

1. περδίκκαν καὶ ἐπικαλοῦντες L.O.P.Q.k. 2. παρασκευασμένων K. 6. ἀπαυράντος E. 7. οὗτος Q.R.V.f.g. Poppo. et correct F.H. οὕτως C.I.K. Bekker. in ed. 1832. vulgo οὕτω. 8. ὁ ἀλκιβιάδης K. 10. ἐνυπόπτους e. καὶ τοὺς λακεδαιμονίων φρουροὺς ἔλαβε L.O.P. 11. ἔλαθε c. 14. χίαις] χιλίαις c.e.f.g.h. καὶ χίαις ἓξ V. δὲ] om. A.C.E.F.H.K.R.c.e.f.g.h.k. 15. λεσβίαις A.B.E.F.H.K.N.R.V.c.e.f.g.h. Haack. Poppo. καὶ χιλίοις καὶ τοξόταις] om. I. 16. τριακοσίοις τοξόταις f. 18. μὲν] om. f.

"Perdiccas belonging to Macedonia?" Or may we read κατὰ Μακεδονίαν, instead of καὶ Μακεδονίας?

15. Λεσβίαιν δὲ δυοῖν] All the best MSS. read Λεσβίαις, which Poppo has received into the text. The common reading accords with Elmsley's rule, "Δυοῖν, ni fallor, apud Atticos duali "semper jungitur, δύο vero interdum "plurali." Yet he quotes several instances from the tragedians of δυοῖν with a plural, on which he only observes, "Hæc omnia solœca videntur." (Annotat. in Eur. Med. v. 798. notul. y.) The reason, I suppose, is, that although δύο with a plural is no less a solecism in principle than δυοῖν, yet it is a less manifest one; the dual form in δυοῖν making the anomaly of the plural substantive more glaring; whereas in δύο the form is indeclinable, and it is the sense only which points out the need of the dual substantive.

ἔπειτα ὡς αὐτοὺς ἠνάγκαζον οἱ Ἀθηναῖοι δηοῦντες τὴν γῆν, 3 ἐς πόλεμον φανερὸν κατέστησαν. στρατοπεδευσάμενοι οὖν ἐς τὴν γῆν αὐτῶν τῇ παρασκευῇ ταύτῃ οἱ στρατηγοὶ Κλεομήδης τε ὁ Λυκομήδους καὶ Τισίας ὁ Τισιμάχου, πρὶν ἀδικεῖν τι τῆς γῆς, λόγους πρῶτον ποιησομένους ἔπεμψαν πρέσβεις· οὓς οἱ Μήλιοι πρὸς μὲν τὸ πλῆθος οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευον περὶ ὧν ἥκουσιν. οἱ δὲ τῶν Ἀθηναίων πρέσβεις ἔλεγον τοιάδε. LXXXV. ΑΘ.

DISCUSSION between the ATHENIAN and MELIAN NEGOTIATORS on the submission of MELOS to the ATHENIAN DOMINION. (85—111.)

Ἐπειδὴ οὐ πρὸς τὸ πλῆθος οἱ λόγοι γίγνονται, ὅπως δὴ μὴ ξυνεχεῖ ῥήσει οἱ πολλοὶ ἐπαγωγὰ καὶ ἀνέλεγκτα ἐσάπαξ ἀκούσαντες ἡμῶν ἀπατηθῶσι (γιγνώσκομεν γὰρ ὅτι τοῦτο φρονεῖ ὑμῶν ἡ ἐς τοὺς ὀλίγους ἀγωγὴ), ὑμεῖς οἱ καθήμενοι ἔτι ἀσφαλέστερον ποιήσατε· καθ' ἕκαστον γὰρ καὶ μηδ' ὑμεῖς ἑνὶ λόγῳ, ἀλλὰ πρὸς τὸ μὴ δοκοῦν ἐπιτηδείως λέγεσθαι εὐθὺς ὑπολαμβάνοντες κρίνετε. καὶ πρῶτον, εἰ ἀρέσκει ὡς λέγομεν, εἴπατε. οἱ δὲ τῶν Μηλίων ξύνεδροι ἀπεκρίναντο. LXXXVI. ΜΗ. Ἡ μὲν ἐπι-

2. ἐς—γῆν] om. I. ἐς—αὐτῶν] om. C. in marg. G. αὐτῶν ἐς τὴν γῆν K. [" et fortasse etiam c.e.g.i.k." POPPO.] 3. ταύτῃ] om. b. κλεομίδης f.g. 4. λυκομίδους g. λυμήδους I. τι] om. k. 8. Nomina interlocutorum aut omittit aut in margine ponit B. 10. δὴ] om. L.O.P.k. post μὴ ponit h. 11. ἀνέλεκτα F.Q.g. 13. ἡμῶν L. cum Dionysio. 14. ποιήσετε Dionysius. 15. καὶ] om. G. ἐν ὀλίγῳ A.B.C.E.F.G.H.I.K.L.M.O.R.V.d.e.f.g.h.k. cum Dionysio. 17. ἀρέσκοι L.M.O.

9. ἐπειδὴ οὐ πρὸς τὸ πλῆθος] Ἐπειδὴ οὐ παρὰ τῷ δήμῳ κελεύετε ἡμᾶς ποιεῖσθαι τοὺς λόγους, ἵνα μὴ, συνεχοῦς ῥήσεως γινομένης καὶ ἐναποτεινομένου λόγου, ὑποπτεύσῃ τὸ πλῆθος ὑμῶν ἀπατᾶσθαι, ὡς ἂν ἅπαξ ἀκούσαντες πιθανῶν μὲν λόγων, ἐλέγχους δὲ οὐ παρεχομένων οὐδ' ἀποδείξεις. γιγνώσκομεν γὰρ ὅτι ταῦτα ὑπονοήσαντες, πρὸς τοὺς ἄρχοντας ὑμῶν μόνους ἠγάγετε ἡμᾶς. ὃ ὑμεῖς οἱ προεστῶτες ἀσφαλέστερον ποιήσατε. ἕκαστον γὰρ ὧν λέγομεν, δοκιμάζοντες, πρὸς τὸ μὴ δοκοῦν ἐπιτηδείως ἔχειν ὑποκρούετε, τουτέστι διὰ πλειόνων λόγων κρίνετε. Ἐν πᾶσιν ὁ Θουκυδίδης ἔφυγε τὴν συνήθειαν, οὐκ ἥκιστα δὲ ἐνταῦθα. ἀντὶ γὰρ δημηγορίας διάλογόν τινα τῶν Μηλίων καὶ Ἀθηναίων ἐτόλμησε συνθεῖναι. ἐπεὶ δὲ ἐργάζεται τὴν ἀσάφειαν μάλιστα τὸ δύσκριτον τοῦ παρ' ἑκατέρων λόγου, διαιρετέον κατὰ πρόσωπα τὴν ῥῆσιν. SCHOL.

11. ἡμῶν] Τῶν Ἀθηναίων. SCHOL.

12. τοῦτο φρονεῖ] Βούλεται. τοῦτό ἐστι σκοπὸς τῆς εἰς τοὺς Ἕλληνας προσαγωγῆς. SCHOL.

13. ἀγωγὴ] Προσαγωγή. SCHOL.

16. ὑπολαμβάνοντες] "Taking us up "immediately and replying to us." Compare Demosth. Leptines, p. 501. Reiske. ἃ δὴ πρὸς τούτους ὑπολαμβάνοιτ' ἂν εἰκότως, ἀκούσατε.

18. ἡ μὲν ἐπιείκεια τοῦ διδάσκειν καθ' ἡσυχ.] Τῆς μὲν περὶ τοὺς λόγους εὐγνωμοσύνης οὐκ ἄν τις μέμψαιτο ὑμῖν. ἡμέρα

εἰκεια τοῦ διδάσκειν καθ' ἡσυχίαν ἀλλήλους οὐ ψέγεται, τὰ δὲ τοῦ πολέμου παρόντα ἤδη καὶ οὐ μέλλοντα διαφέροντα αὐτοῦ φαίνεται. ὁρῶμεν γὰρ αὐτούς τε κριτὰς ἥκοντας ὑμᾶς τῶν λεχθησομένων, καὶ τὴν τελευτὴν ἐξ αὐτοῦ κατὰ τὸ εἰκὸς περιγενομένοις μὲν τῷ δικαίῳ καὶ δι' αὐτὸ μὴ ἐνδοῦσι πόλεμον ἡμῖν φέρουσαν, πεισθεῖσι δὲ δουλείαν.

LXXXVII. ΑΘ. Εἰ μὲν τοίνυν ὑπονοίας τῶν μελλόντων λογιούμενοι ἢ ἄλλο τι ξυνήκετε ἢ ἐκ τῶν παρόντων καὶ ὧν ὁρᾶτε περὶ σωτηρίας βουλεύσοντες τῇ πόλει, παυοίμεθ' ἄν· εἰ δ' ἐπὶ τοῦτο, λέγοιμεν ἄν.

LXXXVIII. ΜΗΛ. Εἰκὸς μὲν καὶ ξυγγνώμη ἐν τῷ τοιῷδε καθεστῶτας ἐπὶ πολλὰ καὶ λέγοντας καὶ δοκοῦντας τρέπεσθαι· ἡ μέντοι ξύνοδος καὶ περὶ σωτηρίας ἥδε πάρεστι, καὶ ὁ λόγος ᾧ προκαλεῖσθε τρόπῳ, εἰ δοκεῖ, γιγνέσθω.

LXXXIX. ΑΘ. Ἡμεῖς τοίνυν οὔτε αὐτοὶ μετ' ὀνομάτων καλῶν, ὡς ἢ δικαίως τὸν Μῆδον καταλύσαντες ἄρχομεν ἢ ἀδικούμενοι νῦν ἐπεξερχόμεθα, λόγων μῆκος ἄπιστον πα-

5. *περιγενομένοις* A.B.C.E.F.G.I.V.b.c.d.e.f.g.h.i.k. Haack. Poppo. Goell. "*περιγενομένοις* omnes libri ante Wassium collati, et omnes Parisini. *περιγιγνο*-"*μένοις* ex uno Græviano [K] reposuit Wass." Poppo. vulgo *περιγιγνομένοις*. 6. *δὲ*] om. A.B.h. 7. *εἰ*] *οἱ* B.h. 9. *βουλεύσαντες* B.E.F.H.V.f.g.h. cum Dionysio. 11. *ξυγγνώμην* A.B.E.F.H.N.R.V.g.h. 14. *προκαλεῖσθαι* f.g.i. *εἰ*] *ἢ* Q. *γενέσθαι* d. 16. *εὐπρεπῶς ἢ δικαίως* R. 17. *ἐπερχόμεθα* Q.

γὰρ καὶ κατὰ σχολὴν ἀλλήλους ἀξιοῦτε πείθεσθαι. ἤδη δὲ πολεμοῦντες ἡμῖν οὐκέτι εὐγνωμονεῖτε, οὐδὲ ὅμοια οἷς λέγετε ποιεῖτε. κριταὶ γὰρ ἥκετε τῶν λόγων ὧν λέγετε αὐτοί. καὶ γνώριμον ἡμῖν τὸ τέλος ἐκ τῆς κρίσεως, ὅτι νικῶντες μὲν ὑμᾶς τοῖς δικαίοις, καὶ διὰ τοῦτο μὴ θέλοντες προσχωρεῖν, εἰς πόλεμον εὐθὺς καταστησόμεθα· πεισθέντες δὲ ἴσως δικαιότερα ἡμῶν λεγόντων, δουλείαν καθ' αὐτῶν καταψηφιούμεθα. Schol.

3. *αὐτοῦ*] i. e. *τοῦ διδάσκειν*; and so again *ἐξ αὐτοῦ*, two lines below.

4. *τῶν λεχθησομένων*] *Ὑπό τε ὑμῶν καὶ ἡμῶν δηλονότι.* Schol.

καὶ τὴν τελ.] *Ἀπὸ κοινοῦ τὸ ὁρῶμεν ἡμῖν δηλονότι.* Schol.

7. *εἰ μὲν τοίνυν ὑπονοίας τῶν μελλόντων*] *Εἰ μὲν ὑπονοήσαντες περὶ τῶν μελλόντων ἔσεσθαι συνεληλύθατε, ἢ ἄλλο τι σκεψόμενοι, καὶ μὴ περὶ σωτηρίας τῆς δυνάμεως ἐκ τῶν παρόντων, ἡσυχίαν ἄγοιμεν ἄν. εἰ δὲ περὶ τοῦ δύνασθαι σωθῆναι συνεληλύθατε, λέγοιμεν ἄν.* Schol.

8. *ἢ ἄλλο τι*] *Τὸ ἢ ἀντὶ τοῦ εἴπερ.* Schol.

ἢ ἄλλο τι—ἢ—βουλεύσοντες] Ad *ἄλλο τι* supple *ποιήσοντες*. Göller. Compare IV. 14. *ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν.*

11. *εἰκὸς μὲν καὶ ξυγγνώμη*] *Εἰκὸς ἡμᾶς, ἐν τοιούτῳ καθεστῶτας, ἐπὶ πολλὰ καὶ ἐπινοοῦντας καὶ λέγοντας τρέπεσθαι. καὶ οὐ συγγινώσκετε ἡμῖν ὑποπτεύουσιν.* Schol.

15. *μετ' ὀνομάτων καλῶν*] *Λέξεων εὐπρεπῶν.* Schol. Compare VI. 83. *οὐ καλλιεπούμεθα, ὡς—τὸν βάρβαρον μόνοι καθελόντες εἰκότως ἄρχομεν.*

ῥέξομεν· οὔθ' ὑμᾶς ἀξιοῦμεν ἢ ὅτι Λακεδαιμονίων ἄποικοι ὄντες οὐ ξυνεστρατεύσατε ἢ ὡς ἡμᾶς οὐδὲν ἠδικήκατε λέγοντας οἴεσθαι πείσειν, τὰ δυνατὰ δ' ἐξ ὧν ἑκάτεροι ἀληθῶς φρονοῦμεν διαπράσσεσθαι, ἐπισταμένους πρὸς εἰδότας ὅτι δίκαια μὲν ἐν τῷ ἀνθρωπείῳ λόγῳ ἀπὸ τῆς ἴσης ἀνάγκης κρίνεται, δυνατὰ δὲ οἱ προὔχοντες πράσσουσι καὶ οἱ ἀσθενεῖς ξυγχωροῦσιν.

XC. ΜΗΛ. Ἡμεῖς δὴ νομίζομέν γε χρήσιμον (ἀνάγκη γὰρ, ἐπειδὴ ὑμεῖς οὕτω παρὰ τὸ δίκαιον τὸ ξυμφέρον λέγειν ὑπέθεσθε) μὴ καταλύειν ὑμᾶς τὸ κοινὸν ἀγαθὸν, ἀλλὰ τῷ

2. οὐδὲ A.F.h. ἠδικήσατε P.c.i. λέγοντες B. 3. οἴεσθε K.h.k. δ'] om. A.B.P. 4. διαπράττεσθαι A.B.F.H.N.V.h. προσειδότας F.H.g. 6. κρίνεται] om. g. 8. ἡμεῖς marg. H. Goell. "Aut cum Bekk. faciendum, aut "ἡμεῖς μὲν δὴ scribendum." Poppo. ηἶ μὲν B.K. ἦ μὲν δὴ R. ἧιμεν F. ηἵ μεν E. vulgo ἢ μέν. 9. ἡμεῖς g. 10. ὑμᾶς F.H.N. Poppo. Goell. vulgo ἡμᾶς. τὸ E.

3. τὰ δυνατὰ δὲ—ξυγχωροῦσιν] "But "we expect you rather, agreeably to "the real sentiments of us both, to "think only of getting what you *can*, "not what you may have a *right* to. "For you know, and we know, that "right is considered, in men's discus- "sions, only when both parties are of "equal power: what he *can do*, is the "only rule of the stronger, and the "weaker is fain to yield to it." Compare I. 76. and Plato de Republica, II. p. 359. For διαπράσσεσθαι τὰ δυνατὰ, compare III. 82. near the end, οἷς ξυμβαίη ἐπιφθόνως τι διαπράξασθαι. For ἀπὸ τῆς ἴσης ἀνάγκης, compare II. 62. ἀπὸ τῆς ὁμοίας τυχης, that is, "setting "out with having fortune equal." Ἀπὸ is exactly equivalent to ὑπαρχούσης, that is, it expresses the existing state or circumstances in which the action takes place, as opposed to those which may be created or affected by its operation. Ἀνάγκης means, "the force of "external things restraining the will."

4. ἐπισταμένους πρὸς εἰδ.] Ἐπισταμένων καὶ ὑμῶν καὶ ἡμῶν. Schol.

5. ἐν τῷ ἀνθρωπείῳ λόγῳ] Ὁ ἀνθρώπινος λογισμὸς (φασὶ) τότε τὸ δίκαιον ἐξετάζει, ὅταν ἴσην ἰσχὺν ἔχωσιν οἱ κρινόμενοι. ὅταν δὲ οἱ ἕτεροι προέχωσιν ἰσχΰϊ, προστάττουσι πᾶν τὸ δυνατὸν, καὶ οἱ ἥττονες οὐκ ἀντιλέγουσιν. Schol.

8. ἦ μὲν δὴ νομίζομέν γε] Ἐπειδὴ ὑμεῖς, ὦ Ἀθηναῖοι, τοῦ συμφέροντος μᾶλλον ἀξιοῦτε στοχάζεσθαι, νομίζομεν ἡμῖν προσήκειν μὴ καταλύειν τὸ κοινὸν ἀγαθὸν, τουτέστι τὸ πράως τοῖς ἀσθενεστέροις χρῆσθαι. δεῖ γὰρ τοῖς κινδυνεύουσι τὰ προσήκοντα καὶ τὰ δίκαια νέμεσθαι, καὶ μᾶλλον τῆς φιλανθρωπίας ἤπερ τοῦ πρὸς ἀκρίβειαν δικαίου τυγχάνειν τοὺς ἥττονας. ὃ δὴ καὶ ὑπὲρ ὑμῶν ἐστὶν, ὦ Ἀθηναῖοι. εἰ γὰρ δὴ μὴ πράως χρήσεσθε ἡμῖν, αὐτοὶ σφαλέντες ποτὲ παράδειγμα πάντως τοῖς ἄλλοις γενήσεσθε. μεγάλως γὰρ ὑμᾶς οἱ νικήσαντες τιμωρήσονται καὶ αὐτοὶ, τοὺς περὶ ἡμᾶς χαλεποὺς γενομένους. Schol.

10. ὑπέθεσθε] "Have given us a sub- "ject to speak on, from which we are "not allowed to wander."

μὴ καταλύειν ὑμᾶς κ. τ. λ.] "We for "our parts think that it is expedient "that you should not destroy that "which is a common benefit, but that "every man, when in danger, should "have all that he can reasonably urge "allowed him as his right, [or, 'should "'have what is fair and just allowed "'him;'] and that if he shall prevail "to get an argument to pass current, "though it may not be strictly just, he "should yet have the advantage of it. "Nor is this less your interest than "ours, insomuch as you risk the hea-

ἀεὶ ἐν κινδύνῳ γιγνομένῳ εἶναι τὰ εἰκότα καὶ δίκαια, καί τι καὶ ἐντὸς τοῦ ἀκριβοῦς †πείσοντά† τινα ὠφεληθῆναι. καὶ πρὸς ὑμῶν οὐχ ἧσσον τοῦτο, ὅσῳ καὶ ἐπὶ μεγίστῃ τιμωρίᾳ σφαλέντες ἂν τοῖς ἄλλοις παράδειγμα γένοισθε.

XCI. ΑΘ. Ἡμεῖς δὲ τῆς ἡμετέρας ἀρχῆς, ἢν καὶ παυθῇ, οὐκ ἀθυμοῦμεν τὴν τελευτήν· οὐ γὰρ οἱ ἄρχοντες ἄλλων,

1. γενομένῳ L.O.P.Q. γιγνόμενα E. εἰκότα δίκαια A.B.F.H.V.g.h. Bekk. in ed. 1832. τι] τοι g. 2. ἐντὸς A.B.C.E.F.G.H.I.K.L.M.N.O.P.V.c.d.e.g.h. i.k. Haack. Poppo. Goell. vulgo ἐκτός. πείσαντά L.O. 5. παυθῇ A.E.G.I. L.N.O.P.Q.V.c.g.h.i.k. cum Dionysio: Poppo. Goell. πάθῃ B. vulgo παυσθῇ.

"viest vengeance, and should you fall, "you would be an example to all the "world." Τὰ εἰκότα [καὶ] δίκαια. The best MSS. omit καὶ, thus confirming Göller's interpretation, "*æqua pro jus-* "*tis esse*, sive *haberi*." The Scholiast's explanation is, τὰ προσήκοντα καὶ τὰ δίκαια νέμεσθαι: "should have what is "fair and just allowed him;" and this suits better with the preceding speech of the Athenians, for they had not denied the justice of the Melians' plea, but had said that justice had nothing to do with the present question. In the following clause, I agree with Poppo in thinking that πείσαντα is required, not πείσοντα. The benefit could only be reaped when the persuasion had been effected, not when it was going to be effected: and if the sense be that of the Latin gerund, "by persuading," still the aorist, and not the future, is the proper tense for this. Καί τι καὶ ἐντὸς τοῦ ἀκριβοῦς πεῖσαι is, "to satisfy his "hearer with arguments that may even "fall short of strict justice." Dobree reads πείσαντα, and says, "Vide, an "potius distinguas, εἶναι, τὰ εἰκότα καὶ "δίκαια, καί τι καὶ ἐντὸς τοῦ ἀκριβοῦς, "πείσαντά τινα, ὠφεληθῆναι: i. e. ἐξεῖναι "ὠφεληθῆναι, ἣν πείσῃ τινὰ τὰ εἰκότα "καὶ δίκαια καὶ (ἐὰν πείσῃ τινά) τι καὶ "ἐντὸς τοῦ ἀκριβοῦς." This makes the same sense, with the advantage of a simpler construction: but, had Thucydides meant this, would not the more natural order of the words have been, ἀλλ' εἶναι τῷ ἀεὶ ἐν κινδύνῳ γιγνομένῳ? Again, the concluding clause is obscure. Can the sense be, "inasmuch "as you, if you deal with us thus cru- "elly, would become an example to "others, should you fall from your "present greatness, teaching them to "inflict the heaviest vengeance upon "you?" Ἐπὶ μεγίστῃ τιμωρίᾳ would then be, "for the heaviest vengeance;" i. e. "so as to bring down the heaviest "vengeance." Or does παράδειγμα ἐπὶ τιμωρίᾳ mean, "an example of ven- "geance; an example or lesson of "moderation to others, because you "had been so heavily punished for "your tyranny?" The first interpretation would resemble VI. 76. ἀντέστησαν ἐπὶ δεσπότου μεταβολῇ: the other may be defended by VI. 33. ἐπὶ τῷ ὀνόματι ὡς ἐπ' Ἀθήνας ᾔει ηὐξήθησαν.

5. ἡμεῖς δὲ τῆς ἡμετέρας] Ἂν καὶ καταλυθῇ (φασὶν) ἡμῶν τὰ τῆς ἡγεμονίας, οὐκ ἀθυμοῦμεν περὶ τῆς καταστροφῆς. Λακεδαιμόνιοι γὰρ, καὶ πάντες οἱ ἄρχειν εἰωθότες ἑτέρων, οὐ χαλεπῶς τοῖς νικηθεῖσι προσφέρονται. ὥστε οὐ Λακεδαιμονίους δέδιμεν, ἀλλὰ τοὺς ὑπηκόους. οὗτοι γὰρ, ἅτε οὐκ εἰωθότες ἑτέρων ἄρχειν, ἐπειδὰν κρατήσωσι τῶν ἀρχόντων, ὠμότατα αὐτοῖς χρῶνται. ἀλλὰ περὶ μὲν τούτου ἐν ἀδήλῳ κείσθω ὅπως ποτὲ ἕξει. SCHOL.

6. οὐ γὰρ οἱ ἄρχοντες ἄλλων] Compare VI. 11. οὐκ εἰκὸς ἀρχὴν ἐπὶ ἀρχὴν στρατεῦσαι. The connexion of what follows seems to be this: "You threaten us "with the vengeance of our rivals the "Lacedæmonians; but our great dan- "ger is not from them, but from the "revolts of our subjects, unassisted by "Lacedæmon." That is, "we should "much more dread the victory of our "subject allies, fighting against us in "their own name, and for their own "independence, than the victory of the "Lacedæmonians, should our allies "merely revolt to them, and so give

ὥσπερ καὶ Λακεδαιμόνιοι, οὗτοι δεινοὶ τοῖς νικηθεῖσιν. ἔστι δὲ οὐ πρὸς Λακεδαιμονίους ἡμῖν ὁ ἀγὼν, ἀλλ' ἢν οἱ ὑπήκοοί 2 που τῶν ἀρξάντων αὐτοὶ ἐπιθέμενοι κρατήσωσι. καὶ περὶ μὲν τούτου ἡμῖν ἀφείσθω κινδυνεύεσθαι· ὡς δὲ ἐπ' ὠφελείᾳ τε πάρεσμεν τῆς ἡμετέρας ἀρχῆς καὶ ἐπὶ σωτηρίᾳ νῦν τοὺς λόγους ἐροῦμεν τῆς ὑμετέρας πόλεως, ταῦτα δηλώσομεν, βουλόμενοι ἀπόνως μὲν ὑμῶν ἄρξαι, χρησίμως δ' ὑμᾶς ἀμφοτέρους σωθῆναι.

XCII. ΜΗΛ. Καὶ πῶς χρήσιμον ἂν ξυμβαίη ἡμῖν δουλεῦσαι, ὥσπερ καὶ ὑμῖν ἄρξαι;

XCIII. ΑΘ. Ὅτι ὑμῖν μὲν πρὸ τοῦ τὰ δεινότατα παθεῖν ὑπακοῦσαι ἂν γένοιτο, ἡμεῖς δὲ μὴ διαφθείραντες ὑμᾶς κερδαίνοιμεν ἄν.

XCIV. ΜΗΛ. Ὥστε δὲ ἡσυχίαν ἄγοντας ἡμᾶς φίλους μὲν εἶναι ἀντὶ πολεμίων, ξυμμάχους δὲ μηδετέρων, οὐκ ἂν δέξαισθε;

XCV. ΑΘ. Οὐ γὰρ τοσοῦτον ἡμᾶς βλάπτει ἡ ἔχθρα

1. οὗτοι m. 2. λακεδαιμονίοις C.e. οἱ] om. N.Q.V. 3. κροτήσωσι E. 4. ὡς δ' ἐπ' ὠφελείᾳ V. 7. χρησίμους g. ἡμᾶς R. ἀμφοτέρους B.E.F.H. V.g. 12. διαφθείραντας c. κερδανοῦμεν E. 14. ὡς δ' N. ὥστε δ' V. δὲ] om. A.B.F.H.f.g.h.i. 16. δέξαισθε A.B.F. Bekker. Dobræus. δέξησθε G.I.L.O.P.k. Vulgo δέξοισθε. 17. ὑμᾶς i.

" them the superiority over us. For " then the Lacedæmonians would re- " strain the vengeance of our allies for " their own sake, as being themselves " in our situation, and not wishing to " set a precedent which the same allies " might afterwards turn against them." In fact Athens was saved by the policy and moderation of Lacedæmon at the end of the war, when the inferior states were urgent for its utter destruction. See Xenophon, Hellen. II. 2. §. 19.

4. ὡς δὲ ἐπ' ὠφελείᾳ] Ὅτι δὲ ἐπ' ὠφελείᾳ πάρεσμεν, τοῦτο δηλώσομεν. βουλόμεθα γὰρ ἄνευ πραγμάτων αὐτοί τε ὑμῶν ἄρξαι, καὶ ὑμᾶς σωθῆναι συμφερόντως καὶ ἡμῖν καὶ ὑμῖν. SCHOL.

7. ἀμφοτέροις] Καὶ ἡμῖν καὶ ὑμῖν. SCHOL.

9. καὶ πῶς χρήσιμον] Πῶς (φασὶν) ὁμοίως χρήσιμόν ἐστιν, ὥσπερ ὑμῖν ἄρξαι, οὕτως ἡμῖν δουλεῦσαι; SCHOL.

11. ὅτι ὑμῖν μὲν πρὸ τοῦ τὰ δεινότατα] Ὅτι ὑμεῖς μὲν, ἂν εὐθὺς ὑπακούσητε, οὐδὲν δεινὸν πείσεσθε· ἡμεῖς δὲ, εἰ μὴ διαφθείρωμεν ὑμᾶς, ἕξομεν ὑμῖν εἰς δέον χρῆσθαι, καὶ γίνεται κέρδος ἡμῖν ἡ ὑμετέρα σωτηρία. SCHOL.

17. οὐ γὰρ τοσοῦτον ἡμᾶς] Ἐχθροὺς μὲν ὑμᾶς ἔχοντες οὐδὲν βλαβησόμεθα, μᾶλλον δὲ ὠφελησόμεθα, τεκμήριον τῆς ἰσχύος ἡμῶν καὶ δήλωμα τοῖς ἀρχομένοις παρέχοντες τὸ ὑμᾶς καταδουλώσασθαι· εἰ δὲ φίλους ποιησόμεθα, διὰ τὴν ἡμετέραν ἀσθένειαν τοῦτο δρᾶσαι νομισθησόμεθα, ὡς φοβούμενοι ὑμᾶς. SCHOL.

οὐ γὰρ τοσοῦτον κ. τ. λ.] The conjunction γὰρ gives the reason of the affirmation or denial expressed by the context. It is either "Yes; for," or, "No; for:" both of which senses are expressed in English by "why," taken

ὑμῶν ὅσον ἡ φιλία μὲν ἀσθενείας τὸ δὲ μῖσος δυνάμεως παράδειγμα τοῖς ἀρχομένοις δηλούμενον.

XCVI. ΜΗΛ. Σκοποῦσι δ' ὑμῶν οὕτως οἱ ὑπήκοοι τὸ εἰκὸς, ὥστε τούς τε μὴ προσήκοντας, καὶ ὅσοι ἄποικοι ὄντες οἱ πολλοὶ καὶ ἀποστάντες τινὲς κεχείρωνται, ἐς τὸ αὐτὸ τιθέασιν;

XCVII. ΑΘ. Δικαιώματι γὰρ οὐδετέρους ἐλλείπειν ἡγοῦνται, κατὰ δύναμιν δὲ τοὺς μὲν περιγίγνεσθαι, ἡμᾶς δὲ φόβῳ οὐκ ἐπιέναι· ὥστε ἔξω καὶ τοῦ πλεόνων ἄρξαι, καὶ τὸ ἀσφαλὲς ἡμῖν διὰ τὸ καταστραφῆναι, ἂν παράσχοιτε, ἄλλως τε καὶ νησιῶται ναυκρατόρων, καὶ ἀσθενέστεροι ἑτέρων ὄντες, εἰ μὴ περιγένοισθε.

3. οὕτως] om. I. 4. τούς] τούτους g. μὴ] om. i. ἔποικοι c. 5. καὶ] om. b. 7. δικαιώματα V. γὰρ] μὲν Q. 8. καὶ κατὰ Q. δύναμιν γὰρ E. 11. ναυκρατόρων E.F.G.H.K.L.N.O.P.V.g.i.k. Haack. Poppo. Goell. vulgo ναυτοκρατόρων.

in its colloquial meaning, in which Johnson was so fond of using it. "Why "your enmity is not so mischievous to "us as your friendship, &c." So again, ch. 97, 99. and in the dialogues of the tragedians perpetually. In what follows there is again a confusion between two modes of expression. Either it should be, ὅσον ἡ φιλία· ἡ μὲν γὰρ φιλία—τὸ δὲ μῖσος—δηλοῦται; or else, οὐ τοσοῦτον βλάπτει ἡ ἔχθρα, δυνάμεως παράδειγμα δηλουμένη, ὅσον ἡ φιλία, ἀσθενείας.

3. σκοποῦσι δ' ὑμῶν οὕτως] Εἰπόντων τῶν Ἀθηναίων ὅτι οἱ σύμμαχοι ἀσθένειαν ἡμῶν καταγνώσονται, οἱ Μήλιοι ὑποφέροντες φασὶν, εἰ οἱ ὑπήκοοι ὑμῶν τοῦτο κρίνουσιν εὔλογον, ὥστε ἐν τῷ αὐτῷ τιθέναι καὶ ὁμοίως ἀξιοῦν καταδουλοῦσθαι τούς τε μηδὲν προσήκοντας ὑμῖν, ὥσπερ ἡμᾶς, καὶ τοὺς ἀποίκους μὲν ὑμῶν ὄντας, ἀποστάντας δὲ, καὶ διὰ τοῦτο χειρωθέντας. SCHOL.

7. δικαιώματι γὰρ οὐδετέρους ἐλλείπειν ἡγοῦνται] Οἱ ὑπήκοοι ἡμῶν δικαιολογίας μὲν οὔτε τοὺς ἡμετέρους ἀποίκους ἀποστάντας οὔτε τοὺς μὴ προσήκοντας ἀπορεῖν ἡγοῦνται· τοὺς δὲ μὴ καταστραφέντας ὑπὸ ἡμῶν οὐχὶ διὰ τὸ δίκαιον, ἀλλὰ δι' ἰσχὺν μένειν ἐλευθέρους, καὶ ἡμᾶς αὐτοὺς μὴ ἐπιέναι οὐ διὰ δικαιοσύνην, ἀλλὰ φοβουμένους. ὥστε, εἰ καταστραφείητε, οὐ μόνον ἡμῖν περιέσται τὸ πλεόνων ἄρχειν, ἀλλὰ καὶ ἀσφάλεια προσέσται, ὡς ἂν μὴ καταφρονουμένοις ὑπὸ τῶν συμμάχων. SCHOL.

10. ἄλλως τε καὶ—περιγένοισθε] The grammatical construction of these words seems desperate; for εἰ μὴ περιγένοισθε cannot be taken to signify, "cum su-"periores non fueritis;" but, as it is used a few lines above, "cum liberi et "incolumes non relicti fueritis:" and in this sense it cannot govern the genitive ναυκρατόρων. For the construction we ought to have εἰ μὴ καταγελάσαιτε: for the sense is, "Especially by you "islanders, and insignificant islanders "too, being no longer allowed to laugh "at the power of the masters of the "sea." Εἰ μὴ περιγένοισθε appears to be equivalent to διὰ τὸ καταστραφῆναι. ὑμεῖς ὄντες νησιῶται (ἡμῶν) ναυκρατόρων (ὄντων) καὶ (διὰ τοῦτο) ἀσθενέστεροι (τῶν ἄλλων scil. ἠπειρωτῶν.) εἰ μὴ περιγένοισθε: "if you do not hold out a-"gainst us." SCHOLEFIELD.

[Poppo says, "εἰ μὴ περιγένοισθε *si* "*superiores non fueritis* recte valere "possunt, dummodo hæc non ita in-"telligamus *si nos in potestatem non* "*redegeritis*, sed *si nos non repuleritis*,

MELOS. A. C. 416. Olymp. 91. 1.

XCVIII. ΜΗΛ. Ἐν δ' ἐκείνῳ οὐ νομίζετε ἀσφάλειαν; (δεῖ γὰρ αὖ καὶ ἐνταῦθα, ὥσπερ ὑμεῖς τῶν δικαίων λόγων ἡμᾶς ἐκβιβάσαντες τῷ ὑμετέρῳ ξυμφόρῳ ὑπακούειν πείθετε, καὶ ἡμᾶς τὸ ἡμῖν χρήσιμον διδάσκοντας, εἰ τυγχάνει καὶ ὑμῖν τὸ αὐτὸ ξυμβαῖνον, πειρᾶσθαι πείθειν.) ὅσοι γὰρ νῦν μηδετέροις ξυμμαχοῦσι, πῶς οὐ πολεμώσεσθε αὐτοὺς, ὅταν ἐς τάδε βλέψαντες ἡγήσωνταί ποτε ὑμᾶς καὶ ἐπὶ σφᾶς ἥξειν; κἀν τούτῳ τί ἄλλο ἢ τοὺς μὲν ὑπάρχοντας πολεμίους μεγαλύνετε, τοὺς δὲ μηδὲ μελλήσοντας γενέσθαι ἄκοντας ἐπάγεσθε;

XCIX. ΑΘ. Οὐ γὰρ νομίζομεν ἡμῖν τούτους δεινοτέρους ὅσοι ἠπειρῶταί που ὄντες τῷ ἐλευθέρῳ πολλὴν τὴν διαμέλ-

1. ἐν] τί Q. ἐκεῖνο k. 2. αὖ] ἂν L.O.V. 3. ἐκβιάσαντες A.B.E.F.H.Q. R.f.g. 4. τυγχάνει A.B.C.E.F.G.H.K.L.N.O.P.Q.V.c.d.e.g.h.i.k. Haack. Poppo. Goell. vulgo τυγχάνοι. καὶ ἡμῖν Q. το υμιν N.V.g. 7. ἡγήσονται Q. ἡμᾶς g. 8. τοῦτο E. μεγαλυνατε V. 9. μὴ K.L.O.P. 12. μέλλησιν L.

"*re infecta redire coegeritis.*" If this be so, then certainly ναυκρατόρων may depend on περιγένοισθε. But I still think that another verb would be more according to the spirit of the sentence, and that its place is but awkwardly supplied by εἰ μὴ περιγένοισθε.)

νησιῶται] Ἰσχύοντες ταῖς ναυσὶ μᾶλλον ἢ κατὰ τὴν ἤπειρον. SCHOL.

1. ἐν δ' ἐκείνῳ οὐ νομίζετε ἀσφάλειαν] Ἐν δ' ἐκείνῳ οὐχ ἡγεῖσθε ἀσφάλειαν εἶναι, ἐν τῷ μὴ πειρᾶσθαι τοὺς μὴ προσήκοντας καταστρέφεσθαι; δεῖ γὰρ, ὥσπερ ὑμεῖς, ἐκκρούσαντες ἡμᾶς τῆς δικαιολογίας, ἀξιοῦτε πείθειν ὥστε ὑπακούειν ὑμῖν, στοχαζόμενοι τοῦ ὑμῶν αὐτῶν συμφέροντος, οὕτω καὶ ἡμᾶς περὶ τοῦ ἡμῖν αὐτοῖς λυσιτελοῦς πειρᾶσθαι διδάσκειν, ὅτι καὶ ὑμῖν τὸ αὐτὸ σύμφορον, τουτέστι τὸ μὴ καταδουλώσασθαι τοὺς μὴ προσήκοντας. τοὺς γὰρ μηδετέροις ξυμμαχοῦντας πῶς οὐ ποιήσετε πολεμίους, ἐπειδὰν, ἀποβλέψαντες εἰς τὴν γνώμην ὑμῶν, ὑποπτεύωσι καὶ αὐτοῖς ἐπιστρατεύσειν; κἀν τούτῳ τί ἄλλο ἢ καὶ τοὺς πρόσθεν πολεμίους αὐξήσετε, καὶ τοὺς μὴ διανοηθέντας ὑμῖν τὴν ἀρχὴν πολεμεῖν ἄκοντας αὐτὸ ποιεῖν ἀναγκάσετε; SCHOL.

5. μηδετέροις] Μήτε τοῖς Ἀθηναίοις μήτε τοῖς Λακεδαιμονίοις. SCHOL.

6. πολεμώσεσθε] Εἰς πόλεμον ἐμβαλεῖτε. SCHOL.

πολεμώσεσθε αὐτοὺς] "Make them "your enemies." Πολεμέω, "To be at "war." Πολεμόω, "To excite or cause "to be at war." Ἀτιμάζω, "To dis"honour or affront." Ἀτιμόω, "To "procure a man's dishonour from "others."

ἐς τάδε] Τὰ ἡμέτερα πάθη. SCHOL.

11. οὐ γὰρ νομίζομεν ἡμῖν τ.] Οὐ γὰρ νομίζομεν τοὺς ἐλευθέρους τῶν ἠπειρωτῶν ἡμῖν ἔσεσθαι πολεμίους. μὴ δεδιότες γὰρ ἡμᾶς, ὡς ἂν κατὰ γῆν οὐ μέλλοντας αὐτοῖς ἐπιστρατεύειν, πολλὴν μέλλησιν τοῦ φυλάττεσθαί τε ἡμᾶς καὶ πολεμεῖν ποιήσονται. τοὺς δὲ ἐν ταῖς νήσοις ἐλευθέρους, ὥσπερ ὑμᾶς, καὶ τοὺς ὑπακούοντας μὲν ἤδη, διὰ δὲ τὸ ἐξ ἀνάγκης καὶ μὴ ἑκόντι ὑπακούειν παροξυνομένους καὶ ταραττομένους, τούτους ἡγούμεθα, εἰ περιίδοιμεν ὑμᾶς ἐλευθέρους, ἐπαρθέντας ἀλογίστως καὶ ἀντιστάντας ἡμῖν, αὐτούς τε καὶ ἡμᾶς αὐτοὺς εἰς κίνδυνον καταστήσειν. SCHOL.

12. τῷ ἐλευθέρῳ] Ἐπὶ τῇ ἐλευθερίᾳ αὐτῶν. SCHOL.

τῷ ἐλευθέρῳ—ποιήσονται] Valde segnes et lenti ad se custodiendos a nobis futuri sunt. STEPHANUS. Τῷ ἐλευθέρῳ, "Owing to the liberty which "they enjoy." For the sentiment, compare I. 120. τοὺς δὲ τὴν μεσόγειαν μᾶλ-

λησιν τῆς πρὸς ἡμᾶς φυλακῆς ποιήσονται, ἀλλὰ τοὺς νησιώτας τέ που ἀνάρκτους, ὥσπερ ὑμᾶς, καὶ τοὺς ἤδη τῆς ἀρχῆς τῷ ἀναγκαίῳ παροξυνομένους. οὗτοι γὰρ πλεῖστ' ἂν τῷ ἀλογίστῳ ἐπιτρέψαντες σφᾶς τε αὐτοὺς καὶ ἡμᾶς ἐς προὖπτον κίνδυνον καταστήσειαν.

C. ΜΗΛ. Ἦ που ἄρα, εἰ τοσαύτην γε ὑμεῖς τε μὴ παυθῆναι ἀρχῆς καὶ οἱ δουλεύοντες ἤδη ἀπαλλαγῆναι τὴν παρακινδύνευσιν ποιοῦνται, ἡμῖν γε τοῖς ἔτι ἐλευθέροις πολλὴ κακότης καὶ δειλία μὴ πᾶν πρὸ τοῦ δουλεῦσαι ἐπεξελθεῖν.

CI. ΑΘ. Οὔκ, ἤν γε σωφρόνως βουλεύησθε· οὐ γὰρ περὶ ἀνδραγαθίας ὁ ἀγὼν ἀπὸ τοῦ ἴσου ὑμῖν, μὴ αἰσχύνην ὄφλειν, περὶ δὲ σωτηρίας μᾶλλον ἡ βουλή, πρὸς τοὺς κρείσσονας πολλῷ μὴ ἀνθίστασθαι.

CII. ΜΗΛ. Ἀλλ' ἐπιστάμεθα τὰ τῶν πολέμων ἔστιν

1. ποιήσονται A.B.C.E.F.G.H.I.L.O.Q.V.g. Haack. Poppo. Goell. vulgo ποιήσωνται. 3. ἀναγκαίως c. γὰρ καὶ πλεῖστ' L.O.P. 4. ὑμᾶς Q. 5. καταστήσειν R. 6. ἦ] εἰ d. ἄρα] om. g. παυθῆναι A.B.G.I.N.V.g.h.i.k. Poppo. Goell. παυῆναι c. vulgo παυσθῆναι. 7. δουλεύσαντες i. ἀπολλαγῆναι E. 8. ἡμῖν τε d.e.i. 9. δειλία] δουλεία P. 12. ὀφλεῖν Bekk. ed. min. Poppo. Goell. [vid. ad III. 70.] 13. μὴ ἀνθίστασθαι] μᾶλλον ἵστασθαι g. 14. πολέμων Q. Poppo. Goell. Dobree. ceteri πολεμίων.

λον, καὶ μὴ ἐν πόρῳ κατῳκημένους—χρὴ—τῶν νῦν λεγομένων μὴ κακοὺς κριτάς, ὡς μὴ προσηκόντων, εἶναι, προσδέχεσθαι δέ ποτε, εἰ τὰ κάτω πρόοιντο, κἂν μέχρι σφῶν τὸ δεινὸν προελθεῖν.

2. τῆς ἀρχῆς τῷ ἀναγκαίῳ] Τῇ ἀνάγκῃ τῆς ἀρχῆς. ἤγουν τῇ δουλείᾳ. Schol.

3. τῷ ἀλογίστῳ ἐπιτρέψαντες] i. e. πλεῖστα ἐπιτρέψαντες, the word being repeated from where it first occurs: πλεῖστ' ἂν καταστήσειαν, πλεῖστα ἐπιτρέψαντες. Compare Herodot. III. 36. μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπίτρεπε.

6. ἦ που ἄρα, εἰ τοσαύτην] Εἰ ὑμεῖς τε, ὦ Ἀθηναῖοι, σπουδὴν ποιεῖσθε πολλὴν ὑπὲρ τοῦ μὴ ἀφαιρεθῆναι τῆς ἡγεμονίας, καὶ οἱ δουλεύοντες ὑμῖν ὑπὲρ τοῦ ἀπαλλαγῆναι τῆς ὑμετέρας ἀρχῆς διακινδυνεύειν θέλουσι, πῶς ἡμεῖς, οἱ ἔτι ἐλεύθεροι ὄντες, οὐκ ἂν κάκιστοι καὶ δειλότατοι κριθείημεν, μὴ πάντα κίνδυνον ὑπομείναντες πρὸ τοῦ δουλεῦσαι; Schol.

9. ἐπεξελθεῖν] Εἰς τέλος ἐργάσασθαι. Schol.

10. Οὔκ, ἤν γε σωφρόνως βουλεύησθε] Ἐὰν σωφρόνως βουλεύσησθε, οὐ καταστήσετε ὑμᾶς αὐτοὺς εἰς κίνδυνον. οὐ γὰρ περὶ ἀρετῆς ἀγωνίζεσθε. καὶ γὰρ ἐλάσσονες ἡμῖν ὄντες, αἰσχρὸν ἡγήσασθε τὸ αἰσχύνην ὄφλειν. περὶ δὲ σωτηρίας ὑμῖν ἡ βουλὴ πρόκειται. διὸ χρὴ μὴ ἀνθίστασθαι τοῖς πολλῷ κρείττοσιν. Schol.

11. μὴ αἰσχύνην ὄφλειν] "Not to "incur the charge of baseness." A man is said ὄφλειν τι, when he is in a manner sentenced as having certain points in his character liable to be laid hold of; liable to be forfeited to justice. See Sophocles, Œd. Tyr. 512. ὀφλήσει κακίαν. Herodot. VIII. 26. δειλίην ὦφλεε. For the accent of the word, see the note on III. 70.

14. ἀλλ' ἐπιστάμεθα τὰ τῶν πολεμίων] Ὀρθῶς ἐπιστάμεθα τὰ τῶν πολεμίων τύχῃ μᾶλλον ἢ πλήθους ὑπεροχῇ κρινόμενα. προσέτι δέ, καὶ τοῦτο γιγνώσκομεν, ὅτι τὸ μὲν εὐθὺς εἶξαι οὐδεμίαν ἐλπίδα ἐλευθερίας ἔχει, ἐν δὲ τῷ ἀνθίστασθαι ἐλπίς τις ὑπολείπεται τοῦ καταπρᾶξαι ὀρθῶς. Schol.

ὅτε κοινοτέρας τὰς τύχας λαμβάνοντα ἢ κατὰ τὸ διαφέρον ἑκατέρων πλῆθος. καὶ ἡμῖν τὸ μὲν εἶξαι εὐθὺς ἀνέλπιστον, μετὰ δὲ τοῦ δρωμένου ἔτι καὶ στῆναι ἐλπὶς ὀρθῶς.

CIII. ΑΘ. Ἐλπὶς δὲ κινδύνῳ παραμύθιον οὖσα τοὺς μὲν ἀπὸ περιουσίας χρωμένους αὐτῇ, κἂν βλάψῃ, οὐ καθεῖλε· τοῖς δὲ ἐς ἅπαν τὸ ὑπάρχον ἀναῤῥιπτοῦσι (δάπανος γὰρ

1. καινοτέρας P.Q. cum Stob. τὰς] om. c.i. 3. δρωμένου] om. V. 6. τοῖς δὲ ἐς E.F.H.L.O.P.Q.V.g.h.i.k. Dionys. Stobæus. Poppo. τοὺς δὲ ἐς C. vulgo et Bekk. τοῖς δ' ἐς. ἀναῤῥίπτουσι Dionysius. ἐσαναῤῥίπτουσι V. δάπονος A.F. δ' ἄποιος E.

τὰ τῶν πολέμων] This is undoubtedly the preferable reading: τῶν πολεμίων could not signify, "those engaged in "war with each other generally," but must mean, "the enemies, or the party "opposed to some other party specified "or implied."

1. κοινοτέρας] Speciosa lectio καινοτέρας, sed falsa. Nam ne quid dicam de ἑκατέρων et διαφέρον, κοινοτέρας respondet istis ἀπὸ τοῦ ἴσου, c. 101. Deinde aperta imitatio est Homeri Il. Σ. 309. ubi vide Heynium, et adde Ciceronis loca citata a Manutio ad Ep. ad Div. VI. 4. Dobree.

3. μετὰ τοῦ δρωμένου] This is a most extraordinary sense of the participle, to signify what would be naturally expressed by μετὰ τοῦ δρᾶσθαί τι, or rather μετὰ τοῦ δρᾶν τι. Compare an equal anomaly in Sophocl. Œd. Colon. 1604. ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονήν.

4. ἐλπὶς δὲ κινδύνῳ παραμύθιον οὖσα] Τοὺς ἐν κινδύνῳ καθεστῶτας, αὐτὸ μόνον παρηγοροῦσιν· ἀλλὰ τοὺς μὲν ἐν δυνάμει τυγχάνοντας, κἂν σφαλῇ ποτὲ ἡ ἐλπὶς, οὐ κατέλυσε παντελῶς, διὰ τὸ ὑπολείπεσθαι δύναμιν αὐτοῖς· οἱ δὲ περὶ πάντων ὧν ἔχουσιν ἀγωνιζόμενοι ἐπ' ἀδήλῳ ἐλπίδι, ἐπειδὰν ἡ ἐλπὶς σφαλῇ, ἅμα τε ἔγνωσαν ὅτι ἐσφάλησαν, καὶ οὐδὲν αὐτοῖς ὑπολείπεται, ἐν ᾧ γνωρίσαντες τὸ ἀβέβαιον τῆς ἐλπίδος ἐπιφυλάξονται. ὃ ὑμεῖς, ὦ Μήλιοι, ἀσθενεῖς ὄντες καὶ μηδεμιᾷ μάχῃ ἐξαρκέσαι δυνάμενοι, μὴ πάθητε, τὸ ἐλπίδι πιστεῦσαι· μηδὲ τοῖς πολλοῖς ὁμοιωθῆτε, οἳ δυνάμενοι σώζεσθαι, ἐπειδὰν ὑπὸ τῶν φανερῶν ἐλπίδων καταλειφθῶσιν, ἐπὶ τὰς ἀφανεῖς καταφεύγουσι, μαντικήν τε καὶ χρησμοὺς δηλαδὴ, καὶ ὅσα τοιαῦτα λυμαίνεται ἀνθρώπους, ἐν ἐλπίδι ποιοῦντες. ΕΛΠΙΣ ΔΕ ΚΙΝΔΥΝΟΥ ΠΑΡΑΜΥΘΙΟΝ ΟΥΣΑ. τὸ "ἐλπὶς κινδύνου "παραμύθιον" σφόδρα βραχέως εἴρηται. τὸ δὲ "δάπανος γὰρ (τουτέστι δαπανηρὰ) "ἡ ἐλπὶς" καὶ αὐτὸ μὲν βραχὺ, δύναται δὲ τοιοῦτόν τι, ὅτι οἱ ἐλπίζοντές τινος τεύξεσθαι πολλὰ προσδαπανῶσι καὶ προσαναλίσκουσι. τὸ δὲ ἐπὶ ῥοπῆς, καθὰ καὶ τὸ προτεθὲν Ὁμηρικὸν δηλονότι, ἐπὶ ξυροῦ ἵσταται ἀκμῆς (Il. X. 173.) τουτέστι μιᾷ μάχῃ μόγις ἐξαρκεῖν δυνάμενοι. ἔνιοι δὲ ἀπὸ τῶν ἐν μιᾷ ῥοπῇ καὶ πληγῇ ζώων ἀναιρουμένων τὸ ὄνομα φασὶ πεποιῆσθαι. Schol.

τοὺς μὲν ἀπὸ περιουσίας χρωμένους αὐτῇ] "Those who apply to Hope, "when they have much which they do "not risk on the chance of success." Like a rich man buying a lottery ticket: his speculation is ἀπὸ περιουσίας; he has a great deal of other property besides the money which he adventures in the lottery. For the force of the preposition, compare ἀπὸ τῆς ἴσης ἀνάγκης, ch. 89.

6. ἐς ἅπαν τὸ ὑπάρχον ἀναῤῥιπτοῦσι] Ducas and Göller understand these words to mean, "for those who stake "their property wholly," taking ἐς ἅπαν separately from τὸ ὑπάρχον. I would rather take ἀναῤῥιπτοῦσι with κίνδυνον understood, in its usual sense, and understand ἐς ἅπαν τὸ ὑπάρχον *with respect to*, or, *reaching to their whole property*.

δάπανος] Ὁ δαπανηρός. Θουκυδίδης ἐν τῇ πέμπτῃ. Thom. Magister. Sallier, in his note on this passage, quotes a similar use of the word in Plutarch: ἡ τῆς πικρότητος ἐδόκει δύναμις—δάπανος τῶν ὑγρῶν εἶναι. The reference given is merely "tom. II. p. 624." and not

φύσει) ἅμα τε γιγνώσκεται σφαλέντων, καὶ ἐν ὅτῳ ἔτι φυ-
λάξεταί τις αὐτὴν γνωρισθεῖσαν, οὐκ ἐλλείπει. ὃ ὑμεῖς 2
ἀσθενεῖς τε καὶ ἐπὶ ῥοπῆς μιᾶς ὄντες μὴ βούλεσθε παθεῖν,
μηδὲ ὁμοιωθῆναι τοῖς πολλοῖς, οἷς παρὸν ἀνθρωπείως ἔτι
σώζεσθαι, ἐπειδὰν πιεζομένους αὐτοὺς ἐπιλίπωσιν αἱ φανεραὶ
ἐλπίδες, ἐπὶ τὰς ἀφανεῖς καθίστανται, μαντικήν τε καὶ
χρησμοὺς καὶ ὅσα τοιαῦτα μετ' ἐλπίδων λυμαίνεται.

CIV. ΜΗΛ. Χαλεπὸν μὲν καὶ ἡμεῖς (εὖ ἴστε) νομίζομεν πρὸς δύναμίν τε τὴν ὑμετέραν καὶ τὴν τύχην, εἰ μὴ ἀπὸ τοῦ ἴσου ἔσται, ἀγωνίζεσθαι· ὅμως δὲ πιστεύομεν τῇ μὲν τύχῃ ἐκ τοῦ θείου μὴ ἐλασσώσεσθαι, ὅτι ὅσιοι πρὸς οὐ δικαίους

1. ἔτι] om. G.I.O.P.c.i.k. 2. γνωσθεῖσαν O. 3. κοπῆς f. μιᾶς] om. G.I.K. ante ῥοπῆς ponit V.e. βούλεσθε A.B.C.E.F.K.V.g. Haack. Poppo. Goell. vulgo βούλησθε. 5. ἐπιλίπωσιν A.B.F.N.V.h. vulgo ἐπιλείπωσιν. 6. ἐπὶ—λυμαίνεται in margine ponunt F.H.N. μαντικὴν—λυμαίνεται] om. g. 11. δικαίως K.

having the edition referred to at hand, I cannot specify in what work the quotation is to be found.

2. οὐκ ἐλλείπει] Neque destituit, quamdiu ab ea cognita cavere poterit aliquis; sed tum demum, cum periculo nullum relinquitur remedium. SCHOLEFIELD, note on DOBREE's Adversaria. Dobree, on the other hand, follows the interpretation given by Portus; "Neque ullum amplius locum *relinquit* cavendi ab ejus dolis quamvis cognitis." But as he believes that ἐλλείπειν never has the sense of "relinquere," but always that of "deficere," he proposes to read καταλείπει, or ὑπολείπει. The Scholiast interprets οὐδὲν αὐτοῖς ὑπολείπεται, and this I believe to be the true sense of the passage, although I certainly know of no instance in which ἐλλείπειν signifies "relinquere." We have the choice between suspecting an error in the text, or that Thucydides has used a word in a peculiar and unprecedented sense.

[Bekker says in his edit. of 1832, "commodius legatur οὐκέτι λείπει," and he would omit, I suppose, ἔτι before φυλάξεται.]

3. ἐπὶ ῥοπῆς μιᾶς] "On one single turn "of the scale;" equivalent to ἐς μίαν βουλὴν afterwards, in ch. 111. "It is "not as though the scale might sink, "and afterwards right itself; but if it "once goes down, you are lost." For the imperative μὴ βούλεσθε, see Matthiæ, Gr. Gr. §. 511. Thom. Magist. p. 611. and Hermann, Notes on Viger, not. 268.

4. τοῖς πολλοῖς] Τοῖς ἀπαιδεύτοις. SCHOL.

ἀνθρωπείως] Κατὰ τὸ ὀφειλόμενον τῷ ἀνθρωπείῳ γένει. SCHOL.

6. μαντικήν] Vide Euripidem Helen. 760. WASS.

8. χαλεπὸν μὲν καὶ ἡμεῖς] Τὸ ἑξῆς, πρὸς δύναμίν τε τὴν ὑμετέραν καὶ τὴν τύχην ἀγωνίζεσθαι. τὸ δὲ "εἰ μὴ ἀπὸ "τοῦ ἴσου ἔσται" ὅτι πρὸς ἄνισόν τε καὶ τύχην καὶ δύναμιν τὴν ὑμετέραν ἀγωνιζόμεθα. SCHOL.

9. εἰ μὴ ἀπὸ τοῦ ἴσου ἔσται] "Unless "we can contend with you in these re"spects on equal terms. And this we "think that we shall do; for against "your fortune we set the favour of the "gods; against your power we set the "aid of the Lacedæmonians." The dative ἡμῖν belongs to ξυμμαχίαν, according to Göller, as in ch. 46. τὴν ξυμμαχίαν Βοιωτοῖς: and τῷ ἐλλείποντι depends on προσέσεσθαι. "Our defi"ciency in power will be made up by "our alliance with the Lacedæmo"nians."

ἱστάμεθα, τῆς δὲ δυνάμεως τῷ ἐλλείποντι τὴν Λακεδαιμονίων ἡμῖν ξυμμαχίαν προσέσεσθαι, ἀνάγκην ἔχουσαν, καὶ εἰ μή του ἄλλου, τῆς γε ξυγγενείας ἕνεκα καὶ αἰσχύνῃ βοηθεῖν. καὶ οὐ παντάπασιν οὕτως ἀλόγως θρασυνόμεθα.

CV. ΑΘ. Τῆς μὲν τοίνυν πρὸς τὸ θεῖον εὐμενείας οὐδ' ἡμεῖς οἰόμεθα λελείψεσθαι· οὐδὲν γὰρ ἔξω τῆς ἀνθρωπείας τῶν μὲν ἐς τὸ θεῖον νομίσεως τῶν δ' ἐς σφᾶς αὐτοὺς βουλή-
2 σεως δικαιοῦμεν ἢ πράσσομεν. ἡγούμεθα γὰρ τό τε θεῖον δόξῃ τὸ ἀνθρώπειόν τε σαφῶς διὰ παντὸς ὑπὸ φύσεως ἀναγκαίας, οὗ ἂν κρατῇ, ἄρχειν. καὶ ἡμεῖς οὔτε θέντες τὸν

2. προέσσεσθαι B. ἔχουσα I.P. οὖσαν R. μή του B.F.G. Poppo. Goell. vulgo μὴ τοῦ. 3. τῆς τε ξυγγενείας e. καὶ τῆς ξυγγενείας c.i. τῆς ξυγγενειας P. 7. δ' ἐς] δε E. 9. τἀνθρώπειον Dionysius: τὸ δὲ ἀνθρώπειον P. σαφῶς] om. B.h. 10. ἀναγκαίως Dionysius. κρατεῖ Q.

1. τῷ ἐλλείποντι] Τῇ ἀσθενείᾳ ἡμῶν. Schol.

4. θρασυνόμεθα] Ἤγουν ἀνθιστάμεθα. Schol.

5. τῆς—πρὸς τὸ θεῖον εὐμενείας] A condensed expression for τὰ μὲν πρὸς τὸ θεῖον, τῆς ἐξ αὐτοῦ εὐμενείας κ. τ. λ. Compare the note on IV. 51. In what follows, τῆς ἀνθρωπείας τῶν μὲν ἐς τὸ θεῖον νομίσεως, κ. τ. λ. is merely, "What "men, as far as the gods are concern-"ed, *think*; and as far as themselves "are concerned, *will have to be so*." Thucydides himself explains the words by adding, ἡγούμεθα δόξῃ, i. e. νομίζομεν, τὸ θεῖον οὗ ἂν κρατῇ ἄρχειν. "Men's common belief with regard to "the gods, and their common prac-"tice amongst themselves, alike justify "our conduct. Belief with regard to "the gods; for of them we can only "believe, not know it: practice a-"mongst men; for we do not only "believe, but know, that their practice "is such." For the sentiment, compare I. 76. For the form of the sentence τῆς ἀνθρωπείας—τῶν μὲν—νομίσεως, τῶν δὲ—βουλήσεως, compare II. 44. τῆς εὐπρεπεστάτης—οἵδε μὲν νῦν τελευτῆς, ὑμεῖς δὲ λύπης. Νόμισις does not seem to me to be used in the sense of θρησκεία, but simply as ὅπερ νομίζομεν, or, as he himself explains it, ἡγούμεθα δόξῃ. And the word νόμισις is so far particularly appropriate, as it signifies "a generally entertained opinion." Thus when the Persians οὐκ ἀνθρωποφυέας ἐνόμισαν τοὺς θεοὺς εἶναι, Herodot. I. 131. this may be called their ἐς τὸ θεῖον νόμισις.

7. ἐς τὸ θεῖον νομίσεως] Νομίσεως μὲν εἶπε διὰ τὰ νενομισμένα· εἰς σφᾶς δὲ αὐτοὺς βουλήσεως, τῆς εἰς ἀνθρώπους δηλονότι φησὶ προαιρέσεως. Schol.

8. ἡγούμεθα γὰρ τό τε θεῖον] Ὁ νοῦς· οὐκ ἔλαττον ἡγούμεθα εὐμενεῖς ἡμῖν ἔσεσθαι τοὺς θεοὺς ἤπερ ὑμῖν. οὐδὲν γὰρ ἔξω πράττομεν οὔτε τῶν εἰθισμένων περὶ τοὺς θεοὺς οὔτε τῶν πρὸς ἀνθρώπους δικαίων. τό τε γὰρ θεῖον θεραπεύομεν κατὰ τὸ κοινὸν πάντων ἀνθρώπων ἔθος, τούς τε ἀνθρώπους ἡγούμεθα φύσει γεγονέναι πρὸς τὸ ἄρχειν ὧν κρατοῦσιν. ὥστε οὔτε αὐτοὶ νομοθετήσαντες περὶ τοῦ ἄρχειν, οὔτε κειμένῳ νόμῳ πρῶτοι χρησάμενοι, παραλαβόντες δὲ τοῦτον καὶ τοῖς ἔπειτα καταλείψοντες, ἄρχομεν ὧν ἂν κρατήσωμεν, εἰδότες ὅτι καὶ ὑμεῖς καὶ ἄλλος ὁστισοῦν, ἐν τῇ ὁμοίᾳ δυνάμει γενόμενος ἡμῖν, τὸ αὐτὸ ἂν ἔπραττεν. Schol.

10. θέντες] Hoc sensu Clytæmnestra apud Æschylum, Agam. 1050. ζυγῶν θίγειν βίᾳ—Οἱ δ' οὔποτ' ἐλπίσαντες ἤμησαν καλῶς, Ὠμοί τε δούλοις πάντα, καὶ παρὰ στάθμην. Ἔχεις παρ' ἡμῶν οἷάπερ ΝΟΜΙΖΕΤΑΙ. Noster Herodoti verba respexit, VII. 8. οὔτ' αὐτὸς ΚΑΤΗΓΗΣΟΜΑΙ νόμον τόνδε ἐν ὑμῖν ΤΙΘΕΙΣ, παραδεξάμενός τε αὐτῷ χρήσομαι. Wass.

νόμον οὔτε κειμένῳ πρῶτοι χρησάμενοι, ὄντα δὲ παραλαβόντες καὶ ἐσόμενον ἐς ἀεὶ καταλείψοντες χρώμεθα αὐτῷ, εἰδότες καὶ ὑμᾶς ἂν καὶ ἄλλους ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους δρῶντας ἂν αὐτό. καὶ πρὸς μὲν τὸ θεῖον οὕτως ἐκ τοῦ 3
εἰκότος οὐ φοβούμεθα ἐλασσώσεσθαι· τῆς δὲ ἐς Λακεδαιμονίους δόξης, ἣν διὰ τὸ αἰσχρὸν δὴ βοηθήσειν ὑμῖν πιστεύετε αὐτούς, μακαρίσαντες ὑμῶν τὸ ἀπειρόκακον οὐ ζηλοῦμεν τὸ ἄφρον. Λακεδαιμόνιοι γὰρ πρὸς σφᾶς μὲν αὐτοὺς καὶ τὰ 4
ἐπιχώρια νόμιμα πλεῖστα ἀρετῇ χρῶνται· πρὸς δὲ τοὺς ἄλλους πολλὰ ἄν τις ἔχων εἰπεῖν ὡς προσφέρονται, ξυνελὼν μάλιστ' ἂν δηλώσειεν ὅτι ἐπιφανέστατα ὧν ἴσμεν τὰ μὲν ἡδέα καλὰ νομίζουσι, τὰ δὲ ξυμφέροντα δίκαια. καίτοι οὐ πρὸς τῆς ὑμετέρας νῦν ἀλόγου σωτηρίας ἡ τοιαύτη διάνοια.

CVI. ΜΗΛ. Ἡμεῖς δὲ κατ' αὐτὸ τοῦτο ἤδη καὶ μάλιστα πιστεύομεν τῷ ξυμφέροντι αὐτῶν, Μηλίους ἀποίκους ὄντας

1. καινῷ γρ. h. 2. καταλήψονται g. καταλήψοντες I.V. καταλείψαντες E. 3. ἂν] om. I. 5. εἰκότως Q. 6. ἣν H.V.g. δὴ διὰ τὸ αἰσχρὸν f. πιστεύητε V. πιστεύεται K. 8. τὰ] om. G.L.O. 11. μάλιστα ἂν C.F.G.H.P. Q.V.c.f.g.h.i.k. Poppo. ἂν ὡς δηλώσειε P. 13. ἡμετέρας B.K.c.h. 15. καὶ κατ' αὐτὸ V.

4. καὶ πρὸς μὲν τὸ θεῖον, οὕτως ἐκ τοῦ εἰκότος οὐ φοβούμεθα ἐλασσώσεσθαι] Ὥστε οὐ διὰ ταῦτα φοβούμεθα ἔλαττον ὑμῶν εὐμενὲς ἕξειν τὸ θεῖον. ἐπεὶ δὲ τοὺς Λακεδαιμονίους δοκεῖτε βοηθήσειν ὑμῖν, αἰσχρὸν νομίζοντας περιιδεῖν τοὺς ἀποίκους πολεμουμένους, τὸ μὲν ὑμῶν μακαρίζομεν ἀπειρόκακον, τὸ δὲ ἄφρον οὐκ ἐπαινοῦμεν. Λακεδαιμόνιοι γὰρ πρὸς μὲν ἀλλήλους καὶ τὴν κοινὴν πολιτείαν τὰ πλεῖστα μετ' ἀρετῆς πράττουσι· πρὸς δὲ τοὺς ἄλλους ὅπως ἔχουσι, μάλιστα ἄν τις ὑμῖν ἐν βραχεῖ δηλώσειεν, καίτοι πολλὰ εἰπεῖν ἔχων, ὅτι πάντων ἀνθρώπων ὧν ἴσμεν ἐκφανέστατα Λακεδαιμόνιοι ἐν ταῖς πρὸς ἄλλους ξυναλλαγαῖς τὰ μὲν ἑαυτοῖς ἡδέα, ταῦτα καὶ καλὰ νομίζουσι, τὰ δὲ συμφέροντα αὐτοῖς καὶ δίκαια. ὥστε οὐκ ἔστιν ἀλογίστως διανοεῖσθαι περὶ τῆς σωτηρίας ὑμῶν, προσδεχομένων τὴν παρ' ἐκείνων βοήθειαν. SCHOL.

6. ἣν—πιστεύετε] Reiske and Göller propose to read ᾗ. One MS. (V) reads ἣν πιστεύητε, but that, as Poppo observes, "quoniam Melii sibi ea de re "persuasum esse dixerunt, ferri nequit." But as δόξης is exactly the same as πίστεως, I do not see why δόξης, ἣν—βοηθήσειν ὑμῖν πιστεύετε αὐτοὺς may not be tolerated, although very harsh, instead of πίστεως ἣν περὶ αὐτῶν πιστεύετε, βοηθήσειν ὑμῖν αὐτούς. "The "belief which you believe concerning "them, that they will help you."

15. ἡμεῖς δὲ κατ' αὐτὸ τοῦτο] Εἰπόντων τῶν Ἀθηναίων ὅτι Λακεδαιμόνιοι τοῦ ὑμετέρου συμφέροντος οὐ στοχάζονται, φασὶν οἱ Μήλιοι ὅτι διὰ τὸ ἴδιον συμφέρον τοὺς Λακεδαιμονίους πιστεύομεν καὶ μάλιστα ἥξειν ἡμῖν βοηθούς, ὅπως μὴ τοῖς μὲν εὐνοοῦσι τῶν Ἑλλήνων ἄπιστοι φανῶσιν, ὑμᾶς δὲ τοὺς πολεμίους ὠφελήσωσι, προδόντες ἡμᾶς τοὺς συμμάχους. SCHOL.

μὴ βουλήσεσθαι προδόντας τοῖς μὲν εὔνοις τῶν Ἑλλήνων ἀπίστους καταστῆναι, τοῖς δὲ πολεμίοις ὠφελίμους.

CVII. ΑΘ. Οὐκοῦν οἴεσθε τὸ ξυμφέρον μὲν μετὰ ἀσφαλείας εἶναι, τὸ δὲ δίκαιον καὶ καλὸν μετὰ κινδύνου δρᾶσθαι· ὃ Λακεδαιμόνιοι ἥκιστα ὡς ἐπὶ τὸ πολὺ τολμῶσιν.

CVIII. ΜΗΛ. Ἀλλὰ καὶ τοὺς κινδύνους τε ἡμῶν ἕνεκα μᾶλλον ἡγούμεθ' ἂν ἐγχειρίσασθαι αὐτούς, καὶ βεβαιοτέρους ἢ ἐς ἄλλους νομιεῖν, ὅσῳ πρὸς μὲν τὰ ἔργα τῆς Πελοποννήσου ἐγγὺς κείμεθα, τῆς δὲ γνώμης τῷ ξυγγενεῖ πιστότεροι ἑτέρων ἐσμέν.

CIX. ΑΘ. Τὸ δ' ἐχυρόν γε τοῖς ξυναγωνιουμένοις οὐ

1. *βουλήσεσθαι* A.B.E.F.H.N.V.c.e.f.g. Haack. Poppo. Goell. vulgo *βούλεσθαι*. 3. *οἴσεσθε* b. *μετ' ἀσφαλείας* E.F.H.V.f. 4. *κινδύνων* h. *δρᾶσαι* A.B.C. E.F.G.H.I.K.N.P.R.b.c.d.e.f.i.k. *δράσαι* L.M.O.V.g. 5. *τὸ*] om. L.O.k. 7. *χειρίσασθαι* E. *εγχειρήσασθαι* I.d.e.h. 8. *νομίσειν* G.I.K.e.k. 11. *γε*] om. L.O.P.

3. *οὐκοῦν*] Elmsley, as is well known, writes this always as two words, *οὐκ οὖν*. He most truly observes that the sense of *οὐκοῦν* in the Attic writers is always the same, and that its apparent difference depends merely on the sentence being interrogative or otherwise. See the note on *ἆρα μή*, I. 75. and Elmsley, Heraclid. v. 256.

οὔκουν οἴεσθε] Ἀλλ' οὖν, ὥσπερ ἴστε, συμφέρει μὲν τὸ μετ' ἀσφαλείας ἕκαστα πράττειν, τὸ δὲ καλὸν καὶ τὸ δίκαιον διὰ κινδύνων περιγίγνεται. Λακεδαιμόνιοι δὲ τοὺς κινδύνους περιίστανται. SCHOL.

6. *ἀλλὰ καὶ τοὺς κινδύνους*] Ἀλλὰ καὶ τὸν κίνδυνον αὐτοὺς τὸν ὑπὲρ ἡμῶν ἀναδέξασθαι ἡγούμεθα, καὶ πεπείσμεθά γε μᾶλλον ὑπὲρ ἡμῶν ἢ ὑπὲρ ἄλλων αὐτοὺς διακινδυνεύσειν. εἴς τε γὰρ τὰς χρείας ὠφέλιμοι τυγχάνομεν αὐτοῖς, ἐγγὺς τῆς Πελοποννήσου κείμενοι, διὰ συγγένειαν. SCHOL.

7. *βεβαιοτέρους ἢ ἐς ἄλλους νομιεῖν*] "Ea pericula, quæ nostra causa suscipiuntur, tutiora, h. e. minus periculosa, quam quæ propter alios." Conf. III. 39. §. 8. *κίνδυνον ἡγησάμενοι βεβαιότερον*. SCHOLEFIELD, note on DOBREE's Adversaria. Still the construction *κινδύνους ἐς ἄλλους* "pericula "propter alios suscepta," seems sufficiently harsh. Perhaps it may be explained by substituting for the substantive the kindred verb *παρακινδυνεῦσαι*, or *παραβαλεῖν*, "the venture is less "hazardous than venturing over to "take part with others." Compare III. 36. *ἐς Ἰωνίαν παρακινδυνεῦσαι*.—*Ἔργον* and *γνώμη* are here opposed, as in II. 43; the one relating to outward things, the other to inward feelings.

[Göller makes *τῆς γνώμης* to depend on *πιστότεροι*, and I think that he is right; the genitive here, as in so many other instances, answering to the English ablative, "in feeling." *τῆς γνώμης τῷ ξυγγενεῖ* cannot I think be taken together, for *τὸ ξυγγενὲς* cannot signify *τὸ ὅμοιον*, and in its literal and proper signification *τὸ ξυγγενὲς τῆς γνώμης* is absolute nonsense. Neither is it true historically, so far as we know, that the Melians resembled the Lacedæmonians in their national character.]

11. *Τὸ δ' ἐχυρόν γε τοῖς ξυναγωνιουμένοις*] Τοῖς ἐπὶ συμμαχίαν (φησί) παρακαλουμένοις ἐχυρὸν φαίνεται πρὸς τὸ βοηθῆσαι, οὐχ ἡ εὔνοια τῶν παρακαλούντων, ἀλλ' ἡ δύναμις αὐτῶν, ἣν Λακεδαιμόνιοι μᾶλλον τῶν ἄλλων ἐξετάζουσι, καὶ διὰ τὸ ἐχυρῶς ἐξετάζειν καὶ τῇ ἰδίᾳ δυνάμει πολλάκις ἀπιστοῦσι. διὰ τοῦτό γέ τοι μετὰ συμμάχων πολλῶν ἐπιστρατεύουσι

τὸ εὔνουν τῶν ἐπικαλεσαμένων φαίνεται, ἀλλ' ἢν τῶν ἔργων τις δυνάμει πολὺ προύχῃ· ὃ Λακεδαιμόνιοι καὶ πλεῖόν τι τῶν ἄλλων σκοποῦσι. τῆς γοῦν οἰκείας παρασκευῆς ἀπιστίᾳ καὶ μετὰ ξυμμάχων πολλῶν τοῖς πέλας ἐπέρχονται, ὥστε οὐκ εἰκὸς ἐς νῆσόν γε αὐτοὺς ἡμῶν ναυκρατόρων ὄντων περαιωθῆναι.

CX. ΜΗΛ. Οἱ δὲ καὶ ἄλλους ἂν ἔχοιεν πέμψαι· πολὺ δὲ τὸ Κρητικὸν πέλαγος, δι' οὗ τῶν κρατούντων ἀπορώτερος ἡ λῆψις ἢ τῶν λαθεῖν βουλομένων ἡ σωτηρία. καὶ εἰ τοῦδε σφάλλοιντο, τράποιντ' ἂν καὶ ἐς τὴν γῆν ὑμῶν καὶ ἐπὶ τοὺς λοιποὺς τῶν ξυμμάχων, ὅσους μὴ Βρασίδας ἐπῆλθε· καὶ οὐ

1. ἢν] om. P. 2. πολλῇ V.e.g. προύχει C.E.G.K.b.c.e.g.i. 5. ναυκρατόρων A.C.E.F.G.H.I.K.L.N.O.P.c.d.e.k. Haack. Poppo. Goell. αὐτοκρατόρων g. ναυτορων V. vulgo ναυτοκρατόρων. 7. οἱ] εἰ g. δὲ μὴ καὶ L.O.P.Q. ἀνέχοιεν g. 8. δὲ] om. B.h. 9. λαβεῖν I. 10. σφάλοιντο B.P.Q.V.f. 11. λοιποὺς ξυμμάχους e. ἀπῆλθε V.

τοῖς πέλας. ὥστε οὐκ εἰκὸς αὐτούς, ἡμῶν θαλαττοκρατούντων, εἰς νῆσον ἕνεκεν ὑμῶν περαιώσεσθαι, εἰδότας ὅτι κατὰ τοῦτο ἥττους ἡμῶν εἰσίν. SCHOL.

4. μετὰ ξυμμάχων πολλῶν] Compare I. 70. II. 39.

7. Οἱ δὲ καὶ ἄλλους ἂν ἔχοιεν πέμψαι] Ἀλλά, εἰ καὶ αὐτοὶ πλεῦσαι ὀκνήσουσιν, ἔχουσί γε συμμάχους ἄλλους ἡμῖν πέμψαι βοηθούς. SCHOL.

πολὺ δὲ τὸ Κρητικὸν πέλαγος] Μεγάλου τε ὄντος τοῦ Κρητικοῦ πελάγους, δι' οὗ πέμψουσι τὴν βοήθειαν. μᾶλλον γὰρ οἱ πεμφθέντες δυνήσονται, λαθόντες ὑμᾶς θαλαττοκρατοῦντας, σωθῆναι πρὸς ἡμᾶς, ἤπερ ὑμεῖς, οἱ κρατοῦντες τῆς θαλάσσης, συλλαβεῖν αὐτούς. εἰ δὲ καὶ τούτου διαμάρτοιεν, τὴν γῆν ὑμῶν δηώσουσι, καὶ τοὺς ἄλλους συμμάχους, ὅσους Βρασίδας οὐκ ἐπῆλθε, χειρώσονται· ὥστε ὑμῖν οὐ περὶ τῆς μὴ προσηκούσης, τῆς ἡμετέρας, ὁ ἀγὼν ἔσται, ἀλλὰ περὶ τῆς τῶν συμμάχων καὶ τῆς ὑμετέρας. SCHOL.

11. ὅσους μὴ Βρασίδας ἐπῆλθε] Ἐπῆλθε seems to be used rather in the sense of ἐφίκετο, than in that of ἐπεστράτευσε: "Whom Brasidas did not "get to," "did not advance as far as," or simply "did not visit." Compare VIII. 54. τὰς ξυνωμοσίας ἁπάσας ἐπελθών.—ὅσους μὴ Βρασίδας ἐπῆλθε is expressed by the Scholiast, ὅσους Βρασίδας οὐκ ἐπῆλθε. But that would signify that there were certain particular states spoken of, which Brasidas had not visited; whereas ὅσους μὴ—ἐπῆλθεν, is, "si quos Brasidas non attigerit;" not specifying any in particular, but supposing that there were "some whom "he had not visited." So again just below, τῆς οὐ προσηκούσης, would be "Melos, which does not belong to "you." Τῆς μὴ προσηκούσης is, "Any "country which we will suppose not "to belong to you." See again Herman's excellent note, on Viger, not. 267. Ξυμμαχίδος is here taken as a substantive; as in V. 36. ἐλθουσῶν πρεσβειῶν ἀπὸ τῆς ξυμμαχίδος; "You will "have to struggle for that which concerns you more nearly, both your "confederacy, and your own territory." It is possible, however, that the words ξυμμαχίδος τε καὶ γῆς, may have been inserted as an explanation of οἰκειοτέρας.

περὶ τῆς μὴ προσηκούσης μᾶλλον ἢ τῆς οἰκειοτέρας ξυμμαχίδος τε καὶ γῆς ὁ πόνος ὑμῖν ἔσται.

CXI. ΑΘ. Τούτων μὲν καὶ πεπειραμένοις ἄν τι γένοιτο καὶ ὑμῖν, καὶ οὐκ ἀνεπιστήμοσιν ὅτι οὐδ' ἀπὸ μιᾶς πώποτε
2 πολιορκίας Ἀθηναῖοι δι' ἄλλων φόβον ἀπεχώρησαν. ἐνθυμούμεθα δὲ ὅτι φήσαντες περὶ σωτηρίας βουλεύσειν οὐδὲν ἐν τοσούτῳ λόγῳ εἰρήκατε ᾧ ἄνθρωποι ἂν πιστεύσαντες

1. μὴ] om. f. 2. καὶ γῆς] γῆς καὶ g. ἡμῶν g. 3. τοῦ μὲν Q. γένοιτο ὑμῖν d.i. 4. ὑμῖν οὐκ ἀνεπιστήμοσιν R.V. οὐδ'] δ' P. 5. ἄλλον L. 6. δὲ] om. Q. φείσαντες V. βουλεύειν E. οὐδὲ d.

3. τούτων μὲν καὶ πεπειραμένοις] Τούτων μὲν καὶ ὑμεῖς πεπείρασθε, καὶ οὐκ ἀνεπιστήμονές ἐστε ὅτι οὐδέποτε Ἀθηναῖοι, πολιορκοῦντες ἑτέρους, ἀπεχώρησαν διὰ τὸ φοβηθῆναι περὶ τῶν συμμάχων ἢ περὶ τῆς γῆς τῆς ἑαυτῶν δῃουμένης· ἐκεῖνο δὲ ἐνθυμούμεθα, ὅτι, περὶ σωτηρίας βουλευόμενοι, οὐδὲν ἐν τοσούτοις λόγοις εἰρήκατε σωτήριον, καὶ δυνάμενον πεῖσαι ὅτι δύναται σώζειν. ἀλλὰ τὰ μὲν ἰσχυρότερα ὑμῶν ἐλπίδες εἰσὶ μέλλουσαι· τὰ δὲ ὑπάρχοντα, ὡς πρὸς τὰ ἡμέτερα, παντελῶς εἰσὶ σμικρά. πάνυ τε δὴ ἀλόγιστοι καθεστήκατε, εἰ μὴ καθ' ἑαυτοὺς γενόμενοι βουλεύσησθε φρονιμώτερον. οὐ γὰρ δὴ εἰκότως ἐπὶ τὴν μάλιστα λυμαίνουσαν τοὺς ἀνθρώπους αἰσχύνην καταφεύξεσθε, δι' ἣν πολλοί, καίπερ ὁρῶντες ὅτι εἰς κίνδυνον ἔρχονται, ὅμως, φεύγοντες τὸ ἀπρεπὲς τοῦ ὀνόματος (τουτέστι τὸ ὑπακούειν, ἔχον τι ποιητικὸν αἰσχύνης· τοῦτο γάρ ἐστι τὸ ἐπαγωγὸν) συμφοραῖς μεγίσταις περιέπεσον, καὶ αἰσχύνην μείζονα προσέλαβον ἧς ἔφευγον. ἀντὶ τοῦ, ἀνοήτους αὐτοὺς συνέβη νομίζεσθαι, καὶ οὐ δοκεῖν διὰ τύχην πταῖσαι. ἐν γὰρ τῷ "ἢ τύχῃ" ὁ ἢ σύνδεσμος ἀντὶ τοῦ ἤπερ κεῖται. ὑμεῖς οὖν φυλάξεσθε τὴν πάντα λυμαινομένην αἰσχύνην, ἂν εὖ βουλεύσησθε· καὶ μὴ ἀπρεπὲς ἡγήσεσθε ὑπακοῦσαι πόλει τῇ μεγίστῃ, καὶ προκαλουμένῃ ὑμᾶς ἐπὶ μετρίοις, ὥστε συμμάχους γενέσθαι, ἔχοντας τὴν ὑμετέραν γῆν ὑποτελῆ. αἱρέσεως οὖν προκειμένης ἢ πολεμεῖν ἢ ζῆν ἀσφαλῶς, μὴ τὸ χεῖρον ἕλησθε φιλονεικήσαντες. ὅσοι γὰρ τῶν ἀνθρώπων τοῖς μὲν ἴσοις μὴ ὑπείκουσι, τῶν δὲ κρειττόνων ἡττῶνται, τοῖς δὲ ἥττοσι μετρίως προσφέρονται, οὗτοι μέγιστα δὴ κατορθοῦσι. βουλεύσασθε οὖν, μεταστάντων ἡμῶν, καὶ πολλάκις πρὸ ὀφθαλμῶν λάβετε ὅτι περὶ πατρίδος ἡ σκέψις, μιᾶς οὔσης, περὶ ἧς ἐν μιᾷ βουλῇ ἢ κατορθώσετε ἢ σφαλήσεσθε.

τούτων μὲν καὶ πεπειραμένοις, κ. τ. λ.] The participle here is used, as in the expression βουλομένῳ μοι τοῦτο γίγνεται; "I am glad of this happening;" so τούτων πεπειραμένοις ἄν τι γένοιτο, is, "You may appreciate by experience "some of these things happening, and "may not be left in ignorance of the "fact that the Athenians, &c."—καὶ ὑμῖν, "You too, as others have done "before you." Τούτων τι refers to the proposed attempts on the allies of Athens, or on her territory. Πεπειραμένοις, "to know by experience, having "made trial of them"—"these things "you, like others, may one day appre-"ciate by experience, and may learn "that the Athenians," &c. Compare, for the construction, II. 60. καὶ προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν γεγένηται, and Sophocles, Œdip. Tyr. 1356. θέλοντι κἀμοὶ τοῦτ' ἂν ἦν, and Matthiæ, Gr. Gr. §. 391, e. and for the substance, compare I. 105. III. 13, 16. VII. 28.

6. βουλεύσειν] This applies to the government, as consulting for the safety of its subjects. Had it been meant of the members of the government in their capacity of citizens, and thus affected themselves by the result of their own consultations, it would have been βουλεύσεσθαι.

νομίσαιεν σωθήσεσθαι, ἀλλ' ὑμῶν τὰ μὲν ἰσχυρότατα ἐλπι-
ζόμενα μέλλεται, τὰ δ' ὑπάρχοντα βραχέα πρὸς τὰ ἤδη
ἀντιτεταγμένα περιγίγνεσθαι. πολλήν τε ἀλογίαν τῆς δια- 3
νοίας παρέχετε, εἰ μὴ μεταστησάμενοι ἔτι ἡμᾶς ἄλλο τι
τῶνδε σωφρονέστερον γνώσεσθε. οὐ γὰρ δὴ ἐπί γε τὴν ἐν 4
τοῖς αἰσχροῖς καὶ προὔπτοις κινδύνοις πλεῖστα διαφθείρουσαν
ἀνθρώπους αἰσχύνην τρέψεσθε. πολλοῖς γὰρ προορωμένοις
ἔτι ἐς οἷα φέρονται τὸ αἰσχρὸν καλούμενον ὀνόματος ἐπα-
γωγοῦ δυνάμει ἐπεσπάσατο, ἡσσηθεῖσι τοῦ ῥήματος, ἔργῳ
ξυμφοραῖς ἀνηκέστοις ἑκόντας περιπεσεῖν, καὶ αἰσχύνην
αἰσχίω μετὰ ἀνοίας ἢ τύχης προσλαβεῖν. ὃ ὑμεῖς, ἢν εὖ 5
βουλεύησθε, φυλάξεσθε, καὶ οὐκ ἀπρεπὲς νομιεῖτε πόλεώς τε
τῆς μεγίστης ἡσσᾶσθαι μέτρια προκαλουμένης, ξυμμάχους
γενέσθαι ἔχοντας τὴν ὑμετέραν αὐτῶν ὑποτελεῖς, καὶ δοθείσης

1. *ἰσχυρότερα* L. *ἰσχυρὰ ὄντα* Dionysius. 2. *δὲ παρόντα* Dionysius. 3. *περιγενέσθαι* Dionysius. *ἀναλογίαν* f. *πολλήν γε* Dionysius. 4. *παρέχεται* B.g.h. *ἔτι*] om. Dionysius. *ὑμᾶς* Q. 6. *προὔπτοις*] *πλείστοις* i. *διαβλάψασαν γρ.* h. 8. *ὅτι ἐς οἷα* errore typograph. ed. Lips. et Gail. *ἐς*] om. Q. *φέρεται* d. *ἐπαγωγὴ* E. 10. *ἑκόντας*] om. Q. 12. *βουλεύεσθαι* K. *βουλεύεσθε* prima manu C. *φυλάξησθε* P. *φυλάξασθε* R.e. 13. *ἡσσᾶσθε* g. 14. *ὑποτελεῖς* A.B.C.E.F.G.H.K.L.M.N.O.P.Q.V.b.c.d.e.f.g.h.i.k. Haack. Poppo. Goell. vulgo *ὑποτελῆ*.

5. *σωφρονέστερον*] Φρονιμώτερον.

6. *αἰσχροῖς—κινδύνοις*] "Dangers "which lead to subjugation, and so to "disgrace." The sense is this: "For "many, with their eyes still open to "their danger, have found that that "thing called *disgrace* has so allured "them forwards by the virtue of a se- "ducing name, as to make them throw "themselves willingly, in their bon- "dage to the word, into real and irre- "trievable disasters; and thus to win "besides, through their own folly, a "fouler shame than ever their fortune "would have brought on them."

7. *πολλοῖς γὰρ προορωμένοις*] Portus per enallagen dictum putat, pro *πολλοὺς προορωμένους*, et *ἡσσηθέντας*. Sed fortassis recte dici potest, *τὸ αἰσχρὸν ἐπεσπάσατο πολλοῖς τὸ αὐτοὺς ἑκόντας περιπεσεῖν συμφοραῖς*, *multis hoc conciliavit, causa fuit*, ut volentes in calamitates inciderent. Nam quum dicitur *ἐπισπάσασθαι φθόνον, κίνδυνον*, et alia, haud dubie dativus aliquis, ut *ἑαυτῷ*, vel alius, supplendus est. Thucydides infinito *περιπεσεῖν* utitur pro nomine, ut omnes Græci. Si eo omisso dixisset, *τὸ αἰσχρὸν πολλοῖς ἐπεσπάσατο συμφορὰς*, nemo, opinor, de enallage cogitasset. DUKER.

προορωμένοις] Φανερῶς βλέπουσιν. SCHOL.

8. *ἐπαγωγοῦ*] Ἐπισπαστικοῦ. SCHOL.

14. *ὑποτελεῖς*] "Stipendiarii. Paying "a certain sum like the other allies, "every year, as their portion of the "tribute levied by Athens." *ἔχοντας τὴν γῆν ὑποτελῆ* would signify "vecti- "gales;" that is, "having forfeited "their land to Athens, and cultivating "it only as tenants, paying rent for it "to the Athenians as to their land- "lords." This last was of course a

αἱρέσεως πολέμου πέρι καὶ ἀσφαλείας μὴ τὰ χείρω φιλονεικῆσαι· ὡς οἵτινες τοῖς μὲν ἴσοις μὴ εἴκουσι, τοῖς δὲ κρείσσοσι καλῶς προσφέρονται, πρὸς δὲ τοὺς ἥσσους μέτριοί εἰσι,
6 πλεῖστ' ἂν ὀρθοῖντο. σκοπεῖτε οὖν καὶ μεταστάντων ἡμῶν, καὶ ἐνθυμεῖσθε πολλάκις ὅτι περὶ πατρίδος βουλεύεσθε, †ἣν μιᾶς πέρι καὶ ἐς μίαν βουλὴν τυχοῦσάν τε καὶ μὴ κατορθώσασαν ἔσται†.

CXII. Καὶ οἱ μὲν Ἀθηναῖοι μετεχώρησαν ἐκ τῶν λόγων· οἱ δὲ Μήλιοι κατὰ σφᾶς αὐτοὺς γενόμενοι, ὡς ἔδοξεν αὐτοῖς παραπλήσια καὶ ἀντέλεγον, ἀπεκρίναντο τάδε

After the discussion is over, the Melians give their final answer, refusing to submit to Athens.

2 "Οὔτε ἄλλα δοκεῖ ἡμῖν ἢ ἅπερ καὶ τὸ πρῶτον, "ὦ Ἀθηναῖοι. οὔτ' ἐν ὀλίγῳ χρόνῳ πόλεως "ἑπτακόσια ἔτη ἤδη οἰκουμένης τὴν ἐλευθερίαν "ἀφαιρησόμεθα, ἀλλὰ τῇ τε μέχρι τοῦδε σωζούσῃ τύχῃ ἐκ "τοῦ θείου αὐτὴν καὶ τῇ ἀπὸ τῶν ἀνθρώπων καὶ Λακεδαι-
3 "μονίων τιμωρίᾳ πιστεύοντες πειρασόμεθα σῴζεσθαι. προ-"καλούμεθα δὲ ὑμᾶς φίλοι μὲν εἶναι, πολέμιοι δὲ μηδετέροις, "καὶ ἐκ τῆς γῆς ἡμῶν ἀναχωρῆσαι σπονδὰς ποιησαμένους

2. ὡς] καὶ ὡς I. 3. ἥσσους] ἴσους O.P.e. ἐλάσσους L. 5. ἣν A. 6. μὴ] om. C.e. 7. ἔσται] ἴστε I.d. ἵσταται γρ. h. 11. ὑμῖν K. 12. ὦ ἀθηναῖοι] om. d. 16. πειρασώμεθα K. 17. δὲ] om. Q.

much worse condition than the former, and was not the usual state of the allies of Athens, but that to which they were reduced, as in the case of Mytilene, after an unsuccessful revolt. Compare III. 50.

2. ὡς, οἵτινες—ὀρθοῖντο] Stobæus, p. 270. κρείττοσι legit, et εἰς δὲ τοὺς ἥσσους. Wass.

3. προσφέρονται] Ὁμιλοῦσι. Schol. μέτριοι] Δίκαιοι. Schol.

5. Vid. Scholefield on Æsch. Eumenid. 720.

ἣν μιᾶς πέρι, κ. τ. λ.] The construction here is desperate, yet the sense seems plain. "You are consulting "about your country; it is your one "and only country, and in this one "deliberation are involved both its "prosperity and its ruin." μιᾶς πέρι, because Melos was their all, and they had not, like the Athenians, another country to retire to, if that were lost. But ἣν τυχοῦσαν ἔσται, instead of ἣν τυχεῖν ἔσται, seems utterly inexplicable by any rules of grammar, and I have followed Poppo in marking the passage with obeli, although the MSS. hardly exhibit any variety of readings.

10. παραπλήσια καὶ ἀντέλεγον] "The "same answer as they gave before in "the conference." Compare VII. 71. παραπλήσια· πεπόνθεσαν καὶ ἔδρασαν αὐτοί.

12. Οὔτε ἐν ὀλίγῳ χρόνῳ πόλεως ἑπτακόσια] Ὅτι ἔτη ἑπτακόσια Μῆλος ἡ νῆσος ὑπὸ Λακεδαιμονίων ἐλευθέρως οἰκισθεῖσα, ὕστερον ὑπὸ Ἀθηναίων ἐπὶ δουλείᾳ ἐξεπολιορκήθη. Schol.

“αἵτινες δοκοῦσιν ἐπιτήδειοι εἶναι ἀμφοτέροις.” CXIII. Οἱ μὲν δὴ Μήλιοι τοσαῦτα ἀπεκρίναντο· οἱ δὲ Ἀθηναῖοι διαλυόμενοι ἤδη ἐκ τῶν λόγων ἔφασαν “Ἀλλ᾽ οὖν μόνοι γε “ἀπὸ τούτων τῶν βουλευμάτων, ὡς ἡμῖν δοκεῖτε, τὰ μὲν “μέλλοντα τῶν ὁρωμένων σαφέστερα κρίνετε, τὰ δὲ ἀφανῆ “τῷ βούλεσθαι ὡς γιγνόμενα ἤδη θεᾶσθε, καὶ Λακεδαι“μονίοις καὶ τύχῃ καὶ ἐλπίσι πλεῖστον δὴ παραβεβλη“μένοι καὶ πιστεύσαντες πλεῖστον καὶ σφαλήσεσθε.” CXIV. Καὶ οἱ μὲν Ἀθηναίων πρέσβεις ἀνεχώρησαν ἐς τὸ στράτευμα· οἱ δὲ στρατηγοὶ αὐτῶν, ὡς οὐδὲν ὑπήκουον οἱ Μήλιοι, πρὸς πόλεμον εὐθὺς ἐτρέποντο καὶ διελόμενοι κατὰ πόλεις περιετείχισαν κύκλῳ τοὺς Μηλίους. καὶ ὕστερον φυλακὴν σφῶν τε 2
αὐτῶν καὶ τῶν ξυμμάχων καταλιπόντες οἱ Ἀθηναῖοι καὶ κατὰ γῆν καὶ κατὰ θάλασσαν ἀνεχώρησαν τῷ πλείονι τοῦ στρατοῦ. οἱ δὲ λειπόμενοι παραμένοντες ἐπολιόρκουν τὸ χωρίον.

The Athenians commence hostilities, and form the blockade of Melos.

CXV. Καὶ Ἀργεῖοι κατὰ τὸν χρόνον τὸν αὐτὸν ἐσβαλόντες ἐς τὴν Φλιασίαν, καὶ λοχισθέντες ὑπό τε Φλιασίων καὶ τῶν σφετέρων φυγάδων, διεφθάρησαν ὡς ὀγδοήκοντα. καὶ οἱ ἐκ τῆς Πύλου Ἀθηναῖοι 2

Reprisals between the Athenians and Lacedæmonians.

4. ἀπὸ] ἐκ h. 5. κρίνεται E.F. τά τε k. 6. βούλεσθαι] βουλεύεσθαι i. et γρ. h. βουλεύεσθε P. θεᾶσθαι K. 7. ἐλπίδι e. 8. πλεῖστοι P. 11. ἐτράποντο E.G.K.P. Wass. Haack. Bekk. Poppo. Goell. 12. ἐτείχισαν κύκλῳ e. περιεκύκλωσαν κύκλῳ i. προεκύκλωσαν κύκλῳ d. 13. τε σφῶν V.g. 14. αὐτῶν C. καταλειπόντες E. ἀθηναῖοι κατὰ L.O.P. 15. καὶ ἀνεχώρησαν Q. 16. λειπόμενοι] πολέμιοι L.O.P. λιπόμενοι E. περιμένοντες h. 18. κατὰ χρόνον R. 19. φλιασίων N.g. φλειασίαν E. λογχισθέντες P. τε φλιασίων B.C.E.F.G.H.L.N.O.P.V.c.d.e.g.h.i.k. Haack. Poppo. Goell. vulgo τε τῶν φλιασίων. 20. φυγάδων] om. B.h.

5. τὰ δὲ ἀφανῆ τῷ βούλεσθαι] Τὰ δὲ ἄδηλα διὰ τὸ βούλεσθαι οὕτως ἔχειν οἴεσθε, καθάπερ τὰ παρόντα καὶ γιγνόμενα θεᾶσθε. Schol.

6. ὡς γιγνόμενα] Ὁρώμενα, ἐνεργούμενα. Schol.

7. παραβεβλημένοι] Ἐπιτρέψαντες παραβόλως. Schol. i. e. “having risked “most,” or “staked most.”

11. ἐτρέποντο] I do not see why the later editors should have all adopted Wasse's correction ἐτράποντο, resting as it does on the authority of so few MSS. The imperfect seems to me better than the aorist, “they immedi“ately began to turn themselves to “war,” the idea not being that of any one definite action, but rather of preparations for action, which necessarily belong to more than a single point of time. Compare an exactly similar passage, II. 75. καθίστη ἐς πόλεμον τὸν στρατὸν, καὶ πρῶτον μὲν περιεσταύρωσεν αὐτοὺς κ. τ. λ.

*Λακεδαιμονίων πολλὴν λείαν ἔλαβον· καὶ Λακεδαιμόνιοι δι'
αὐτὸ τὰς μὲν σπονδὰς οὐδ' ὣς ἀφέντες ἐπολέμουν αὐτοῖς,
ἐκήρυξαν δὲ εἴ τις βούλεται παρὰ σφῶν Ἀθηναίους λῃΐζε-*
3 *σθαι. καὶ Κορίνθιοι ἐπολέμησαν ἰδίων τινῶν διαφορῶν ἕνεκα*
4 *τοῖς Ἀθηναίοις· οἱ δ' ἄλλοι Πελοποννήσιοι ἡσύχαζον. εἷλον
δὲ καὶ οἱ Μήλιοι τῶν Ἀθηναίων τοῦ περιτειχίσματος τὸ
κατὰ τὴν ἀγορὰν προσβαλόντες νυκτὸς, καὶ ἄνδρας τε ἀπέ-
κτειναν καὶ ἐσενεγκάμενοι σῖτόν τε καὶ ὅσα πλεῖστα ἐδύναντο
χρήσιμα ἀναχωρήσαντες ἡσύχαζον· καὶ οἱ Ἀθηναῖοι ἄμεινον
τὴν φυλακὴν τὸ ἔπειτα παρεσκευάζοντο. καὶ τὸ θέρος ἐτε-
λεύτα.*

CXVI. Τοῦ δ' *ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι
μελλήσαντες ἐς τὴν Ἀργείαν στρατεύειν, ὡς αὐτοῖς τὰ δια-
βατήρια ἱερὰ ἐν τοῖς ὁρίοις οὐκ ἐγίγνετο, ἀνε-
χώρησαν. καὶ Ἀργεῖοι διὰ τὴν ἐκείνων μέλ-
λησιν τῶν ἐν τῇ πόλει τινὰς ὑποτοπήσαντες*
2 *τοὺς μὲν ξυνέλαβον, οἱ δ' αὐτοὺς καὶ διέφυγον. καὶ οἱ Μή-
λιοι περὶ τοὺς αὐτοὺς χρόνους αὖθις καθ' ἕτερόν τι τοῦ περι-
τειχίσματος εἷλον τῶν Ἀθηναίων, παρόντων οὐ πολλῶν τῶν*
3 *φυλάκων. καὶ ἐλθούσης στρατιᾶς ὕστερον ἐκ τῶν Ἀθηνῶν
ἄλλης, ὡς ταῦτα ἐγίγνετο, ἧς ἦρχε Φιλοκράτης ὁ Δημέου,*

Melos surrenders at discretion. Atrocious treatment of the inhabitants.

1. *πολλὴν*] *πόλιν*] A.B.E.F.R.V.c.g. *δι' αὐτὸ*] *δ' αὐτοὶ*] A.B.V.h. 3. *περὶ σφῶν* h. *ἀθηναίων* g. 9. *χρήσιμα* h.i. ut legendum esse viderat Wassius: Haack. Poppo. Goell. *χρήματα* L.Q. vulgo *χρήμασιν*. 13. *ἀργείων* d.i. 15. *καὶ οἱ ἀργεῖοι* K. 18. *περὶ οὐ* E. *αὖτις* A.B.E.F.G.H.I.K.N.V. 20. *ἐκ τῶν*] *αὐτῶν* K. *ἀθηναίων* I.K.R.

3. *παρὰ σφῶν—λῃΐζεσθαι*] "Who-"ever chooses among the Lacedæmo-"nians, may make reprisals on the "Athenians." This is what Demosthenes calls *δεδομένων σύλων κατ' Ἀθηναίων*, Lacritus, p. 931. Reiske.—*παρὰ σφῶν*, "setting out from among the "Lacedæmonians." Compare *παρ' ἡμῶν*, II. 41. and the note there.

6. *τὸ κατὰ τὴν ἀγορὰν*] Hoc vix potest intelligi de foro urbis Meliorum. Puto designari forum rerum venalium in munitionibus Atheniensium, et locum, ubi adservabatur frumentum, et alia ad usus militum, qui urbem obsidebant. Id indicant ea, quæ mox de frumento et aliis rebus a Meliis raptis dicit Thucydides. Duker. Compare I. 62. III. 6.

10. *τὴν φυλακὴν*] Τῆς Μήλου. Schol.

18. *καθ' ἕτερόν τι—εἷλον*] i. e. *ἕτερον μέρος τοῦ περιτειχίσματος*. Dictum est ut *ἐπὶ μέγα τε* (scil. *τοῦ τείχους*) *κατέσεισε*, II. 76. ubi vide. Adde I. 50. *πολλῶν νεῶν—ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν*. Göller.

καὶ κατὰ κράτος ἤδη πολιορκούμενοι, γενομένης καὶ προδοσίας τινὸς ἀφ' ἑαυτῶν, ξυνεχώρησαν τοῖς Ἀθηναίοις ὥστ' ἐκείνους περὶ αὐτῶν βουλεῦσαι. οἱ δὲ ἀπέκτειναν Μηλίων 4
ὅσους ἡβῶντας ἔλαβον, παῖδας δὲ καὶ γυναῖκας ἠνδραπόδισαν. τὸ δὲ χωρίον αὐτοὶ †ᾤκησαν,† ἀποίκους ὕστερον πεντακοσίους πέμψαντες.

1. καὶ γενομένης L.O.P. 2. τινὸς] om. Q. ἀθηναίοις μήλιοι ὥστε h. ὥστε E.F.G.H.K.L.O.V.g.h.i.k. Poppo. 3. οἱ δὲ ἀθηναῖοι τὴν πόλιν ἑλόντες ἀπέκτειναν h. 4. ἠνδραποδίσαντο L.O.P.k. 5. ᾤκισαν B.G.L.N.P.g. correctus C, Haack. Poppo.

1. πολιορκούμενοι] Οἱ Μήλιοι.—Schol. 3. Ἐκείνους] Τοὺς Ἀθηναίους.—Schol.

SKETCH OF THE CORINTHIAN COAST SOUTH OF CENCHREÆ.

(Thucyd. IV. 42—44.)

THE mere inspection of this map will render the narrative of Thucydides instantly intelligible. The two points of the peninsula, and the stream or beck, [Chersonesus and Rheitus,] the flat beach between them, *αἰγιαλὸς*, where the Athenians landed, and the low ridge or shoulder of mount Oneion, which intercepted the view of the battle from the Corinthians stationed at Cenchreæ, exactly correspond with the description in the text. The distance of Corinth from the landing-place agrees very exactly with the sixty stadia mentioned by Thucydides; and the nearness of Cenchreæ to the scene of action, together with the character of the intervening ground, explains how the dust could have been visible, although the battle itself was not so. The only difficulty, or apparent difficulty, relates to the distance of the landing-place from the isthmus, which the MSS. of Thucydides all agree in giving at twenty stadia. This is objected to as too little; but if we take the northern point of the landing-place under Oneion, we shall find that twenty stadia, that is, two miles and 313 yards, extend considerably to the north of Cenchreæ. The "isthmus" is necessarily rather a vague term, and we do not know exactly how far it was applied in the time of Thucydides. Possibly it belonged to the whole country between the two ridges of Oneion, the southern one represented in the accompanying map, and the northern one which comes down to the sea at Schœnus. Cenchreæ itself would then be on the isthmus, and the distance from it to the very centre of the landing-place would not exceed twenty stadia.

MEMOIR

TO

ILLUSTRATE THE MAPS OF THE NEIGHBOURHOOD OF SPHACTERIA.

FOR the two maps which the following pages are designed to illustrate I am indebted to the kindness of captain Smyth, by whom the whole western coast of Greece was regularly surveyed a few years since, under the orders of the British admiralty. It may seem strange that the names which appear in these maps are all modern, and that I have neither pointed out the site of Pylus, nor marked out, by its most famous name, the island of Sphacteria itself. The truth is, that I was for a long while fully persuaded that the common maps and descriptions of the whole scene were erroneous; that Sphacteria itself had been mistaken; and that the island which holds so prominent a place in the narrative of Thucydides was to be recognised, not, as is commonly supposed, in the island of Sphagia, but in the small and almost insulated spot immediately to the north of it, now called Paleokastro, on account of the ruins which exist in it. But, after the fullest examination of the whole question, I cannot arrive at any certain conclusion; and shall therefore content myself with offering an exact view of the whole scene in its present state, and with mentioning the difficulties which compel me, after all, to leave the subject in uncertainty.

To the common notion of Sphagia being Sphacteria, and the bay of Navarino the harbour of Pylus, there are some very strong, and, to my mind, almost insurmountable objections.

1st. Thucydides says that the island of Sphacteria lay so close across the mouth of the harbour of Pylus, that it left on one side a passage through which only two ships could pass between it and the main land; and on the other, one which would admit no more than eight or nine. These passages, he farther says, the Lacedæmonians had intended to stop or wedge up completely, *βύζην κλῄσειν*, with ships placed broadside to

broadside, with their heads looking out to sea; a position of the vessels which of itself indicates the extreme narrowness of the passage, as otherwise so great a number of ships would be required as to make the operation impracticable. Accordingly, when the Syracusans closed up the mouth of their great port, to prevent the escape of the Athenians, it is expressly said that the ships were placed with their broadsides to the sea, *τριήρεσι πλαγίαις*; and as even then there were not disposable ships of war sufficient for the purpose, it is added that other vessels of different sizes, *πλοῖα καὶ ἄκατα*, such as a great commercial city could furnish in abundance, were employed to complete the barrier. Now the width of the mouth of the harbour of Syracuse is stated by Thucydides at about eight stadia, or 1533 yards; and the narrowest point of the passage between the southern end of Sphagia and the main land by Navarino is at least between 1300 and 1400 yards. And the whole of this width is a navigable channel; for there are five fathoms water immediately off Sphagia; as many as seven close under the walls of Navarino; and not less than twenty-eight, and in some places thirty-three, in the middle of the passage. It is quite clear therefore that to wedge up such a channel as this with a continuous line of ships placed broadside to broadside was a notion too absurd to have been entertained by any man in his senses for an instant; and it is no less clear that a hundred Greek ships of war might have found room to sail through it abreast quite as easily as eight or nine.

To explain this difficulty, colonel Leake supposes[a] that Thucydides was misinformed respecting the breadth of the harbour's mouth, as it does not appear that he was himself personally acquainted with the scene. And it is a curious fact, that, in the account of the battle of Navarino given in James's Naval History, the breadth of this very passage *is* diminished far below the reality; for it is stated, probably on a mere computation made by the eye, to be only 600 yards across, whereas it is really more than twice that distance. But no common false estimate of distances could have mistaken a passage of nearly 1400 yards in width for one so narrow as to admit of only eight or nine ships abreast; and still less could the idea of closing up such a passage by a continuous line of ships lying broadside to broadside—a circumstance which has escaped colonel Leake's notice—have ever occurred or been ascribed to the Lacedæmonian commanders. Again, Thucydides says that the northern entrance into the harbour would admit only two ships abreast; and yet Colonel Leake states its width to be about 150 yards, and by Captain Smyth's map it appears rather to exceed that distance. Besides, this passage is at present only practicable for boats, as there is a shoal or bar of sand lying across

a In his very valuable description of the neighbourhood of Sphacteria, which I have referred to throughout this memoir. It occurs in his Travels in the Morea, vol. I. p. 401—416.

it, on which there are not more than eighteen inches water. And light as the Greek triremes probably were, it seems impossible to suppose that any vessel holding 200 men, and not absolutely a raft, could have passed a channel so shallow.

2d. If Thucydides meant to speak of the bay of Navarino, when he describes the harbour of Pylus, one would have expected that he should have said more of its size than merely once calling it "a harbour of considerable magnitude," λιμένι ὄντι οὐ σμικρῷ, as it is far larger, not only than all the harbours then existing in Greece, but even than the great port of Syracuse itself. In fact it is in its present state perfectly unlike the ordinary harbours of the Greeks, which were always closed artificially at the mouth by projecting moles, when they were not sufficiently landlocked by nature. One great recommendation of the situation of Pylus was its close neighbourhood to a harbour. Is the bay of Navarino, with its southern entrance more than three quarters of a mile across, and often dangerous when the wind blows from the south or south-west, and its northern entrance, which was of most consequence to the Athenians at Pylus, "exposed to a continual surf, and capable of admitting only boats,—" is this what the Greeks would have considered "a harbour?" or would it have tempted the Athenians to establish themselves at Pylus?

These considerations appeared to me so forcible, that I was for a long time fully persuaded by them; and was satisfied that Sphagia was not Sphacteria, nor the bay of Navarino the harbour of Pylus. But, on the other hand, if we assume the Paleokastro of Navarino to have been Sphacteria, and the lake of Osmyn Aga the harbour, there are still some formidable difficulties to encounter.

1st. The size of the island, as stated by Thucydides, seems at variance with this hypothesis. He calls it *μέγεθος περὶ πεντεκαίδεκα σταδίους μάλιστα.* "By *μέγεθος*," says Dr. Bloomfield, "the ancients always mean *length.*" This is not absolutely correct; for when Herodotus says that there are in the river Araxes many islands nearly of the size of Lesbos, *Λέσβῳ μεγάθεα παραπλησίας*, (I. 202.) he does not mean length, but superficial contents: and again, when Thucydides says that the Athenians were mostly ignorant of the size of Sicily, *τοῦ μεγέθους τῆς νήσου*, (VI. 1.) he himself immediately explains his meaning by giving, not the *length*, but the *circumference* of the island. But *μέγεθος*, followed simply by a measure of length, such as *σταδίους*, with no express mention that circumference is intended, would certainly, I suppose, be most naturally understood to mean either length or height. Now fifteen stadia are equal to 2875 yards, reckoning the stadium at 575 feet; or 3000 yards, if we take it at 600 feet. But, taking the lower computation, which approaches nearest to the truth, the length of Sphacteria would be nearly 1¾ miles, whereas the Paleokastro of Nava-

rino does not exceed four-fifths of a geographical mile, or between 1500 and 1600 yards. On the other hand, it should be said that the real length of the island of Sphagia is more than 2½ geographical miles, and consequently is much more than fifteen stadia.

2. Colonel Leake informs us, that an inspection of the island Sphagia illustrates the description of Thucydides in the most satisfactory manner:—that the level and source of water in the middle, where the Lacedæmonians encamped—the summit at the northern end, to which they retired—the landing-places on the western side, to which the Helots brought provisions—are all perfectly recognizable.

3rd. Strabo expressly says, that the same island was called either Sphagia or Sphacteria, which seems to shew that, in his opinion, the island now called Sphagia was that of which Thucydides speaks. Stephanus Byzantinus also quotes Phavorinus as saying the same thing. The author of the dialogue "Menexenus" speaks also of the capture of the Spartans taking place at Sphagia. Pausanias describes the city of Pylus as standing on the promontory of Coryphasium, and containing a cavern, which was said to have been the stable of the oxen of Neleus and Nestor. And a large cavern, called in modern Greek *βοϊδο-κοιλία*, or the "Ox's "Belly," (qu. "Ox's Hole?") is said by Col. Leake, to exist at this day, under the cliffs on the northern side of the Paleokastro of Navarino.

These are all strong arguments in favour of the common hypothesis, that Sphagia is the Sphacteria of Thucydides, and the Paleokastro the promontory of Coryphasium. But they do not appear to me altogether conclusive.

1st. The measure of fifteen stadia, although, if it be taken as signifying length, it agrees better with Sphagia than with the Paleokastro, yet does not in that case agree with the real dimensions of either of them. But if taken as expressing circumference, it is not very far from the real dimensions of the latter, nor is the sense of length so necessarily attached to the word *μέγεθος*, as to render the other interpretation altogether inadmissible.

2nd. The natural features of the Paleokastro and Sphagia so remarkably resemble each other, that each will suit the principal points of the description of Thucydides. Thus in the Paleokastro the ground rises towards the north, and the coast is precipitous on that side and on the east, while it slopes gradually towards the westward. There appears to be, in the centre of the Paleokastro, something of a comparatively level space; and, whether any source of water ever existed there, is a question which we can hardly answer in the negative, without farther examination of the ground with a view to this particular point. The lake of Osmyn Aga exactly corresponds with the Greek notions of a harbour; and openings into it, through the sandy ridges which now unite the Paleokastro with the main land, would be precisely such passages as might be effectually closed by

triremes placed broadside to broadside. The map will shew that, in the southern ridge, there does exist a narrow opening, even at this day; and none can wonder that the sand should have almost filled it up in the course of so many centuries, so that it should have been anciently much wider, and also that a passage should have existed in the northern ridge, wide enough to admit two ships, although at present it is entirely closed.

Again, the ground to the north of the Paleokastro, and which does not seem hitherto to have been minutely examined, suits perfectly well with the description of Pylus. There, too, there is a steep descent, and in one part cliffy, towards the land side, while it slopes down more gradually towards the sea. And here also is a cavern, near the seashore, which, if this be Pylus, will equally agree with the description of Pausanias.

The lake of Osmyn Aga, if it be not the harbour of Pylus, is so unaccountably omitted in the narrative of Thucydides, that Colonel Leake thinks it is altogether of recent formation; such shallow lakes being not unfrequently formed on the sandy coasts of the Mediterranean. I consulted Captain Smyth on this point, and he was decidedly of opinion that the lake was gradually filling up, instead of being of recent formation, and that its history was like that of the Athenian port of Cantharus, which, "through neglect[a], its low situation, and the alluvial depositions of a "small stream running into it," is now become "a mere lagoon, unfit "even to receive the small vessels in use among the modern Greeks." If this be the case, the lake was probably, in ancient times, not only deeper, but more extensive than at present; so as to come up to the very eastern foot of the ridge of hills which runs parallel to the coast; and as even at present it is larger than the port of Piræus, Thucydides might well have called it a "harbour of considerable size." Nor should it be omitted that the Venetian historian, Garzoni, in his account of the capture of Old Navarino, (the Paleokastro,) by the Venetians in the year 1686, describes it as standing on a high peninsular rock, and being joined to the main land by a narrow strip, or tongue, on its eastern side. This seems to imply that the bank, which now unites it to the land on the north side also, was not completely formed even so late as the close of the seventeenth century.

With respect to the authority of those ancient writers who identify Sphagia and Sphacteria, it may be answered that Pliny distinctly asserts[b], that there were *three* islands of the name of Sphagia lying in front of Pylus. It is therefore impossible to prove that the largest of them, now called Sphagia in our maps, was the one identical with Sphacteria, and the scene of the Lacedæmonian defeat.

On the whole, if we believe the Paleokastro to have been Sphacteria, and the lake of Osmyn Aga the harbour of Pylus, we shall have one great dif-

[a] Col. Leake, Topography of Athens, p. 313. [b] Histor. Natur. IV. 12.

ficulty in the statement of Thucydides as to its size, but in other points we shall find no objection that may not be fairly answered, and we shall find a harbour, and narrow passages into it, much more nearly resembling what the story of Thucydides describes, than any thing that can be met with on the other hypothesis. But if we prefer the common opinion, and suppose, with Col. Leake, that the lake is a mere recent formation, and that the bay of Navarino was the ancient harbour of Pylus, here too we shall find some points more agreeable to the account of Thucydides, than the corresponding ones of the other supposition: other points are doubtful, but yet admit of a plausible explanation; while one alone remains not to be got over, the nature and width of the two channels by which the bay of Navarino communicates with the open sea. The account of Thucydides is too particular, too consistent with itself, and too much in accordance with what we know of the naval affairs and mode of warfare among the Greeks, to be suspected of error; yet it is absolutely irreconcileable with the actual state of the channels in question. If there be any reason to think that they may have become wider in the course of years,—that the main land to the south of Navarino formerly advanced much farther out towards the southern point of Sphagia, and has since been washed away; and that the shoal which now closes up the northern passage has been formed, partly by the *detritus* of the shores, as the channel has been widened by the force of the current; and partly by the stones which the Turks are said to have thrown in purposely to obstruct it[c];—if this be not improbable, or inconsistent with the great depth of water between Navarino and the coast of the island, then the whole topography becomes at once clear and intelligible, the bay of Navarino would really have been a harbour, and the approaches to it, the island, and the fort of Pylus, would perfectly accord with the historian's account of them.

c Garzoni, Istoria di Venezia, vol. I. p. 156.

THE NEIGHBOURHOOD OF AMPHIPOLIS.

(Thucyd. IV. 102—108. V. 6—11.)

NO actual survey of the country on the banks of the Strymon has, I believe, ever yet been taken. Mr. Hawkins has kindly furnished me with the map which accompanies this edition, and which is copied from drawings taken by himself on the spot. But as he has attempted no more than to give the general outline of the ground, and did not probably, when he was taking his sketches, direct his attention particularly to identifying the points mentioned by Thucydides, there is still considerable difficulty in making out the historian's description.

The difficulty consists, I think, in the following points.

1st. What is the meaning of the words, IV. 102. *περιφανῆ ἐς θάλασσάν τε καὶ τὴν ἤπειρον ᾤκισεν?* For from this we should be inclined to suppose that Amphipolis stood on the top of the hill; and yet from some circumstances and expressions in V. 7—10. it would seem that it was built rather on the slope, so that, from the highest point of the hill, there was a view not only into the town, but over the lake and the country towards Thrace.

2nd. The first founder of Amphipolis is said to have carried a long wall across the hill from one reach of the river to the other; (IV. 102.) yet when Brasidas arrives on the right bank of the Strymon he finds only a small piquet guard defending it; "for there were no walls at that time "carried down to the river." IV. 103.

3rd. What is meant by *τὸ καρτερώτατον τοῦ χωρίου*, V. 10. or by *τὸ σταύρωμα*, or by *τὰς πρώτας πύλας τοῦ μακροῦ τείχους τότε ὄντος?*

1st. To judge by the present traces of the walls, the city covered something less than half of the summit of the hill. But these traces of walls are inconsiderable, according to Mr. Hawkins, nor have we any information which might determine the date of their construction. Amphipolis may have grown under the Macedonian kings, or declined, in common with so many of the Greek towns, under the Roman empire. There seems

no proof that the existing remains indicate the extent of the town during the Peloponnesian war: yet as there is no proof to the contrary, and we do not know that the size of the city was at any time altered, we may try whether the narrative of Thucydides is reconcileable with the supposition that the direction and extent of the walls in his time were identical with those of the actual remains.

Assuming that they were, "the hill in front of Amphipolis," V. 7. on which Cleon halted his army, may have been the unoccupied part of the very hill on which the town was built. But if the town reached to the very summit of the hill, it can scarcely be conceived how, as the hill is of a conical shape, it was possible for Cleon to have looked down into it, or to have seen Brasidas descend from Cerdylium. And again the whole description of the battle seems to express that the Athenians had the advantage of the ground, and that the enemy advanced to attack them *up hill*.

To obviate these difficulties, we may suppose Cleon's station to have been, not on the hill of Amphipolis itself, but on the high ground to the eastward, from which the hill of Amphipolis is a detached outlier, separated from it by a deep ravine. But, on this supposition, the Athenian army must have been more than a mile from the town, a distance inconsistent with the circumstances of the action, and especially with the remarkable fact of their men's coming so near the walls, as to see under the gates. For even though there were no men to be seen on the walls, yet, had the main army been a mile distant, it would have been dangerous for any Athenians to have advanced so near, as they might have been cut off by a sudden sally, before they could have been supported. And, again, the distance of the Athenian army and the nature of the ground, must have rendered it impossible for Brasidas to have surprised them by a sudden attack, made with only 150 men. The enemy must have had a full view of the amount of his force, and ample time to prepare for its reception, while he was accomplishing his descent from the hill of Amphipolis, and was afterwards engaged in the ascent of the opposite ridge.

But if the hill of Amphipolis be supposed not to be exactly conical, but to present inequalities of surface, and a lower and higher summit, separated from each other by an intervening hollow of the ground, then the detail of Thucydides is easily intelligible. The city wall ran along the edge of the lower summit, while Cleon took post on the higher one. He thus looked over the town, and even into the lower part of it; (V. 10.) and was so close to the walls, perhaps within a quarter of a mile, that he calculated on being able to retreat without fighting, only because there was no enemy to be seen on the walls or about the gates, and he supposed, probably, that their whole force was with Brasidas on Cerdylium. And thus also the term κατῆλθεν, V. 7. which has caused so much perplexity,

may be satisfactorily explained, by understanding it of Cleon's approach to the very walls of the town from the higher ground on which his army was posted.

The difficulty however still returns when we consider the expression, IV. 102. that "Amphipolis was built conspicuous both towards the land "and towards the sea." I can only suppose that this may refer to the north and south sides of the hill, and not to its highest summit. Part of the town sloped down towards the modern Turkish village of Yenikeui, and part looked towards the sea and the mouth of the Strymon; the long wall running across the hill from north to south nearly.

2nd. If this were the case, the long wall might be said to have been carried "from river to river," and yet not have come near the point at which Brasidas crossed the Strymon. For, keeping the coast road under the hills, he would come upon the river some way to the eastward of the supposed termination of the long wall; and it appears to me, from the words of Thucydides, that, even before he wrote his history, the town had been extended further to the eastward; so that the new long wall may have actually gone over the middle and highest summit of the hill, and so have come down to the river at a point not far above the last bend which it makes to the south, after it has completed its circuit of the hill of Amphipolis.

3rd. I should then understand τὸ καρτερώτατον τοῦ χωρίου of the ascent to the highest summit of the hill, on which the Athenians were posted. It may have been broken into little cliffs, so as to have presented great difficulties to an assailant, and the trophy would naturally be placed on the top of one of these abrupt falls in the ground, to make it more conspicuous. "The first gates of the long wall which then existed," mean the first gates in the long wall to the southward of the city; and seem to shew that the town itself, properly speaking, was built on the northern side of the hill; towards Yenikeui, and that it was only the continuation of the long wall to the southern side which could be said to entitle the city to its name of *Amphipolis*, or "a city looking two ways." The "Thracian gates" led probably out of the town on the north eastern side of the hill, by the shore of the lake; and thus Clearidas, sallying from this gate, would naturally be opposed to the right of the Athenian army. The left, which was nearest Eion, extended so far towards the southern slope of the hill as to have no enemy opposed to it, and therefore was able to retreat in safety; for Brasidas, sallying from the long wall, to the southward of the town, and attacking by the road which ran straight up to the top of the hill, did not come in contact with the *left* of the Athenian army, but was engaged only with their centre. As for the exact position of the σταύρωμα, or "palisade," spoken of by Thucydides, it is impossible to ascertain it. Possibly it may have been an outwork to cover the south-

east angle of the town-wall; but this of course must remain undetermined.

In supposing Amphipolis to have grown upwards in the course of time, from the neighbourhood of Yenikeui, till it reached the highest summit of the hill, I suppose what was actually the case at Syracuse. There the city spread, from its original seat in the island of Ortygia, till it gradually rose to the top of Epipolæ: but in the time of the Athenian siege the walls ran across the lower part of the hill, at the first beginning of the slope of Epipolæ, and the Athenians *descended* from Labdalum towards Syracuse, just as I suppose Cleon to have *descended* from his position on the summit of the hill towards the walls of Amphipolis, which then only crossed a lower part of the slope, although in later times they were carried over the crown of it.

DATE OF THE PYTHIAN GAMES.

THUCYD. V. 1. Αἱ μὲν ἐνιαύσιοι σπονδαὶ διελέλυντο μέχρι Πυθίων.

THIS passage has given rise to much controversy. The older interpreters, including Haack, understood it to mean that "the truce "having lasted on till the celebration of the Pythian games, then ended." That is, they supposed the Pythian games to have been celebrated in the spring, and in the second year of the Olympiad. But Heilman, Böckh, Müller, and Göller, following the calculations of Corsini, and believing that the Pythian games were celebrated in the spring of the third year of the Olympiad, interpret the words of Thucydides differently: "The truce was "ended, and the war again renewed, up to the time of the Pythian "games." And, finally, Mr. Fynes Clinton, thinking it proved that the Pythian games fell not in the spring, but in the autumn, and in the third year of the Olympiad, translates the passage in Thucydides as follows: "In the summer which followed the expiration of the armistice, hostilities "recommenced, and were carried on till the season of the Pythian games." Fasti Hellenici, part I. Appendix I.

Mr. Fynes Clinton calls this "the more natural interpretation" of the words of Thucydides. But setting aside the other authorities, which may be thought to determine the date of the Pythian games, no one, I think, would hesitate to translate the words of Thucydides as Portus, Bauer, and Haack have translated them; that is, "the truce was now over, which had "lasted up to the time of the Pythian games." The passages to which Göller refers, such as I. 71. μέχρι τοῦδε ὡρίσθω ὑμῶν ἡ βραδύτης, III. 108. ἡ μάχη ἐτελεύτα ἕως ὀψέ, are, I think, decisive on this point. And the pluperfect tense is to be taken in connexion with the first sentence of the following chapter, αἱ μὲν σπονδαὶ διελέλυντο,—Κλέων δὲ—ἐξέπλευσε μετὰ τὴν ἐκεχειρίαν. Compare the use of the pluperfect in IV. 47. ἐλέλυντο αἱ σπονδαὶ—παραλαβόντες δὲ αὐτοὺς οἱ Κερκυραῖοι—καθεῖρξαν: and see the note on this passage. It seems to me that the use of the tense is absolutely indefensible, if the Pythian games did not precede, but follow, the operations of Cleon mentioned in the next chapter.

But it is urged that the words of Thucydides *must* be understood differently, because the Pythian games did not fall in the second Olympic year, but in the third; and, according to Mr. Fynes Clinton's opinion, not in the spring, but in the autumn. In this latter particular, however, Mr. Clinton differs from the generally received opinion, and it becomes necessary to examine the grounds on which his conclusion is formed.

1st. The great battle of Coronea, fought between Agesilaus and the Theban confederacy, B. C. 394, undoubtedly happened late in the summer, in the month of August. And immediately after the battle, as we learn from Xenophon, who was himself present at it, Agesilaus went to Delphi, to offer the tithe of the spoils to Apollo. But Plutarch states that he arrived at Delphi at the season of the Pythian games. (Agesilaus, 19.) It must follow therefore of necessity, according to this statement, that the Pythian games fell late in the summer or in the beginning of autumn.

It is manifest that the force of this conclusion rests wholly on the testimony of Plutarch. The season of Agesilaus' arrival at Delphi we learn indeed from Xenophon, but *he* says not a word of the Pythian games. The argument from omission is a very unsafe one to build upon; I shall not attempt therefore to argue that the silence of Xenophon discredits Plutarch's assertion: but I should say, with Böckh, that Plutarch's habitual inaccuracy makes him a very insufficient evidence in a matter of this kind. Mr. Clinton says that "he could not have been ignorant of so notorious "a fact as the season of the Pythian games." Perhaps not, if he had thought deliberately about it, or about the month in which the battle of Coronea was fought. But his narrative is so little chronological, that he may have had no distinct notions as to the season of the year at the time; but if he found it recorded in any writer from whom he was copying, that Agesilaus, even in his wounded state, attended the solemn procession to the god on his arrival at Delphi, he may have concluded, without thinking of the dates of the two events, that this procession belonged to the great festival of the Pythian games[a].

2d. Phœbidas seized the Cadmea, or the citadel of Thebes, in the sum-

[a] It happened, curiously enough, that in the course of my inquiry respecting the Pythian games, I found another striking instance of Plutarch's carelessness in matters of chronology. He tells us that Demetrius Poliorcetes on one occasion celebrated the Pythia at Athens, instead of at Delphi, because the approaches to Delphi were occupied by his enemies the Ætolians. (Demetrius, ch. 40.) In endeavouring to discover, if possible, from the context, in what year, and at what season of the year, this celebration took place, I found that it was in the year in which Thebes was taken by Demetrius. But this, according to Plutarch, was within ten years of its restoration: *ταῖς μὲν οὖν Θήβαις οὔπω δέκατον οἰκουμέναις ἔτος ἁλῶναι δὶς ἐν τῷ χρόνῳ τούτῳ συνέπεσε.* But the restoration of Thebes was the work of Cassander, and took place just twenty years after its destruction by Alexander, that is, in the year B. C. 315. Olymp. 116½. Its capture then must have happened before the year 305: but Cassander died in 296, and the operations in which Thebes was taken took place, according to Plutarch's own narrative, at least two or three years after his death; *more than twenty* years after its restoration, instead of *less than ten.*

mer season of the year B. C. 382. This we learn from Xenophon. (Hellen. V. 2. sect. 29.) But Aristides, the rhetorician, who lived in the reign of Marcus Aurelius, says that the seizure of the Cadmea took place during the celebration of the Pythian games. Πυθίων ὄντων ἡ Καδμεία κατελήφθη. (Orat. Eleusiniac. p. 258. Jebb.) Admitting this statement to be correct, yet still it would make the games to fall much earlier than August or September; for the occupation of the Cadmea took place in the beginning of the season for military operations; for it was not till some time afterwards that Teleutias was sent out to Thrace: he did not press his march, and yet had time enough before him for a regular campaign, when he arrived in the neighbourhood of Olynthus.

3d. The Phocians submitted themselves to Philip on the 23d day of the Attic month Scirophorion, in the year B. C. 346. Soon after, the Amphictyonic congress met, to settle the fate of Phocis; and it was agreed, amongst other things, that the superintendence of the Pythian games should be conferred on Philip, jointly with the Thessalians and Bœotians. (Diodorus Siculus, XVI. p. 542. [p. 455. ed. Rhodom.]) Demosthenes says that the Athenians were so indignant at the fate of the Phocians, that they refused to send their usual deputation to the Pythian games. (De Falsa Legatione, p. 380.) From this Mr. Clinton concludes that the games followed immediately after the termination of the war. But surely this is not necessarily implied by the passage in Demosthenes. The Athenians, disgusted at Philip's having obtained the management of the Pythian games, which was, as we have seen, a particular article in the Amphictyonic decree, and exasperated at the sufferings of the Phocians, might very well have refused to attend the games at their first celebration under Philip's superintendence, whether that celebration took place immediately after the war, or nine months afterwards. For the sufferings of the Phocians were in no way lessened during that interval; on the contrary, Demosthenes in this same speech, De Falsa Legatione, which was not delivered till three years afterwards, describes himself as having witnessed the wretched state of Phocis, when he had lately visited Delphi: ὅτε γὰρ νῦν ἐπορευόμεθα εἰς Δελφοὺς, ἐξ ἀνάγκης ἦν ἡμῖν ὁρᾷν πάντα ταῦτα, οἰκίας κατεσκαμμένας, τείχη περιῃρημένα, χώραν ἔρημον τῶν ἐν ἡλικίᾳ. p. 361. Reiske.

4th. The cause of the crown was pleaded a few days before the Pythian games; but this cause, Mr. Clinton thinks, must have come on in the beginning of the Attic year, in August or September, B. C. 330. His argument is this: Æschines in his speech mentions Darius as yet alive; but he was killed in the first month of the Attic year; so that, had the Pythian games not taken place till the spring following, intelligence of an event of such importance must, ere that time, have reached Athens.

This, I think, is the strongest part of Mr. Clinton's case. Admitting that the cause of the crown was pleaded in the archonship of Aristophon,

and that Darius was killed in the first month of that same archonship, it certainly does seem impossible to assign, either to the speech or to the games, so late a date as the ninth or tenth month of the Attic year; that is, the spring of the year B. C. 329. For the death of Darius, even allowing Herodotus' reckoning of a three months' journey from the interior of Persia to Greece, must have been known at Athens in the autumn after it took place, at the very latest. And if Æschines had already heard of this event, it seems incredible that he should have weakened his contrast by merely comparing the present *danger* of the Persian king, ἤδη περὶ τῆς τοῦ σώματος σωτηρίας διαγωνίζεται, (p. 72. 522. Reiske,) with the greatness of his ancestors, when it would have been so much more to the purpose to allude to his deplorable death,

"Deserted, at his utmost need,
"By those his former bounty fed,
"On the bare earth expos'd he lies,
"Without a friend to close his eyes."

It seems to me therefore clear from this, that the Pythian games in the year B. C. 330. must have been celebrated either in the summer or autumn.

5th. Jason, the Tagus of Thessaly, παρήγγειλε καὶ ὡς στρατευσομένοις ἐς τὸν περὶ τὰ Πύθια χρόνον Θετταλοῖς παρασκευάζεσθαι. (Xenoph. Hellen. VI. 4. sect. 30.) That is, says Mr. Clinton, "the Thessalians would be required "to be in readiness for a campaign which was to terminate in the "autumn." It is manifest that Mr. Clinton has completely mistaken the sense of this passage; and that it furnishes, in fact, decisive evidence that the Pythian games could not have been celebrated in autumn. The words of Xenophon signify, "He gave notice to the Thessalians to prepare for "military service against the time of the Pythian festival;" that is, the campaign was to begin about the time of the Pythian games, and not to last up to that period. It is strange that Mr. Clinton should still persist in his mistake, (see vol. II. p. 296.) even after Böckh has pointed it out to him. The expression occurs frequently enough in the Greek historians:—ἐπαγγείλας [ὁ Κροῖσος] δὲ καὶ Λακεδαιμονίους παρεῖναι ἐς χρόνον ῥητόν. Herodot. I. 77. And again, in the same chapter, ἔπεμπε κήρυκας προερέοντας ἐς πέμπτον μῆνα συλλέγεσθαι ἐς Σάρδις. See again, ch. 81. And so Thucydides, πρὶν ἂν—τά τε ἄλλα καὶ σῖτον παρασκευάσωνται, ὡς ἐς τὸ ἔαρ ἐπιχειρήσοντες ταῖς Συρακούσαις. VI. 71. We have it also in Æschines, παρηγγέλθαι, πάντας ἥκειν συνεδρεύσοντας Ἀθήναζε εἰς τὴν σελήνην. Contra Ctesiphont. p. 67. (Reiske, 489.)

As to the question whether the games took place in the second or third Olympic year, it seems clearly proved that it was in the latter. Not only have we the express testimony of Pausanias, X. 7. §. 3. to this effect, but every celebration of them noticed in history is found to fall on the third

Olympic year, and not on the second. On this point Scaliger, Meursius, and Corsini, all agree with Mr. Clinton.

My own opinion is, that the Pythian games were celebrated about Midsummer, in the month Hecatombæon, that is, in the first month of every third Olympic year; and, according to our calendar, about the beginning of July. And the words in Thucydides, *αἱ ἐνιαύσιοι σπονδαὶ διελέλυντο μέχρι Πυθίων*, mean, as I understand them, that "the truce for a year had lasted "on till the Pythian games, and then ended:" that is, instead of expiring on the 14th of Elaphebolion, it had been tacitly continued nearly four months longer, till after Midsummer; and it was not till the middle of Hecatombæon that Cleon was sent out to recover Amphipolis.

This hypothesis will, I think, suit with all our information on the subject. We can understand how there would be time enough after the Pythian games for the expedition and campaign of Teleutias; and how Jason of Pheræ should have summoned the Thessalians to prepare for military service against that period. We see that the games followed in the very next month after the surrender of the Phocian towns to Philip; and that the speech of Æschines against Ctesiphon being delivered in the first month of the archonship of Aristophon, just before the games were celebrated, he could not have been aware of the death of Darius, which happened only in the very same month. We can understand the passage in Pindar, referred to by Scaliger, (Olymp. XIII. v. 50—55.) where it is said that Thessalus was thrice crowned at Athens in the same month in which he had won a prize at Delphi; for the greater Panathenæa were celebrated towards the end of Hecatombæon. And we can see how ripe fruit could have been offered to Apollo at this festival, without supposing, what seems to me a solecism in mythology, that the festival of such a god as Apollo, connected as he was, on every hypothesis, with all images of perfect beauty and youthful prime, could have been solemnized when the year was in its decline.

It may be worth noticing, that the Ludi Apollinares at Rome, which were borrowed entirely from Greece, and first instituted in consequence of an oracle from Delphi, were celebrated also in the beginning of July. See Livy, XXXVII. 4. "Ludis Apollinaribus, ante diem quintum Idus "Quinctiles."

Again, supposing the Pythian games to have taken place early in July, and that Cleon set out on his expedition immediately afterwards, we can understand how the season following after the battle of Amphipolis should have been the close of the summer, *τοῦ θέρους τελευτῶντος*, ch. 12; that is, about the latter end of September. We can conceive that the operations of Cleon may have occupied a little more than two months; but it is quite impossible that they should have lasted for *six;* which must have been the case if the truce expired virtually in Elaphebolion, and Cleon sailed for

Torone and Amphipolis soon after its expiration. It were indeed to extend pretty largely the meaning of Thucydides' words, ὁ δὲ Κλέων τέως μὲν ἡσύχαζεν, (ch. 7.) if by τέως μὲν we understand a period reaching from Elaphebolion to Boedromion, from the early spring to the beginning, or more than the beginning, of autumn.

Moreover, the words μέχρι Πυθίων are nothing to the purpose, if we adopt either Mr. Clinton's interpretation of them, or Böckh's. "Hostilities were resumed till the Pythia." "The Pythian games, at the distance of three or four months, interposed another cessation of hostilities." But Thucydides does not usually introduce the games, whether Olympian or Pythian, as a date in his chronology. And here it would be worse than needless; for the campaign lasted of itself till the end of the summer, and was terminated, not by the Pythian games, but by the deaths of the two generals, and the ascendancy obtained immediately, both at Athens and Sparta, by the parties who were disposed to peace; not to mention the return of the Athenian armament to Athens after its defeat, and the inability felt by the successors of Brasidas to carry his plans into effect, now that he was no more. It does not appear then that the Pythian games, had they fallen in the autumn, could have had any effect whatever on the military operations of this year; and the mention of them by Thucydides on this one occasion, when he never notices them elsewhere, would be, on this interpretation, utterly impertinent. Still more impertinent would it be, according to the interpretation of Böckh and Göller. "Inde a mense Martio, Olymp. 89. 2, induciæ finitæ erant, rursus bellum geri poterat usque ad Pythia, Olymp. 89. 3. Hinc rursus per breve Pythiorum spatium induciæ." It is not true that hostilities were suspended by the Pythian games in the following spring: they stopped in the autumn, after the deaths of Cleon and Brasidas; then the whole of the winter was passed in negociations, and the peace was signed in the spring following without any renewal of military operations at all, and as a natural result of the previous negociations. It is impossible to see what the Pythian games could have had to do with the matter, or why they should have been mentioned at all, if they are merely synonymous with "the following spring," as we have seen that Thucydides is not accustomed to mark his chronology by the festivals, but simply by the natural divisions of the year.

But on the supposition that the Pythian games fell in Hecatombæon, the mention of them is natural, and the use of the pluperfect tense, διελέλυντο, is quite correct. The truce properly was to end in Elaphebolion; but hostilities were not actually resumed till Hecatombæon. Had Thucydides merely said αἱ ἐνιαύσιοι σπονδαὶ διελέλυντο, and then proceeded to state that Cleon, after the truce, sailed for Thrace, his readers would naturally have supposed that he sailed either in Elaphebolion, or in the

beginning of Munychion; but by adding μέχρι Πυθίων, he informs us that the renewal of hostilities was much later, and did not take place till Hecatombæon. If it be asked, why the truce was thus prolonged, it may be well supposed that the peace party at Athens would use their best efforts to protract its term, in the hope of converting it into a more lasting peace: and the very words of Thucydides, Κλέων δὲ, Ἀθηναίους πείσας, ἐς τὰ ἐπὶ Θρᾴκης χωρία ἐξέπλευσεν, seem to intimate that the expedition was not resolved upon without much opposition, and was thus delayed till after Midsummer. And if it be further asked, why the expression should be μέχρι Πυθίων, instead of μέχρι μέσου θέρους, or μέχρι θέρους μεσοῦντος, the story immediately following may perhaps offer some explanation of it. It was evidently a matter of policy with the Athenians at this period to propitiate the god Apollo, the national deity of their enemies, who had actually promised by his oracle to aid them against Athens, and who was believed to have fulfilled his word by bringing upon the Athenians the fearful visitation of the pestilence. Hence in this very spring, and apparently between the months of Elaphebolion and Hecatombæon, the Athenians resolved to complete the purification of his favoured birthplace Delos, possibly as some atonement for their occupation of his temple at Delium, when they invaded Bœotia. But his most solemn festival, the Pythian games, which only returned once in four years, was on the point of being celebrated in this very summer. To these games a solemn deputation, θεωρία, was always sent from Athens with sacrifices, and during their continuance hostilities were suspended. What wonder then, if the peace party availed themselves of this pretext to delay Cleon's proposed expedition: if they urged the duty and the wisdom of not trying again the chances of war till the god at Delphi had been fully appeased: his birthplace had been now completely purified; it only remained to approach his temple with their suppliant offerings at his great Pythian festival; to profane it by no din of warlike preparation, but to wait till they should be assured of his favour, in consideration of their devout reverence to his solemnity, and their prayers and sacrifices there offered: and then, when this assurance was obtained, they might proceed with full confidence to assert the rights of their country against its enemies.

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